

The Kingdom Interlinear Translation of the Greek Scriptures

Presenting a literal word-for-word translation into English under the Greek text as set out in "The New Testament in the Original Greek—The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D." (1948 Reprint)

together with the

New World Translation of the Christian Greek Scriptures, Revised Edition, a modern-language translation of the Westcott and Hort Greek Text, first published by them in the year 1881 C.E., with which are included the valuable Foreword and the Appendix of the said translation, with numerous footnotes and an Explanation of the Symbols Used in the Marginal References

PRODUCED BY

New World Bible Translation Committee

—1969 C.E.—

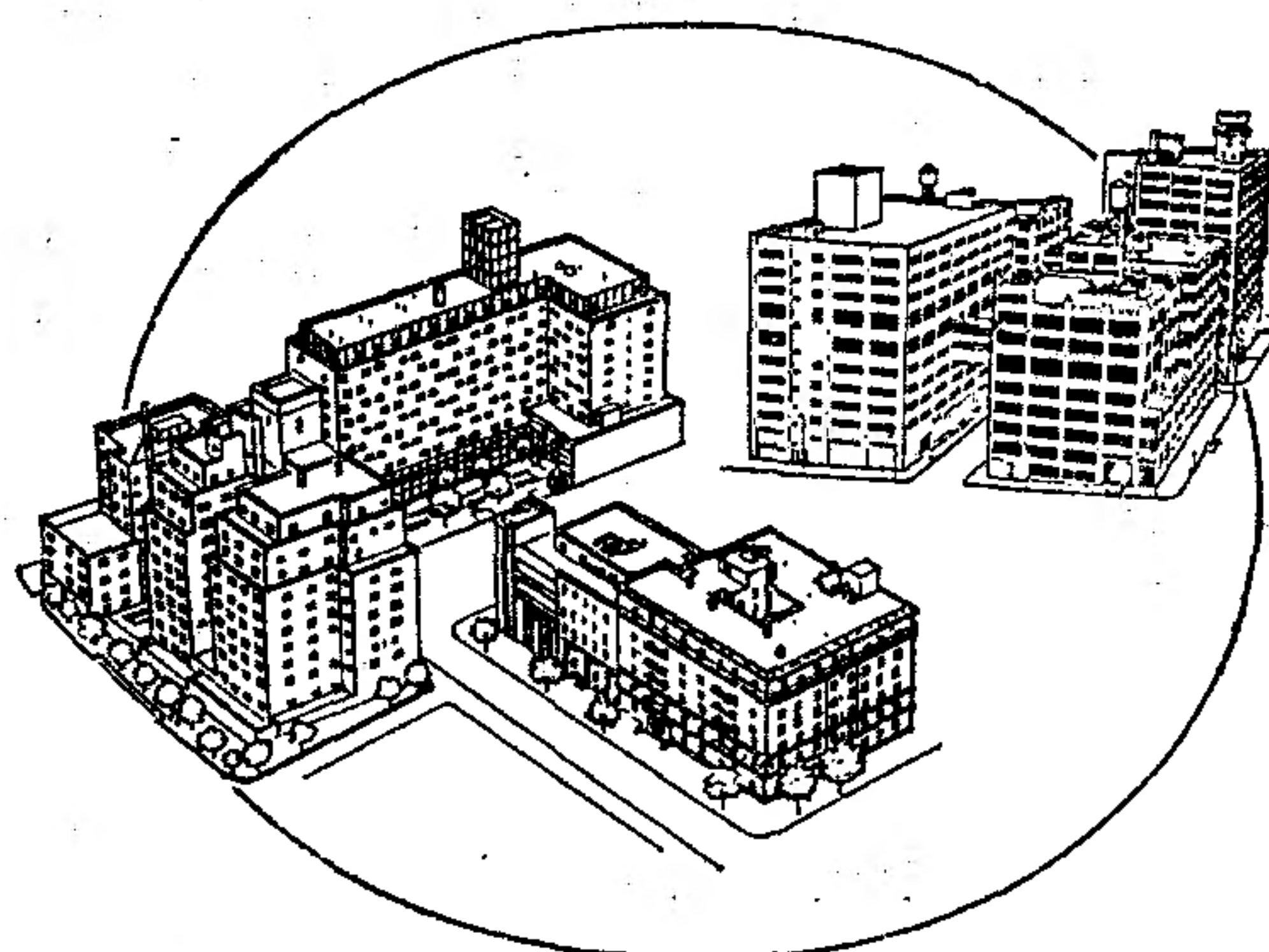
"OUR FATHER IN THE HEAVENS, LET YOUR NAME BE
SANCTIFIED. LET YOUR KINGDOM COME. LET YOUR
WILL TAKE PLACE, AS IN HEAVEN, ALSO UPON
EARTH."—Matthew 6:9, 10, NW.

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BY WAY OF EXPLANATION

The inspired Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures commonly called The Old Testament. Comparatively few persons in this latter half of the twentieth century C.E. have studied the original language of the inspired Greek Scriptures so as to be able to pry directly into the basic thoughts of the original written text. The inspired Greek Scriptures were written, not in the ancient classical Greek nor in the modern Greek which dates from the fall of Constantinople in 1453 C.E., but in the common or *koiné* Greek of the first century of our Common Era, the international language of that time. Hence the *koiné* Greek of the divinely inspired Scriptures is a special study in itself.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that will not be confused by sectarian, denominational religious teachings but that is fortified by the knowledge of what the original language says and means. To aid such seekers of truth and life is the purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures*. Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koiné* Greek basically or literally says, without any sectarian religious coloration.

In the broad left-hand column of the pages of the main material will be found the original *koiné* Greek text as revised (in 1881 C.E.) by the renowned Greek scholars B. F. Westcott and F. J. A. Hort, and in between the lines of the Greek text will be found the word-for-word English translation. In the slim right-hand column of the page will be found the twentieth-century language translation entitled "New World Translation of the Christian Greek Scriptures," in its latest revision. The word-for-word interlinear translation and the *New World Translation* are arranged parallel on the page, so that comparisons can be made between the two readings and the accuracy of any modern translation can be determined.

For the interlinear word-for-word rendering the English word or phrase has not been taken from the modern translation in the right-hand column and transferred to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This aids us in determining what the Greek text actually, basically says.

PARENTHESES: In the English interlinear readings parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents or relation to context.

BRACKETS: In the English readings (interlinear and main) brackets occur. These denote that the word or words enclosed have been inserted by the translator to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings double brackets are to be found. These enclose matter that the producers of the Westcott and Hort Greek text consider to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be important matter "apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel. See above-mentioned "New Testament," page 583, under "Noteworthy Rejected Readings printed within double brackets."

ARTICLE: The *koiné* Greek has a definite article, in three genders, masculine, feminine and neuter, and each of these genders of the article is declined in its five cases and in its singular and plural numbers. The Greek has no indefinite article. Consequently no indefinite article, "a" or "an," is to be found in the English interlinear reading. The indefinite article has to be inserted by the translator into the main English reading in the right-hand column where such indefinite article is appropriate or warranted by the Greek text. For example, the Greek words for "holy spirit" occur in numbers of instances with no definite article and are rendered accordingly into English.

OMITTED VERSES: Verses found in the Authorized or King James Version Bible of 1611 C.E. but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: The footnotes use symbols that are significant and these are explained in the section (pages 26-31) entitled "Explanation of the Symbols Used in the Marginal References." Footnotes also refer to the Foreword and the Appendix as found in the *New World Translation of the Christian Greek Scriptures*, 1950 edition, and so such Foreword and Appendix have been included in this volume.

In the firm conviction that this volume will be of great help to readers in the understanding of the original inspired Greek Scriptures we take pleasure in offering this Bible aid to the public.

THE PUBLISHERS

FOREWORD

THE original writings of the Christian^a Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand the element of human frailty entered in, and so none of the thousands of copies extant today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since such has been the result with the mere handwritten copies of the Scriptures, much more is it true that no version of them into another language by an uninspired translator would be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so, when the translation is made from an imperfect copy. From this fact arises the need of a fresh translation from time to time, as the better understanding of the original tongues, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter. Further, the progress of modern living language, with its changes in meanings of words and in forms of expression, calls for a new, up-to-date presentation to make the Scriptures fully alive and appealing to the understanding.

From the time of that Roman Catholic clergyman, John Wycliffe, of the fourteenth century, until the middle of this twentieth century many English translations have been made of the inspired writings of Christ's disciples. All these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word in the common language of the people. Much good has been accomplished by them and will yet be. But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

^a Called "Christian" to distinguish them from the pre-Christian Greek Septuagint translation of the inspired Hebrew Scriptures.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God of no power and effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort accounts for distinguishing this differently as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament." At 2 Corinthians 3:14 the popular King James Bible version tells of the "reading of the old testament," but there the apostle was not referring to the ancient Hebrew Scriptures in their entirety from Genesis to Malachi. Nor was he meaning that the inspired Christian writings constituted a "new testament." The apostle was merely speaking of the book written by Moses in which the old Law covenant with Israel is fully set forth; for which reason he says, in the next verse, "when Moses is read." The sacred Scriptures, from Genesis to Revelation (Apocalypse), are one Book, inspired by the one Supreme Author. They cannot be divided into two parts, one of which may be ignored. The Hebrew Scriptures and the Christian Greek Scriptures are essential to each other. The latter supplement the former and are an integral part with the former to make the one complete Book of divine truth. Till now we have been able to translate only the Christian Greek Scriptures.

The apostle Peter wrote: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Peter 3:13) The signs now multiply to prove that this generation is at the portals of the new world here promised. There no uninspired human traditions which bedarken and nullify the divine Word will be permitted, for that will be a righteous world. It befits the significant time of transition from the old world to the righteous new world that translations of the Scriptures today should as far as possible eliminate the misleading influence of religious traditions which have their roots in paganism, that thus the pure truth of God's Word may shine forth in all its harmonious brilliance and with its convincing power.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled:

"This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." So, to do the work of translating is an opportunity and a privilege. In presenting this translation of the Christian Greek Scriptures our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek, not the approval of men, but that of God, by rendering the truth of his inspired Word as purely and as consistently as our consecrated powers make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the divine Judge. Hence our appreciation of the need of carefulness.

*

The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence.^a But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle^b and that compiled by the Spanish Jesuit scholar José María Bover^c and that by the other Jesuit scholar A. Merk.^d Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support. Besides this, we have offered alternative English renderings of the Greek text, and variant readings of said manuscripts and versions. Thus in our footnotes we have provided a sort of critical apparatus for our translation, rather than a commentary on the Scriptures.

Archaic language we have disposed of altogether, even in

^a Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, on Matthew and Mark, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

^b The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

^c *Novi Testamenti Biblia Graeca et Latina* by Joseph M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

^d The 1948 printing of the 6th edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

prayers and addresses to God. This means we have everywhere dropped using the now sanctimonious formal pronouns *thou, thy, thine, thee* and *ye*, with their corresponding verb inflections. The original Bible was written in the living language of the people of the day, Hebrew, Aramaic and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

Watch has been kept against taking liberties with texts for the mere sake of brevity or shortcuts and against substitution of a modern parallel, where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know, has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

The chapter and verse numbering follows that of the *King James Version*, thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of

persons and places, rather than that of the Greek text which imitates the Greek Septuagint Version (*LXX*) of the Hebrew Scriptures.

THE DIVINE NAME: One of the remarkable facts, not only about the extant manuscripts of the original Greek text, but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented by the four letters יהוה, generally called the "Tetragrammaton" and represented by the English letters JHVH (or YHWH). In the Hebrew Scriptures the name, represented by this Tetragrammaton, occurs 6,823 times. The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The abbreviation for this name is "Jah" (or "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures. Also in the exclamation Alleluia! or, Hallelujah! found four times, at Revelation 19:1, 3, 4, 6, and meaning "Praise Jah!"

As the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance from the Greek text seems inconsistent, especially when James said to the apostles and older disciples at Jerusalem about the middle of the first century: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support James made a quotation from the Hebrew Scriptures where the divine name occurs twice. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek *Septuagint Version* (*LXX*), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sinaitic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words Κύριος (*ky'ri-os*) with or without the definite article and Θεός (*the-os*'). This namelessness was viewed as an aid to teaching monotheism.

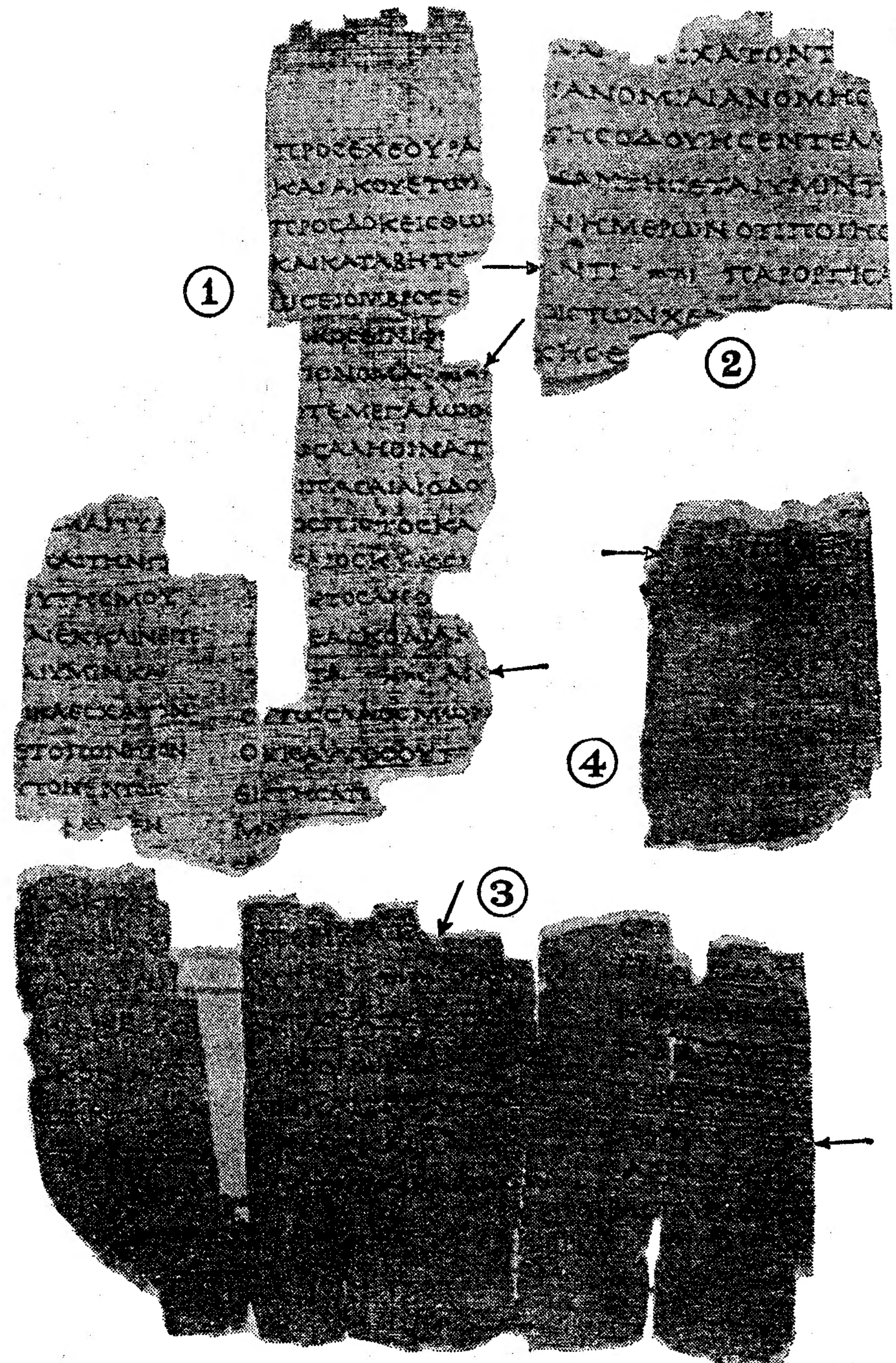
This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of *LXX*. This con-

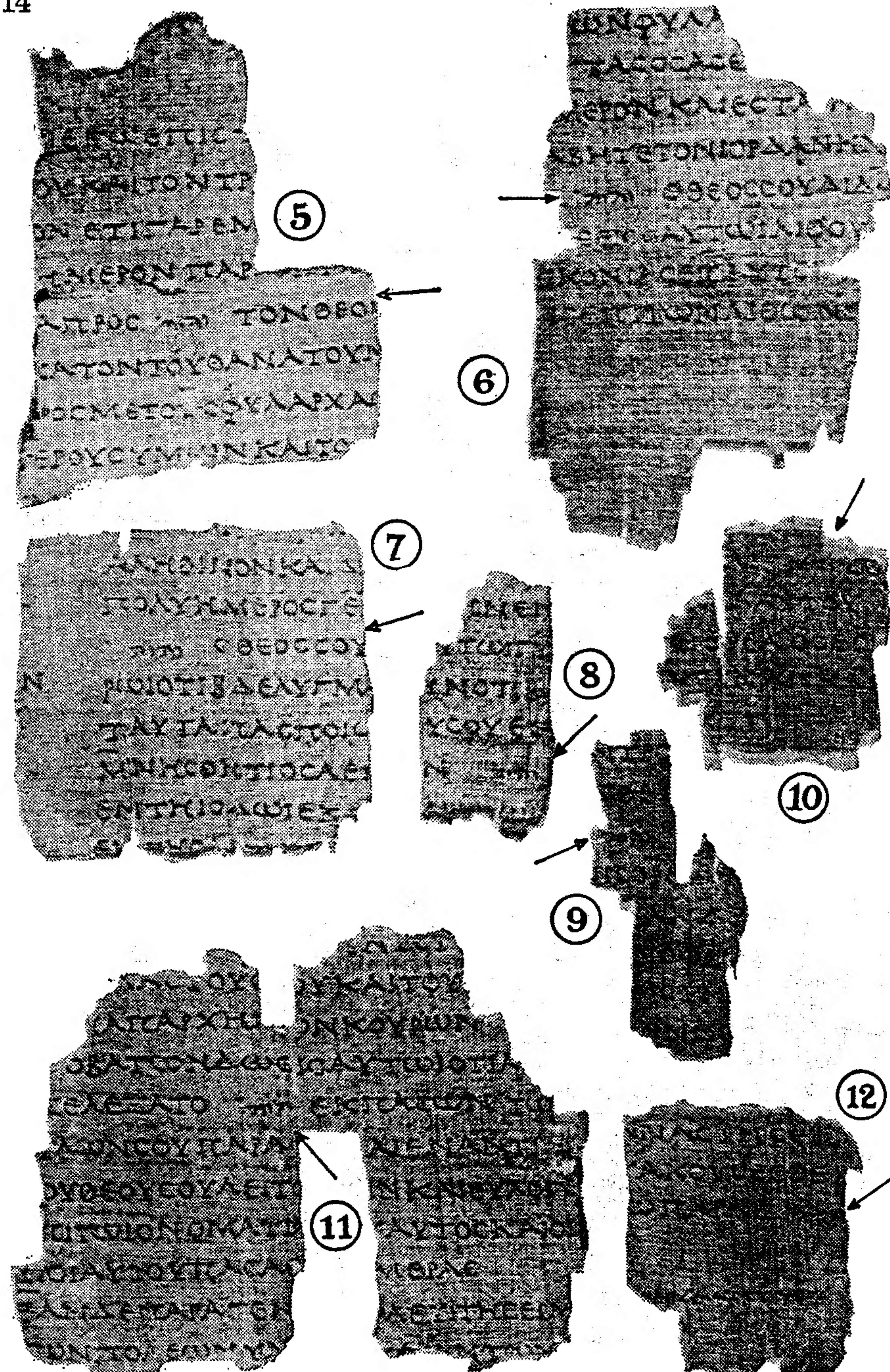
tains the second half of the book of Deuteronomy. Not one of these fragments shows an example of *Kύριος* or *Θεός* used instead of the divine name, but in each instance the Tetragrammaton is written in Aramaic characters. By permission of its owners we have reproduced photographs of fragments of the papyrus roll that our readers may examine these occurrences of the Tetragrammaton in such an early copy of *LXX*.^a Authorities fix the date for this papyrus at the 2d or 1st century B.C. This means about a century or two after the *LXX* was begun. It proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original. Considering it a sacrilege to use some substitute as *ky'ri-os* or *the-os*, the scribes inserted the Tetragrammaton (יהוה) at its proper place in the Greek version text.

Did Jesus Christ and his disciples who wrote the Christian Greek Scriptures have copies at hand of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles. About A.D. 128 Aquila's Greek version had the Tetragrammaton in archaic Hebrew letters. About A.D. 245 Origen produced his famous *Hexapla*, this being a six-column reproduction of the inspired ancient Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and the Greek versions by (3) Aquila, (4) Symmachus, (5) the Seventy (*LXX*), and (6) Theodotion. In the second column of the *Hexapla*, in the transliteration into Greek, the Tetragrammaton was written in Hebrew characters, whereas in columns 3, 4, and 5 the Greek versions of Aquila, Symmachus and *LXX*

^a The papyrus belongs to the Société Royale de Papyrologie du Caire. It bears the Inventory Number 266, and forms part of the collection of Fouad Papyri, of which Nos. 1-89 were published in 1939 in one volume (*P. Fouad I*, 1939). The nearest parallel in date to P. Fouad Inv. No. 266 is P. Rylands iii. 458, of the 2d century B.C., which also contains fragments of the second half of Deuteronomy; but its scanty remains unfortunately preserve no use of the divine name or its equivalent.

See our pages 13-14, for photographic illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX*, which we have numbered. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:12-14, 17-19) on lines 3 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27, 28) on line 5; No. 6 (Deut. 27:1-3) on line 5; No. 7 (Deut. 25:15-17) on line 3; No. 8 (Deut. 24:4) on line 5; No. 9 (Deut. 24:8-10) on line 3; No. 10 (Deut. 26:2, 3) on line 1; No. 11 (Deut. 18:4-6) on line 5; and No. 12 (Deut. 18:15, 16) on line 3. Reproduced by permission of the Royal Society of Papyrology, of Cairo, Egypt.





all represented the Tetragrammaton by the similar Greek characters.^a Origen, in a statement on Psalm 2:2, said that "in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."^b

A papyrus fragment of that same 3d century A.D., namely, P. Oxyrhynchus vii. 1007, is a fragment of Genesis of the LXX, and it abbreviates the Tetragrammaton by its first letter doubled, a doubled Yod (ZZ), the initial letter being written in the shape of a z with a horizontal stroke through the middle, the stroke being carried unbroken through both such Yod's.^c

In the succeeding century Jerome says that ignorant readers of the LXX imagined the Tetragrammaton to be a Greek word and actually pronounced it "Pipi." In his *Prologus Galeatus* prefacing the books of Samuel and Malachi he says: "We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters." And in his 25th letter to Marcella, written at Rome, A.D. 384, he treats of the ten names of God and says: "The ninth [name of God] is a tetragrammaton, which they considered ἀνεκφώνητον [*an-ek-pho'nē-ton*], that is, unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."^d

Thus down to the time of Jerome, the translator who produced the Latin *Vulgate*, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.^e

One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew (Aramaic) original or in

^a Compare the Ambrosian palimpsest of the LXX, edited by G. Mercati, 1896.

^b This is now confirmed by a Cairo palimpsest of parts of 3 Kings and 4 Kings, LXX.

^c See *The Oxyrhynchus Papyri*, volume vii, edited by A. S. Hunt, 1910. Editor Hunt compares P. Oxy. iv. 656 (Genesis, early 3d century) with its 'decided tendency' to omit the substitute word *ky'ri-os*. In three passages the blank space left by the original scribe sufficient for four letters had been filled by *ky'ri-e* only by another, a second hand.

^d See C. Taylor's *Hebrew-Greek Cairo Genizah Palimpsests* (1900), pages 6-11.

^e See Jerome's *Epistola 25, Ad Marcellam* (edited by Hilberg, page 219). Also see McClintock and Strong's *Cyclopædia*, volume 9 (1894 edition), page 652, under "Shem hammephorash."

the Greek *Septuagint Version*, they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read *A·do·nai'* at such places out of fear of profaning the name and violating the Third Commandment (Exodus 20:7)? In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for the unscriptural traditions followed by the Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26) The Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name; which is an indirect admission on the part of his enemies that he did use the name.

The question now before us is: Did Jesus' inspired disciples use the divine name in their writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering Yes. In recent years some have claimed that Matthew's gospel account was at first written in Hebrew rather than in its kindred language, the Aramaic. It is contended that Matthew and the early Christians produced this account to become the last book of the canon of the Hebrew Scriptures as, till then, the canon of the Christian Greek Scriptures had not been contemplated. There is evidence that various recensions of the Hebrew and Aramaic versions of Matthew's account persisted for centuries among the early Jewish Christian communities of Palestine and Syria. Early writers, such as Pa'pi-as, Hegesippus, Jus'tin Martyr, Ta'tian, Sym'ma-chus, I-re-nae'us, Pantaenus, Clem'-ent of Alexandria, Or'i-gen, Pam'phi-lus, Eu-se'bi-us, Ep-i-pha'-ni-us and Je-rome', give evidence that they either possessed or had access to Hebrew and Aramaic writings of Matthew. Je-rome, of the 4th and 5th centuries A.D., had this to say:

"Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascer-

tained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it. In which it is to be remarked that, wherever the Evangelist makes use of the testimonies of the old Scripture, he does not follow the authority of the seventy translators, but of the Hebrew."—*Catal. Script. Eccl.*

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would be obliged faithfully to include the Tetragrammaton in his Hebrew gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name "Jehovah" eighteen times. It is now believed Matthew himself translated his gospel account into the Greek. If he did, then he had available copies of the *LXX* containing the divine name. But, though Matthew preferred to quote direct from the Hebrew Scriptures rather than from the *LXX*, he could follow the *LXX* practice and incorporate the divine name at its proper place in the Greek text.

But all the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the *LXX* at verses where the Name appears, and they could follow the style then true of copies of the *LXX* by using the Tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. And, at least from the 3d century A.D. onward, the divine name in Tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *ky'ri-os* (usually translated "the Lord") and *the-os'*, meaning "God."

RESTORING THE NAME: What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the Christian Greek Scriptures? Every Greek reader must confess that in the *LXX* the Greek words *ky'ri-os* and *the-os'* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have

been used as equivalents of the divine name.^a Hence the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the LXX where the divine name occurs.

From the 14th century A.D. forward, translations of parts or of all the Christian Greek Scriptures have been made into the ancient classical Hebrew. The Shem Tob version of Matthew into Hebrew was made about A.D. 1385. When coming upon quotations from the Hebrew Scriptures where the Name appeared, the translators into Hebrew had no other recourse than to render *ky'ri-os* or *the-os'* back into its original Tetragrammaton form יהוה. Thus in that early Shem Tob version of Matthew the Tetragrammaton occurs 16 times. All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures.

How is a modern translator to know or determine when to render the Greek words *Kύριος* and *Θεός* into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *ky'ri-os* and *the-os'* and he can then clothe them with personality.

Realizing that this is the time and place for it, we have followed this course in rendering our version of the Christian

^a *A Greek-English Lexicon of the New Testament*, by J. H. Thayer, 1887 edition, page 365, says under *Kύριος*: "ε. this title is given a. to God, the ruler of the universe (so the Sept. for יהוה, אלהים, אלוה, ארני and יה [a-do-nai', e-lo'ah, e-lo-him', Je-ho'vah and Jah])." On page 287 it says, under *Θεός*: "Sept. for אלהים, אלוה and יהוה [el, e-lo-him' and Je-ho'vah]."

Says *A Greek-English Lexicon*, by Liddell and Scott, 1948 edition, on page 1013, under *Kύριος*: "4. δ *Kύριος*,=Hebrew *Yahweh*, Lxx Ge. II.5, al." *An Intermediate Greek-English Lexicon*, 1888, based on Liddell and Scott 7th edition, page 458, said: "II. δ *Kύριος*, the *LORD*,=Hebrew *JEHOVAH*, LXX."

A Greek and English Lexicon to the New Testament, by J. Parkhurst, revised edition of 1845, says, on page 347, under *KΥΡΙΟΣ*: "III. In LXX it answers to the several names or titles of God, אלהים, אלוה, אל, ארני, צור, but far most frequently to יהוה. . . . In the New Testament, like *Kύριος*, when used as a name of God, though it sometimes answers to ארני, . . . yet it most usually corresponds to יהוה *Jehovah*, and in this sense is applied."

Greek Scriptures. To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin show the support we have for our renderings from the Hebrew versions and other authorities.

Not in all cases where the divine name is shown in the lower margin have we rendered it in the main body of our version. Thus there are 72 instances where the divine name is shown in the margin alone, but not incorporated into the text, the warrant not being strong enough.

On pages 26 to 31 we give the list of the Hebrew versions as well as other publications to which we have resorted for support of our renderings, not only of the divine name but also of other valuable features. Because the letter J corresponds with the first letter of the Tetragrammaton, we have designated them all under the letter J, but have added a superior number after in order to differentiate them. See pages 20, 21 for a photographic reproduction of the title page and of a sample page of one such Hebrew version by a Roman Catholic translator in 1668,^a whom we have listed as J⁹.

Doubtless for many of our readers a support for our rendering of the divine name comes from an unexpected source. We do not claim ours to be the first version to introduce it into the English translation of the Christian Greek Scriptures. Our list on page 22 shows that an American version of 1864 pre-

^a The title page, reproduced on the next page (20), is in Hebrew and Latin and reads: "The Four Evangels from the New Law which have been translated from the Latin Tongue into the Hebrew Tongue at the hand of John Baptist Jonah [followed by the equivalent of this in Latin] and he dedicated them as an offering to the holy high priest Clement IX [Latin: dedicated to our most holy lord, Clement IX, Pontifex Maximus]. Printed here at Rome on the Press belonging to the Sacred Congregation for the Propagation of the Faith, in the year 1668 of the coming of our Messiah [at Rome, on the press of the S. C. Prop. Fidei, in the year 1668]." Around the picture the Latin text says: "Going into all the world, preach the good news to every creature." (See page 21.)

ארבעה אבני הג'ליונים
מהתורה החדשה
אשר נעתקו מלשון חז"ל ללשון עברי
על ידי יוחנן הטובל יונה

QUATVOR
EVANGELIA
NOVI TESTAMENTI
Ex Latino in Hebraicum sermonem versa
AB IOANNE BAPTISTA YONA.
והרים אותם תרומה לקדוש הטהור
קלימנטי תשעי יצו
SANCTISS. D. N.
CLEMENTI NONO P. M.
DICATA.



טעמו פה רומה בדפוס של הקהילה הקדושה פרוטאגורא פדה
שנת אלף תשס"ב בשנת חמשה עשר ושלשים ושלשה למלכות
ROMA. Typis S. C. Prop. Fidei, Anno MDC LXVIII.

ROMA. Typis S. C. Prop. Fidei, Anno MDC LXVIII.

EVANGELIUM

החזקים איש-לרעהו נעבור
ערבית לחם ונראה זה הרבה
שנעשה סאדוני דודיענו
ויבאו מהרה וימצאו מרים
יוסף והילד סודים באטם
וכר-אוחזם ידעו מהנכר
הנאמר על-ילד הזה וחתמו
כל-אשר שמעו ומהרורים
אשר אמרו אליהם החזקים
וחשמו מרים כל-חזקתם
האלהות שכם כללם וישוט
חזקים ויכבדו ויהללו את
האלהים על כל-מה שמעו
וראו כאשר-נאמר להם
ואחד שכלה שמעתי ימים
לסוף הילד ונקרא שמו ישוע
באשר נקרא מהמלאך במרים
תורה בבטן ואחד מלאך
ימי מהרה כפי תורת משה
הבאנוהו ליחשלים להעמידו
לפני יהוה בכתוב בתורה
יהוה ברכל וזכר נמר חכם
קדוש ליהוה יקרא ותלת
קרנן כמר שנאמר בתורה
יהוה שתי תודים יצו שני בני
יונה ויהיה יהוה איש
בירושלים

flores loquebantur ad invicem
Transiimus usque Bethleem.
Et videamus hoc verbum, quod
dictum est, quod Dominus osten-
dit nobis. 16. Et venerunt se-
simantes: Et inveniunt Ma-
riam. Et Joseph. Et infantem
positum in praesepe. 17. Viden-
tes autem cognoverunt de verbo,
quod dictum erat illis de puero hoc.
18. Et omnes, qui audierunt,
mirati sunt. Et de his, quae dicta
erant a Pastoribus ad ipsas.
19. Maria autem conservabat
omnia verba haec, conservans in
corde suo. 20. Et reversi sunt
pastores glorificantes, et laudan-
tes Deum in omnibus, quae audie-
rant. Et viderant, sicut dictum
est ad illos. 21. Et postquam
consummati sunt dies octo, ut cir-
cumcideretur puer: vocatum est
nomen eius Iesus, quod vocatum
est ab Angelo priusquam in utero
conspiceretur. 22. Et postquam
impleti sunt dies purgationis eius
secundum legem Moysi, tulerunt
illum in Ierusalem, ut sifterent
eum Domino. 23. sicut scriptum
est in lege Domini: Quia omne
masculinum adaperiens vulvum,
sanctum Domino vocabitur. 24.
Et ut darent hostiam secundum
quod dictum est in lege Domini,
par turturum, aut duos pullos co-
lubarum. 25. Et ecce homo
erat

Above we have reproduced page 194 of this Jonah version, setting forth the gospel according to Luke, chapter 2, verses 15-25, in Hebrew and Latin in parallel columns. In the Hebrew column we find the Tetragrammaton (יהוה) on lines 21, 22 opposite verse 23; and on lines 23, 25 opposite verse 24.

ceded us, but only on a limited scale; it rendered the name "Jehovah" 18 times from Matthew to Acts. We have listed this as J²¹, and our footnotes show where its renderings occur and agree with ours. But we may be the first to render the name consistently throughout the 237 times in the main body of our text. However, many English readers will be surprised to learn that further support of our rendering of the Name comes from many non-Hebrew missionary sources.*

Parts of the Holy Bible have already been translated into more than 1,100 languages and dialects. From the 18th century forward the non-Hebrew translators have in many cases found no proper equivalent in the languages into which they were translating the Christian Greek Scriptures, and hence they have used the divine name in suitable native spelling. That our readers may appreciate something of the extent to which the divine name is published in missionary versions of the Christian Greek Scriptures, we print on the preceding page a chart. It shows 20 vernacular forms of "Jehovah" used in 38 versions, and the languages in which each form is used respectively. On pages 24, 25 we are pleased to reproduce photographically parts of pages of several such versions of the Christian Greek Scriptures using the divine name in the text.

* C H A R T

VERSIONS OF THE CHRISTIAN GREEK SCRIPTURES IN 38 LANGUAGES OTHER THAN ENGLISH OR HEBREW USING A VERNACULAR FORM OF THE TETRAGRAMMATON

(See collection of American Bible Society, New York)

<i>Vernacular Form</i>	<i>Languages Using the Form</i>	<i>Vernacular Form</i>	<i>Languages Using the Form</i>
1. Chihowa	Choctaw	12. Uyehova	Zulu
2. Iehova	Hawaiian; Kiwai; Panaieti; Tahitian; Toaripi	13. Yahve	Ila
3. Ieova	Gilbert Islands; New Britain; Wedau	14. Yave	Kongo
4. Jehoba	Kipsigis; Mentawi	15. Yawe	Bobangi; Dholuo; Mongo (or Lolo)
5. Jehova	Manus Island; Nandi; Fang; Gabun	16. Yehova	Chokwe; Chuana (Tlapi dialect); Luba; Lugbara; Munchi (or Tiv); Santo (Hog Harbor)
6. Jehovah	Malagasy; Narrinyeri	17. Yehovah	Mohawk
7. Jeova	Kusaien	18. Yekova	Zande
8. Jihova	Naga (Lhota dialect)	19. Yeoba	Kuba (Inkongo dialect)
9. Jihovaá	Naga (Angami dialect)	20. Yowo	Lomwe
10. Jioua	Mortlock		
11. Jiova	Fiji		

There can be no real objection for these translations to do so provided they reproduce the divine name at places where the Hebrew Scriptures show the background and validity for it. For corresponding reasons no reasonable mind can find Scriptural objection to our doing so in this English version. Rather, as our readers familiarize themselves with this version, they will rejoice over the added clearness it imparts to many scriptures not distinctly discerned before.

While inclining to view the pronunciation "Yah-weh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the Tetragrammaton JHVH.

We count ourselves happy to be privileged to present this New World translation in the interest of Bible education, at the time when that righteous world is dawning, where the name of the Author of the Holy Scriptures will be known and honored by all who live. We shall be grateful if it guides many into right Scriptural understanding and action at this critical time when "anyone that calls upon the name of Jehovah will be saved."—Acts 2:21.

New World Bible Translation Committee.

February 9, 1950, New York, N.Y.

EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES

Ⲁ (Aleph)

Sinaitic MS. An uncial Greek manuscript of the 4th century, in codex form. Originally it evidently contained the whole Bible, including all the Christian Greek Scriptures. It is at present possessed by the British Museum, London, England.

A

Alexandrine MS. An uncial Greek manuscript of the 5th century, in codex form. When complete, it contained the whole Bible, including the Christian Greek Scriptures, all now but Matthew 1:1 to 25:6; John 6:50 to 8:52; 2 Corinthians 4:13 to 12:6. It is at present possessed by the British Museum, London, England.

Arm

Armenian Version. It is of the 5th century, or even as early as the beginning of the 4th century. However, the manuscripts are, for the Gospels, of the 9th and 10th centuries, and, for the other books, of the 13th century or later. This version was made from Syriac and Greek codices. Copies are found in Moscow (Russia), Armenia, Istanbul (Turkey), and Venice (Italy).

B

Vatican MS. No. 1209. An uncial Greek manuscript of the 4th century and considered earlier than Ⲁ. It is in codex form and contained originally the whole of the Greek Bible,

but in the Christian Greek Scriptures it now lacks Hebrews 9:14 to 13:25; 1 and 2 Timothy, Titus, and the Revelation (Apocalypse). It is catalogued as in the Vatican Library at Rome, Italy, from A.D. 1481, at least.

C

Codex Ephraemi rescriptus. This uncial Greek manuscript is a palimpsest, of the 5th century, and contains parts of the Gospels, Acts, the Epistles and the Revelation. It originally contained the whole Greek Bible, but in the 12th century the original writing was effaced, and what remains of the volume was used to receive a Greek version of some treatises by the ecclesiastic Ephraem of Syria. It is now possessed by the National Library at Paris, France.

D

Codex Bezae. Under this symbol we include the Cambridge MS. (Cantabrigensis) (D) and the Clermont MS. (Claramontanus) (D₂). Both MSS. are of the 6th century. The Codex Cantabrigensis, now possessed by the University of Cambridge, England, contains nearly all the Gospels, parts of the Acts, with a Latin translation; and a Latin translation of 3 John 11-15. The Codex Claramontanus, from the monastery of Clermont, but now in the National Library at Paris, France, contains the letters of the apostle Paul, all but a few verses,

with a Latin translation. Both manuscripts were originally acquired by Theodore Beza, the 16th-century Biblical scholar.

It

"Old Latin" Version, probably originating among Latin-speaking Jews of Carthage in North Africa but later adopted by the Christians. Various Latin versions were circulated before Jerome's production of the Latin *Vulgate*, and were translations of the Greek *Septuagint* before Origen revised that Greek text about A.D. 245. Three types of Old Latin versions are identified: (1) the African, the most primitive; (2) the European; and (3) the Italian, probably a revision of the European. Usually called "Itala." The standard edition continues to be that of Pierre Sabatier, *Biblorum Sacrorum latinae versiones antiquae seu vetus italica*, issued 1743-49. The Italian version was the text which formed the basis of Jerome's revision of the Latin Bible. The Itala represents versions of the 2d century, but the MSS. are, for the most part, of the 4th, 5th and 6th centuries. The MS. *k* (Codex Bobbiensis) comes closest to the primitive African type.

J

Reference works used principally with regard to the divine name "Jehovah" (יהוה). The 21 different reference works are distinguished by a superior number after the letter, from J¹ to J²¹, for the list of which see below pages 28-30.

LXX

The Seventy or the Greek Septuagint Version of the inspired Hebrew Scriptures. This Greek version was

begun in the 3d century B.C. (about 280), when the Pentateuch, or five books of Moses, was translated, and continued until the 1st century B.C. Copies of the LXX are found in the above-mentioned codices Ⲁ, B and A.

P

Papyrus fragments of the Chester Beatty collections Nos. 1, 2 and 3, and designated P⁴⁵, P⁴⁶ and P⁴⁷.

P⁴⁵ (Chester Beatty 1) includes fragments assigned to the 3d century A.D. and is now located at London, England. The fragments are of the Gospels principally.

P⁴⁶ (Chester Beatty 2) includes fragments assigned to the 3d and 4th centuries and which are of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and Hebrews. Some of these fragments are located at London, England, and some at Ann Arbor, Michigan, U.S.A.

P⁴⁷ (Chester Beatty 3) includes fragments assigned to the 3d century and which are of the Revelation, chapters 9 to 17. These are now located at London, England.

Sy

Syriac *Peshitta* Version. Parts of it may be of Jewish origin, but it was made for Syriac Christians. It is basically a translation directly of the Hebrew Scriptures, although made with some consideration of the Greek *Septuagint*. Its most valuable manuscript for the translation of the entire Hebrew Bible is the 6th- or 7th-century codex in the Ambrosian Library, Milan, Italy. An earlier manuscript has a date corresponding with A.D. 464.

Syriac Versions. The Syriac (or Christian Aramaic) is related to the Hebrew language.

Sy^c=the Curetonian Syriac. A manuscript in this old Syriac was discovered and published by Dr. W. Cureton. It contains parts of the four Gospels and is an Old Syriac version older than Sy^p.

Sy^h=the Philoxenian Harkleian version, this being a 7th-century revision which Thomas of Harkel made of the 6th-century version of Philoxenus, of Mabug, Eastern Syria. This earlier version had been prepared for Philoxenus by one Polycarp. The revision which Thomas of Harkel made of this was to bring it from its free style into precise accord with the Greek text.

Sy^{h1}=the Jerusalem (Hierosolymitanum) version. From its resemblance to the Palestinian Targum it was called the Palestinian or Jerusalem Syriac. It includes a Gospel Lectionary (or book of readings from the Gospels) and other scriptures of the same version. It is related to the Old Syriac but is now assigned to the 6th century.

Vg

Vulgata Latina or Latin *Vulgate*.

The *Vulgate* originally was a revision of the Old Latin text and was made by Eusebius Jerome, with reference to the original Hebrew and Greek of the Holy Scriptures. Begun A.D. 383, it was finished by him in 405.

We have consulted particularly the edition prepared in 1911 by J. Wordsworth and H. J. White, *Novum Testamentum Latine secundum editionem Sancti Hieronymi ad Codicum Manuscriptorum Fidem*. The footnotes of this give variant readings of the Sixtine edition and Clementine edition.

Vg^c=the Clementine recension issued in three editions 1592, 1593 and

1598 by Pope Clement VIII. It differs from the Sixtine recension in about 3,000 places.

Vg^s=the Sixtine recension issued by Pope Sixtus V in 1590, but which was recalled and suppressed 2 years later by Pope Clement VIII for the inaccuracy of its printing.

*

J¹

Matthew in Hebrew. A version published by Jean du Tillet, Bishop of Briex, France, from an ancient manuscript of *Matthew* in Hebrew found in Rome. This version was edited by J. Mercerus in Paris, 1555. —See *An Old Hebrew Text of Matthew's Gospel* by Hugh J. Schonfield, Edinburgh, 1927, a copy of which is found at the New York Public Library.

J²

Matthew in Hebrew. About 1385 a Jew named Shem Tob ben Shaprut of Tudela in Castile, Spain, wrote a polemical work against Christianity entitled *Eben Bohan* in which he incorporates *Matthew* in Hebrew as a separate chapter. (Cursive manuscripts of Shem Tob's *Eben Bohan* are found at the Jewish Theological Seminary of America, New York city.)

J³

Matthew and Hebrews in Hebrew. Sebastian Münster revised and completed an imperfect manuscript copy of Shem Tob's *Matthew*. This he published and printed in Basel, Switzerland, in 1537. Later, in 1557, Münster published his Hebrew version of the *Epistle to the Hebrews*. (A copy is found at the New York Public Library.)

J⁴

Matthew in Hebrew. A revision of Münster's *Matthew* made and published by Johannes Quinquarboreus, Paris, France, 1551. (A copy is found at the New York Public Library.)

J⁵

Liturgical Gospels in Hebrew. In 1574 Frederick Petri, a converted Jew, published a Hebrew version of the *Liturgical Gospels*, which he translated from the Greek. This was later carefully revised for republication in 1581 by C. Plantin at Antwerp, Belgium. (A copy is found at the New York Public Library.)

J⁶

Liturgical Gospels in Hebrew. In 1576 J. Claius published his translation of the *Liturgical Gospels* into Hebrew. (A copy is found at the New York Public Library.)

J⁷

Greek Scriptures in Hebrew. In 1599 Elias Hutter of Nuremberg, Germany, published his translation of all the Christian Greek Scriptures into Hebrew. This was the first complete Hebrew version of all the canonical Christian Greek Scriptures, forming a part of Hutter's *Polyglott New Testament* of 1599. (A copy is found at the New York Public Library.)

J⁸

Greek Scriptures in Hebrew. In 1661, at London, England, William Robertson, a teacher of Hebrew at Cambridge University, published his careful revision of Hutter's version of the Christian Greek Scriptures in Hebrew. (A copy is found at the New York Public Library.)

J⁹

Gospels in Hebrew. In 1639 John Baptist Jonah, a Jew who joined the Roman Catholic Church, completed his translation of the four Gospels into Hebrew from the Latin *Vulgate*. Jonah was a professor of Hebrew in the Roman Academy, Rome. His Hebrew translation was finally published in Rome in 1668 by the Sacred Congregation of Propaganda (*S.C. Prop. Fidei*). It contained a page of dedication to Pope Clement IX. See page 20 for illustration. (A copy is found at the Union Theological Seminary, New York city.)

J¹⁰

Gospels in Hebrew. In 1800 in London, England, Dr. Richard Cad-dick published his revision of the Hutter-Robertson version of the Gospels. (A copy is found at the New York Public Library.)

J¹¹

Greek Scriptures in Hebrew. Soon after the foundation of the London Jewish Society, its secretary, T. Fry, assisted by G. B. Collyer and other scholars, made a fresh translation of the Christian Greek Scriptures into Hebrew. The version was published in London, England, in 1817. (A copy is found at the New York Public Library.)

J¹²

Greek Scriptures in Hebrew. In London, England, in 1831, W. Greenfield published his Hebrew version of the Christian Greek Scriptures. (A copy of the edition of 1851 is found in the library of the American Bible Society, New York city.)

J¹³

Greek Scriptures in Hebrew. In 1838 the London Jewish Society published another Hebrew version as translated by A. McCaul, J. C. Reichardt, S. Hoga and M. S. Alexander. (A copy of the edition of 1872 is found in the library of the American Bible Society, New York city.)

J¹⁴

Greek Scriptures in Hebrew. In London, England, in 1846, John Christian Reichardt's version of the Christian Greek Scriptures was published. (A copy of the edition of 1853 is found in the library of the American Bible Society, New York city.)

J¹⁵

Luke, Acts, Romans and *Hebrews* in Hebrew. By 1855 in Berlin, Germany, Joachim Heinrich Raphael Biesenthal had published his translations of the above four books into Hebrew. (A copy is found at the New York Public Library.)

J¹⁶

Greek Scriptures in Hebrew. In 1866 the London Jewish Society published yet a third Hebrew version of the Christian Greek Scriptures under its auspices as jointly translated by John Christian Reichardt and Joachim Heinrich Raphael Biesenthal. (A copy is found at the New York Public Library.)

J¹⁷

Greek Scriptures in Hebrew. In Leipzig, Germany, in 1877, Franz Delitzsch completed his first translation of the Christian Greek Scriptures into Hebrew. By 1892, two

years after his death, there had been published ten editions containing his further revisions of the text. The editions we consulted were printed in Germany in 1892 and in 1937 for the British and Foreign Bible Society, London, England.

J¹⁸

Greek Scriptures in Hebrew. In London, England, in 1885, a new Hebrew translation of the Christian Greek Scriptures was published. This new translation was commenced by Isaac Salkinson and completed after his death by Christian David Ginsburg. Our oldest copy is of the third edition published in 1891. This has been compared with the small edition published by the Trinitarian Bible Society, London, England, in 1939, and also with the Hebrew-English New Testament published in 1941 by the same Society.

J¹⁹

John in Hebrew. In 1930 the British Jews Society of Haifa, Palestine (now in the Republic of Israel), published a Hebrew translation of the gospel of John as arranged by T. C. Horton. (A copy is found at the library of the American Bible Society, New York city.)

J²⁰

A Concordance to the Greek Testament, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh, Scotland. Principally in the Scripture references under ΘΕΟ'Σ and ΚΥ'ΡΙΟΣ it intersperses parts of the Hebrew text containing the Tetragrammaton (יהוה) to which the Greek text refers or from which it makes a quotation.

J²¹

"The Emphatic Diaglott containing the Original Greek Text of what is commonly styled the New Testament (according to the Recension of Dr. J. J. Griesbach) with an Interlineary Word for Word English Translation - A New Emphatic Version" by Benjamin Wilson, a newspaper editor at Geneva, Ill. The issuing of it part by part extended over a period of seven years, ending in 1863. When afterward bound together, the whole bore the date 1864. The first edition to be issued at once in complete form (which was really

the 2d edition) was published by Fowler & Wells, New York city, in 1865. In 1902 the copyright and plates of *The Emphatic Diaglott* were bought from the Fowler & Wells Company and were presented by the buyer as a gift to the Watch Tower Bible & Tract Society, who are the present owners and publishers of this emphatic translation of the Christian Greek Scriptures. The name "Diaglott" is understood to mean "interlinear." It appears to be the first American translation to introduce the name "Jehovah" into the English text of the Christian Greek Scriptures.

PLURAL NUMBER of "YOU" and VERBS

"You" printed in all capital letters denotes the plural number of this pronoun. Also where the plural number of a verb is not certainly apparent to the reader it is indicated by printing the VERB in all capitals.

NAMES AND ORDER OF THE BOOKS of the Christian Greek Scriptures

Book	Page	Book	Page
MATTHEW	33	1 TIMOTHY	927
MARK	173	2 TIMOTHY	942
LUKE	263	TITUS	954
JOHN	417	PHILEMON	961
ACTS	535	HEBREWS	964
ROMANS	687	JAMES	1008
1 CORINTHIANS	746	1 PETER	1023
2 CORINTHIANS	802	2 PETER	1038
GALATIANS	840	1 JOHN	1049
EPHESIANS	859	2 JOHN	1065
PHILIPPIANS	880	3 JOHN	1067
COLOSSIANS	894	JUDE	1069
1 THESSALONIANS	907	REVELATION	1074
2 THESSALONIANS	920		

Alphabetical Index and Marginal Abbreviations of the Books of the Christian Greek Scriptures

Book	Abbreviation	Page	Book	Abbreviation	Page
ACTS	Ac	535	MARK	Mr	173
COLOSSIANS	Col	894	MATTHEW	Mt	33
CORINTHIANS, 1 . . .	1Co	746	PETER, 1	1Pe	1023
CORINTHIANS, 2 . . .	2Co	802	PETER, 2	2Pe	1038
EPHESIANS	Eph	859	PHILEMON	Phm	961
GALATIANS	Ga	840	PHILIPPIANS	Php	880
HEBREWS	Heb	964	REVELATION	Re	1074
JAMES	Jas	1008	ROMANS	Ro	687
JOHN	Joh	417	THESSALONIANS, 1	1Th	907
JOHN, 1	1Jo	1049	THESSALONIANS, 2	2Th	920
JOHN, 2	2Jo	1065	TIMOTHY, 1	1Ti	927
JOHN, 3	3Jo	1067	TIMOTHY, 2	2Ti	942
JUDE	Jude	1069	TITUS	Tit	954
LUKE	Lu	263			

KATA MATΘAION
ACCORDING TO MATTHEW

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ
Book of origin of Jesus Christ son
Δαυειδ υἱοῦ Ἀβραάμ.
of David son of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ
Abraham generated the Isaac, Isaac
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ
but generated the Jacob, Jacob but

ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
generated the Judah and the brothers
αὐτοῦ, ³ Ἰούδας δὲ ἐγέννησεν τὸν
of him, Judah but generated the

Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς
Perez and the Zerah out of the Tamar, Perez
δὲ ἐγέννησεν τὸν Ἑζρώμ, Ἑζρώμ δὲ ἐγέννησεν
but generated the Hezron, Hezron but generated

τὸν	Ἄράμ,	4	Ἄράμ	δὲ	ἐγέννησεν	τὸν
the	Ram,		Ram	but	generated	the
Ἀμιναδάβ,	Ἀμιναδάβ		Ἀμιναδάβ	δὲ	ἐγέννησεν	τὸν
Amminadab,	Amminadab		Amminadab	but	generated	the

Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
Nahshon, Nahshon but generated the Salmon,
5 Σαλμών δὲ ἐγέννησεν τὸν Βοῆς ἐκ τῆς
Salmon but generated the Boaz out of the

'Ραχάβ, Βοἷς δὲ ἐγέννησεν τὸν 'Ιωβῆδ ἐκ τῆς
 Rahab, Boaz but generated the Obed out of the
 'Ρούθ, 'Ιωβῆδ δὲ ἐγέννησεν τὸν 'Ιεσσαί,
 Ruth, Obed but generated the Jesse,

6	Ἰεσσαί	δὲ	ἐγέννησεν	τὸν	Δαυεὶδ	τὸν
	Jesse	but	generated	the	David	the
	βασιλέα.					
	king.					

Δαυειδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ
David but generated the Solomon out of
τῆς τοῦ Οὐρίου, 7 Σολομὼν δὲ ἐγέννησεν
the [wife] of Uriah, Solomon but generated

τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν
 the Rehoboam, Rehoboam but generated the
 Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά,
 Abijah, Abijah but generated the Asa,

8 Ἀσαφ δὲ ἐγέννησεν τὸν Ἰωσαφατ,
Asa but generated the Jehoshaphat,

1 The book of the history^a of Jesus Christ, son of David, son of Abraham:

2 Abraham became father to Isaac; Isaac became father to Jacob; Jacob became fa-

ther to Judah and his brothers; 3 Judah became father to Pe'rez and to Ze'rah by Ta'-

mar; Pe'rez became
father to Hez'ron;
Hez'ron became fa-
ther to Ram; 4 Ram

became father to
Am·min'a·dab; Am-
min'a·dab became fa-
ther to Nah'shon;

Nah'shon became fa-
ther to Sal'mon;
5 Sal'mon became fa-
ther to Bo'az by

Ra'hab; Bo'az became
father to O'bed by
Ruth; O'bed became
father to Jes'se; 6 Jes'-

David became father to Sol'o'mon by the

wife of U·ri'ah; 7 Sol'-
o·mon became father
to Re·ho·bo'am; Re-
ho·bo'am became fa-

ther to A·bi'jah;
A·bi'jah became father
to A'sa; 8 A'sa became
father to Je·hosh'a-

phat; Je·hosh'a·phat

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ
Jehoshaphat but generated the Jehoram, Jehoram
δὲ ἐγέννησεν τὸν Ὀζεΐαν, 9 Ὀζεΐας δὲ
but generated the Uzziah, Uzziah but
ἐγέννησεν τὸν Ἰωθαμ, Ἰωθαμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated
τὸν Ἀχας, Ἀχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
the Ahaz, Ahaz but generated the Hezekiah,
10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσή,
Hezekiah but generated the Manasseh,
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ
Manasseh but generated the Amon, Amon but
ἐγέννησεν τὸν Ἰωσείαν, 11 Ἰωσείας δὲ
generated the Josiah, Josiah but
ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
generated the Jechoniah and the brothers
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
After but the deportation of Babylon
Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ
Jechoniah generated the Shealtiel, Shealtiel
δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel
δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated
τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν
the Eliakim, Eliakim but generated the
Ἀζώρ, 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,
Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ
Zadok but generated the Achim, Achim but
ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιούδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated
τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the
Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
Matthan, Matthan but generated the Jacob,
16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
Jacob but generated the Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated
Ἰησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from
Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

became father to Je-
ho'ram; Je-ho'ram
became father to Uz-
zi'ah; 9 Uz-zi'ah
became father to Jo-
tham; Jo'tham became
father to A'haz; A'haz
became father to Hez-
e-ki'ah; 10 Hez-e-ki'ah
became father to Ma-
nas'seh; Ma-nas'seh
became father to A'mon;
A'mon became father to Jo-si'ah;
11 Jo-si'ah became fa-
ther to Jec-o-ni'ah
and to his brothers at
the time of the depor-
tation to Babylon.

12 After the depor-
tation to Babylon Jec-
o-ni'ah became father
to She-al'ti-el; She-
al'ti-el became father
to Ze-rub'ba-bel; 13
Ze-rub'ba-bel became
father to A-bi'ud;
A-bi'ud became father
to E-li'a-kim; E-li'a-
kim became father to
A'zor; 14 A'zor became
father to Za'dok; Za'-
dok became father to
A'chim; A'chim be-
came father to E-li'ud;
15 E-li'ud became fa-
ther to El-e-a'zar; El-
e-a'zar became father
to Mat'than; Mat'than
became father to Ja-
cob; 16 Jacob became
father to Joseph the
husband of Mary, of
whom Jesus was born,
who is called Christ.

17 All the genera-
tions, then, from Abra-
ham until David were
fourteen generations,
and from David until
the deportation to

Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ
of Babylon generations fourteen, and
ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
from the deportation of Babylon until the
χριστοῦ γενεαὶ δεκατέσσαρες.
Christ generations fourteen.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως
Of the but Jesus Christ the origin thus
ἦν. Μνηστευθείσης τῆς
was. Having been promised in marriage of the
μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν
mother of him Mary to the Joseph, before
ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν
or to come together them she was found in
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
belly having out of spirit holy.
19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
Joseph but the husband of her, righteous
ὢν καὶ μὴ θέλων αὐτὴν
being and not willing her

δειγματίσαι, ἐβουλήθη λάθρα
to make a public spectacle of, intended secretly
ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
to release her. These (things) but of him
ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ'
having thought look! angel of Lord according to
ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς
dream appeared to him saying Joseph son
Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν
of David, not you should be afraid to take along
Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
Mary the wife of you, the (thing) for in
αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου
her generated out of spirit is holy;

21 τέξεται δὲ υἱὸν καὶ καλέσεις
she will give birth to but son and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει
the name of him Jesus, he for will save
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
the people of him from the sins of them.
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
This but whole has happened in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος 23 Ἰδοὺ
through the prophet saying Look!

Babylon fourteen gen-
erations, and from the
deportation to Babylon
until the Christ four-
teen generations.

18 But the birth of
Jesus Christ was in
this way. During the
time his mother Mary
was promised in mar-
riage to Joseph, she
was found to be preg-
nant by holy spirit be-
fore they were united.

19 However, Joseph her
husband, because he
was righteous and did
not want to make her
a public spectacle, in-
tended to divorce her
secretly. 20 But after
he had thought these
things over, look!
Jehovah's^a angel ap-
peared to him in a
dream, saying: "Jo-
seph, son of David,
do not be afraid to
take Mary your wife
home, for that which
has been begotten in
her is by holy spirit.
21 She will give birth
to a son, and you
must call his name
Jesus,^b for he will save
his people from their
sins." 22 All this ac-
tually came about for
that to be fulfilled
which was spoken
by Jehovah^c through
his prophet, saying:
23 "Look! The virgin

20^a יְהוָה (Je-ho'vah's, or, Yah'weh's), J^{3,7-14,16-18}; Κυρίου (Lord's), NB. See Foreword, pages 10 (under "The Divine Name") to 25. See Appendix under Matthew 1:20. 21^b יֵשׁוּעַ (Jesh'u-a; meaning "Jehovah is salva-
tion"), J^{1-14,16-18}; Ἰησοῦς (Jesus), NB. 22^c Jehovah (Yahweh), J^{1-3,7-9,11-14,16-18}; the Lord, NB.

ἡ παρθένος ἐν γαστρὶ ἔξει καὶ
The virgin in belly will have and
τέξεται υἱόν, καὶ καλέσουσιν τὸ
will give birth to son, and they will call the
ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστίν
name of him Immanuel; which is
μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.
being translated With us the God.

24 Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ
Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
the sleep did as directed to him
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
the angel of Lord and he took along the
γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν
woman of him; and not he was knowing
αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
her until when she gave birth to son; and
ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
he called the name of him Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
Of the but Jesus having been generated in
Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
Bethlehem of the Judea in days
Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
of Herod the king, look! magi from
ἀνατολῶν παρεγένοντο εἰς
eastern parts came to be alongside into
Ἱεροσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ
Jerusalem saying Where is the (one)
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ
born king of the Jews? We saw for
αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν
of him the star in the east and we came
προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
to do obeisance to him. Having heard but the
βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα
King Herod was agitated and all
Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ
Jerusalem with him, and
συναγαγὼν πάντας τοὺς ἀρχιερεῖς
having led together all the chief priests
καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
beside them where the Christ is generated.
5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
The (ones) but said to him In Bethlehem

will become pregnant
and will give birth to
a son, and they will
call his name Im-
man'u-el," which
means, when translat-
ed, "With Us Is God."

24 Then Joseph woke
up from his sleep and
did as the angel of
Jehovah^a had directed
him, and he took his
wife home. 25 But he
had no intercourse
with her until she
gave birth to a son;
and he called his name
Jesus.

2 After Jesus had
been born in Beth'-
le-hem of Ju-de'a in
the days of Herod the
king, look! astrologers
from eastern parts
came to Jerusalem,
2 saying: "Where is
the one born king of
the Jews? For we saw
his star when [we
were] in the east, and
we have come to do
him obeisance." 3 At
hearing this King
Herod was agitated,
and all Jerusalem
along with him; 4 and
on gathering together
all the chief priests
and scribes of the
people he began to
inquire of them where
the Christ^b was to be
born. 5 They said to
him: "In Beth'le-hem

τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet And you, Bethlehem
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
will shepherd the people of me the Israel.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said
Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search you carefully about
τοῦ παιδίου· ἐπὶ δὲ εὑρητε
the young child; whenever but you might find
ἀπαγγεῖλατέ μοι, ὅπως κἀγὼ ἐλθὼν
report back to me, so that also I having come
προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east
προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen
δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great
σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Ju-de'a; for this
is how it has been
written through the
prophet, 6 'And you, O
Beth'le-hem of the
land of Judah, are by
no means the most
insignificant [city]
among the governors
of Judah; for out of
you will come forth a
governing one, who
will shepherd my peo-
ple, Israel.'"

7 Then Herod se-
cretly summoned the
astrologers and care-
fully ascertained from
them the time of
the star's appearing;
8 and, when sending
them to Beth'le-hem,
he said: "Go make a
careful search for the
young child, and when
you have found it
report back to me,
that I too may go
and do it obeisance."
9 When they had
heard the king, they
went their way; and,
look! the star they
had seen when [they
were] in the east
went ahead of them,
until it came to a
stop above where the
young child was. 10 On
seeing the star they
rejoiced very much
indeed. 11 And when
they went into the
house they saw the
young child with Mary
its mother, and, falling
down, they did obei-
sance to it. They also
opened their treasures
and presented it with
gifts, gold and frank-
incense and myrrh.

24^a Jehovah, J^{2-4,7-14,10-18}; the Lord, NB. 4^b Ὁ Χριστός (the Christ), NB; מָשִׁיחַ (the Messiah; meaning "the Anointed One"), J^{1-14,10-18}.

12 καὶ χρηματισθέντες
And having been given divine warning
κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην
according to dream not to return toward Herod
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
through another way they withdrew into the
χώραν αὐτῶν.
country of them.

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
Having withdrawn but of them look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε
to the Joseph saying Having got up take along
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the young child and the mother of it and
φεύγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως
be fleeing into Egypt, and be there until
ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης
likely I might speak to you; is about for Herod
ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
to seek the young child of the to destroy it.

14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
young child and the mother of it of night and
ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
withdrew into Egypt, and was there

ἕως τῆς τελευτῆς Ἡρώδου· ἵνα
until the decease of Herod; in order that

πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord

διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
through the prophet saying Out of Egypt

ἐκάλεσα τὸν υἱόν μου.
I called the son of me.

16 Τότε Ἡρώδης ἰδὼν ὅτι
Then Herod having seen that

ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
he was outwitted by the magi was enraged

λίαν, καὶ ἀποστείλας ἀνείλεν πάντας
greatly, and having sent off he took up all

τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
the boys the (ones) in Bethlehem and in

πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετούς
all the districts of it from two years

καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
and down more, according to the time which

12 However, because they were given divine warning in a dream not to return to Herod, they withdrew to their country by another way.

13 After they had withdrawn, look! Jehovah's^a angel appeared in a dream to Joseph, saying: "Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to search for the young child to destroy it."

14 So he got up and took along the young child and its mother by night and withdrew into Egypt, 15 and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah^b through his prophet, saying: "Out of Egypt I called my son."

16 Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Beth-le-hem and in all its districts done away with, from two years of age and under, according to the time that he had

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.

17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through

Ἰερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice

ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Ramah was heard, weeping and wailing

πολύς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,

καὶ οὐκ ᾔθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not

εἰσίν.
they are.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ
Having deceased but of the Herod look!

ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream

τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying

Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
Having got up take along the young child and

τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into

γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)

ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.

21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the

παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered

εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that

Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of

τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there

ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but

κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts

τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατώκησεν
of the Galilee, and having come he settled

εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that

πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

carefully ascertained from the astrologers. 17 Then that was fulfilled which was spoken through Jeremiah the prophet, saying: 18 "A voice was heard in Ra'mah, weeping and much wailing; it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."

19 When Herod had deceased, look! Jehovah's^a angel appeared in a dream to Joseph in Egypt 20 and said: "Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the soul^b of the young child are dead."

21 So he got up and took the young child and its mother and entered into the land of Israel. 22 But hearing that Ar-che-la'us ruled as king of Ju-de'a instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Gal'i-lee, 23 and came and dwelt in a city named Naz'a-reth, that there might be fulfilled what was spoken through the prophets:

13^a Jehovah's, J2,3,6-14,16-18; the Lord's, KB. 15^b Jehovah, J7-14,16-18; the Lord, KB.

19^a Jehovah's, J2,4,6-14,16-18; the Lord's, KB. 20^b Or, "life." See Appendix under Matthew 2:20.

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
prophets that Nazarene he will be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις
In but the days those

παράγινεται Ἰωάννης ὁ Βαπτιστῆς
comes to be alongside John the Baptist

κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
preaching in the wilderness of the Judea

2 λέγων Μετανοεῖτε, ἥγγικεν γὰρ ἡ
saying Be you repenting, has drawn near for the

βασιλεία τῶν οὐρανῶν. **3** Οὗτος γὰρ ἐστὶν
kingdom of the heavens. This for is

ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου
the (one) spoken of through Isaiah the prophet

λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
saying Voice of one crying out in the wilderness

Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
Make you ready the way of Lord, straight

ποιεῖτε τὰς τρίβους αὐτοῦ. **4** Αὐτὸς δὲ ὁ
be making the roads of him. He but the

Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
John was having the clothing of him from

τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ
hairs of camel and girdle leathern around

τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ
the loin of him, the but food was of him

ἀκρίδες καὶ μέλι ἄγριον. **5** Τότε
locusts and honey wild. Then

ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα
was making way out toward him Jerusalem

καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
and all the Judea and all the

περίχωρος τοῦ Ἰορδάνου, **6** καὶ
country around of the Jordan, and

ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
were being baptized in the Jordan River

ὑπ' αὐτοῦ ἑξομολογούμενοι τὰς
by him (they) openly confessing the

ἁμαρτίας αὐτῶν.
sins of them.

7 Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων
Having seen but many of the Pharisees

καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
and Sadducees coming upon the baptism

εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς
he said to them Generated ones of vipers, who

ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
showed to you to flee from the about to come

"He will be called a Naz·a·rene'."

3 In those days

John^a the Baptist

came preaching in

the wilderness of Ju-

de'a, **2** saying: "RE-

PENT, for the kingdom

of the heavens has

drawn near." **3** This,

in fact, is the one

spoken of through

Isaiah the prophet in

these words: "Listen!

Someone is crying out

in the wilderness,

'Prepare the way of

Jehovah,"^b you peo-

ple! Make his roads

straight.'" **4** But this

very John had his

clothing of camel's

hair and a leather

girdle around his

loins; his food too

was insect locusts and

wild honey. **5** Then

Jerusalem and all

Ju·de'a and all the

country around the

Jordan made their

way out to him, **6** and

people were baptized

by him in the Jordan

River, openly confess-

ing their sins.

7 When he caught

sight of many of

the Pharisees and

Sadducees coming to

the baptism, he said

to them: "You off-

spring of vipers, who

has shown you how

to flee from the

ὀργῆς; **8** ποιήσατε οὖν καρπὸν ἄξιον
wrath? Make you therefore fruit worthy

τῆς μετανοίας; **9** καὶ μὴ δόξετε
of the repentance; and not you should presume

λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν
to be saying in selves Father we have the

Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham, I am saying for to you that is able the

θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
God out of the stones these to raise up children

τῷ Ἀβραάμ. **10** ἤδη δὲ ἡ ἀξίνη πρὸς
to the Abraham. Already but the ax toward

τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. **11** ἐγὼ
is cut out and into fire is thrown. I

μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
indeed you I baptize in water into

μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
repentance; the (one) but behind me coming

ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
stronger of me is, of whom not I am

ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
fit the sandals to carry off; he

ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
you will baptize in spirit holy and fire;

12 οὗ τὸ πτύον ἐν τῇ χειρὶ
whose the winnowing shovel in the hand

αὐτοῦ, καὶ διακαθαριεῖ τὴν
of him, and he will completely clean up the

ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
threshing floor of him, and will gather the wheat

αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
of him into the storehouse, the but chaff

κατακαύσει πυρὶ ἀσβέστῳ.
he will burn up to fire inextinguishable.

13 Τότε παράγινεται ὁ Ἰησοῦς
Then comes to be alongside the Jesus

ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς
from the Galilee upon the Jordan toward

τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
the John of the to be baptized by him.

14 ὁ δὲ διεκώλυεν αὐτὸν λέγων
The (one) but was preventing him saying

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
I need I have by you to get baptized, and

σύ ἔρχῃ πρὸς με; **15** ἀποκριθεὶς δὲ
you are coming toward me? Having replied but

coming wrath? **8** So

then produce fruit

that befits repen-

tance; **9** and do not

presume to say to

yourselves, 'As a

father we have Abra-

ham.' For I say to

you that God is able

to raise up children

to Abraham from

these stones. **10** Al-

ready the ax is lying

at the root of the

trees; every tree,

then, that does not

produce fine fruit is

to be cut down and

thrown into the fire.

11 I, for my part, bap-

tize you with water

because of your re-

pentance; but the one

coming after me is

stronger than I am,

whose sandals I am

not fit to take off.

That one will bap-

tize you people with

holy spirit and with

fire. **12** His winnowing

shovel is in his hand,

and he will com-

pletely clean up his

threshing floor, and

will gather his wheat

into the storehouse,

but the chaff he will

burn up with fire

that cannot be put

out."

13 Then Jesus came

from Gal'i-lee to the

Jordan to John, in

order to be baptized

by him. **14** But the

latter tried to prevent

him, saying: "I am

the one needing to be

baptized by you, and

are you coming to

me?" **15** In reply

^{1a} 𐤒𐤇𐤍 (Jo·ha·nan, meaning "Jehovah is gracious"). J¹-14, 16-18; Ἰωάννης (John), BD. ^{3b} Jehovah, J^{1,2,4,7-14,16-18,20}; the Lord, NB.

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω
the Jesus said to him Let go right now, thus
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
for suitable is to us to fulfill all
δικαιοσύνην. τότε ἀφήσιν αὐτόν.
righteousness. Then he let go him.

16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς
Having been baptized but the Jesus immediately
ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
came up from the water; and look!

ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα
were opened up the heavens, and he saw spirit

θεοῦ καταβαίνον ὡσεὶ περιστέραν ἐρχόμενον
of God descending as if dove coming

ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
upon him; and look! voice out of the

οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου
heavens saying This is the Son of me

ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
the beloved, in whom I found good pleasure.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν
Then the Jesus was led up into the

ἐρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι
wilderness by the spirit, to be tempted

ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας
by the Devil. And having fasted days

τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
forty and nights forty

ὕστερον ἐπείνασεν. 3 Καὶ
latterly he felt hungry. And

προσελθὼν ὁ πειράζων εἶπεν αὐτῷ
having come toward the tempter said to him

Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὼν ἵνα οἱ
If son you are of the God, say in order that the

λίθοι οὗτοι ἄρτοι γένωνται.
stones these loaves of bread should become.

4 ὁ δὲ ἀποκριθεὶς εἶπεν
The (one) but having replied said

Γέγραπται Οὐκ ἐπ' ἄρτω μόνῳ
It has been written Not upon bread alone

ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
will live the man, but upon every

ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
utterance coming forth through mouth of God.

5 Τότε παραλαμβάνει αὐτόν ὁ
Then takes along him the

διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν
Devil into the holy city, and stationed

Jesus said to him:
"Let it be, this time,
for in that way it is
suitable for us to
carry out all that is
righteous." Then he
quit preventing him.

16 After being bap-
tized Jesus immedi-
ately came up from
the water; and, look!
the heavens were
opened up, and he
saw descending like
a dove God's spirit
coming upon him.

17 Look! Also, there
was a voice from the
heavens that said:
"This is my Son, the
beloved, whom I have
approved."

4 Then Jesus was
led by the spirit
up into the wilderness
to be tempted by the
Devil. 2 After he had
fasted forty days and
forty nights, then he
felt hungry. 3 Also,
the Tempter came
and said to him: "If
you are a son of God,
tell these stones to
become loaves of
bread." 4 But in reply
he said: "It is writ-
ten, 'Man must live,
not on bread alone,
but on every utterance
coming forth through
Jehovah's^a mouth.'"

5 Then the Devil
took him along into
the holy city, and he
stationed him upon

αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ
him upon the battlement of the temple, and

λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,
he is saying to him If Son you are of the God,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ
hurl yourself down; it has been written for

ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
that To the angels of him he will give charge

περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε,
about you and upon hands they will lift you,

μή ποτε προσκόψῃς πρὸς λίθον τὸν
not ever you should strike toward stone the

πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν
foot of you. Said to him the Jesus Again

γέγραπται Οὐκ ἐκπειράσεις
it has been written Not you shall put to the test

Κύριον τὸν θεόν σου.
Lord the God of you.

8 Πάλιν παραλαμβάνει αὐτόν ὁ διάβολος
Again takes along him the Devil

εἰς ὄρος ὑψηλὸν λίαν, καὶ
into mountain high unusually, and

δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
shows to him all the kingdoms

τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ
of the world and the glory of them, and

εἶπεν αὐτῷ Ταῦτά σοι πάντα
said to him These (things) to you all

δώσω ἐὰν πεσὼν
I shall give if ever having fallen down

προσκυνήσῃς μοι. 10 τότε
you should do act of worship to me. Then

λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε,
is saying to him the Jesus Be going away,

Σατανᾶ· γέγραπται γὰρ Κύριον τὸν
Satan; it has been written for Lord the

θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ
God of you you shall worship and to him alone

λατρεύσεις. 11 Τότε ἀφήσιν
you shall render sacred service. Then he lets go

αὐτόν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι
him the Devil and look! angels

προσῆλθον καὶ διηκόνουν αὐτῷ.
came toward and were ministering to him.

12 Ἀκούσας δὲ ὅτι Ἰωάννης
Having heard but that John

παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
was given over he retired into the Galilee.

the battlement of the
temple 6 and said to
him: "If you are a
son of God, hurl your-
self down; for it is
written, 'He will give
his angels a charge
concerning you, and
they will carry you on
their hands, that you
may at no time strike
your foot against a
stone.'" 7 Jesus said
to him: "Again it is
written, 'You must
not put Jehovah^a your
God to the test.'"

8 Again the Devil
took him along to an
unusually high moun-
tain, and showed him
all the kingdoms of
the world and their
glory, 9 and he said to
him: "All these things
I will give you if you
fall down and do an
act of worship to me." 10 Then Jesus said
to him: "Go away,
Satan! For it is writ-
ten, 'It is Jehovah^b
your God you must
worship, and it is to
him alone you must
render sacred ser-
vice.'" 11 Then the
Devil left him, and,
look! angels came and
began to minister to
him.

12 Now when he
heard that John had
been arrested, he with-
drew into Gal'i-lee.

4^a Jehovah's, J^{1-5,7-12,14,16-18,20}; the Lord's, Sy^{s.c}; God's, NB.

7^a Jehovah, J^{1-14,16-18,20}; the Lord, NB. 10^b Jehovah, J^{1-4,7-14,16-18,20}; the Lord, NB.

13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν
And having left the Nazareth having come
κατώκησεν εἰς Καφαρναούμ τὴν
he took up residence into Capernaum the
παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ
beside the sea in districts of Zebulun and
Νεφθαλείμ· 14 ἵνα πληρωθῇ
Naphtali; in order that might be fulfilled
τὸ ῥηθὲν διὰ Ἰσαίου τοῦ προφήτου
the (thing) spoken through Isaiah the prophet
λέγοντος 15 Γῇ Ζαβουλὼν καὶ γῇ
saying Earth of Zebulun and earth
Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ
of Naphtali, way of sea, on other side of the
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ
Jordan, Galilee of the nations, the
λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν
people the (one) sitting in darkness light saw
μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ
great, and to the (ones) sitting in region and
σκιά θανάτου φῶς ἀνέτειλεν αὐτοῖς.
shadow of death light rose up to them.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
From then started the Jesus to be preaching
καὶ λέγειν Μετανοεῖτε, ἥγγικεν
and to be saying Be you repenting, has drawn near
γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for the kingdom of the heavens.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν
Walking but beside the sea
τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
of the Galilee he saw two brothers, Simon
τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
the (one) being said Peter and Andrew
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον
the brother of him, casting fishing net
εἰς τὴν θάλασσαν, ἦσαν γὰρ ἄλεις·
into the sea, they were for fishers;
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ
and is saying to them Hither behind me, and
ποιήσω ὑμᾶς ἄλεις ἀνθρώπων. 20 οἱ
I shall make you fishers of men. The (ones)
δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
but at once having let go the nets they followed
αὐτῷ. 21 Καὶ προβάς ἐκεῖθεν εἶδεν
to him. And having gone on from there he saw
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
others two brothers, James the (one)
τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
of the Zebedee and John the brother

13 Further, after leaving Naz'a·reth, he came and took up residence in Ca·per·na·um beside the sea in the districts of Zeb'u·lun and Naph'ta·li, 14 that there might be fulfilled what was spoken through Isaiah the prophet, saying: 15 "O land of Zeb'u·lun and land of Naph'ta·li, along the road of the sea, on the other side of the Jordan, Gal'i·lee of the nations! 16 the people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them." 17 From that time on Jesus commenced preaching and saying: "Repent you people, for the kingdom of the heavens has drawn near."

18 Walking alongside the sea of Gal'i·lee he saw two brothers, Simon who is called Peter and Andrew his brother, letting down a fishing net into the sea, for they were fishers. 19 And he said to them: "Come after me, and I will make you fishers of men." 20 At once abandoning the nets, they followed him. 21 Going on also from there he saw two others [who were] brothers, James [the son] of Zeb'e·dee and John

αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
of him, in the boat with Zebedee the
πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα
father of them repairing the nets
αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ
of them, and he called them. The (ones) but
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
at once having let go the boat and the father
αὐτῶν ἠκολούθησαν αὐτῷ.
of them they followed to him.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ
And he was going around in whole the
Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
Galilee, teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
and preaching the good news of the kingdom
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and curing every disease and every
μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπήλθεν
infirmity in the people. And went off
ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ
the hearing of him into whole the Syria; and
προσῆνεγκαν αὐτῷ πάντας τοὺς κακῶς
they brought to him all the badly
ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
having to various diseases and torments
συνεχομένους, δαιμονιζομένους καὶ
being afflicted, being demon-possessed and
σεληνιαζομένους καὶ παραλυτικούς, καὶ
being moonstruck and paralytics, and
ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν
he cured them. And followed
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
to him crowds many from the Galilee
καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας
and Decapolis and Jerusalem and Judea
καὶ πέραν τοῦ Ἰορδάνου.
and the other side of the Jordan.

5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
Having seen but the crowds he went up into
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
the mountain; and having sat down of him
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ
came toward to him the disciples of him; and
ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
having opened the mouth of him he was teaching
αὐτοὺς λέγων
them saying

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
Happy the poor ones (as) to the spirit,

his brother, in the boat with Zeb'e·dee their father, mending their nets, and he called them. 22 At once leaving the boat and their father, they followed him.

23 Then he went around throughout the whole of Gal'i·lee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people. 24 And the report about him went out into all Syria; and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. 25 Consequently great crowds followed him from Gal'i·lee and De·cap'·o·lis and Jerusalem and Ju·de'a and from the other side of the Jordan.

5 When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; 2 and he opened his mouth and began teaching them, saying:

3 "Happy are those conscious of their spiritual need, since

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
that of them is the kingdom of the heavens.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Happy the (ones) mourning, that they
παρακληθήσονται.
will be comforted.

5 μακάριοι οἱ πραεῖς, ὅτι
Happy the mild-tempered (ones), that
αὐτοὶ κληρονομήσουσι τὴν γῆν.
they will inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ
Happy the (ones) hungering for and
διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
thirsting for the righteousness, that they
χορτασθήσονται.
will be satisfied.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
Happy the merciful ones, that they
ἐλεηθήσονται.
will be shown mercy.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
Happy the pure ones (as) to the heart,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
that they the God will see.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
Happy the peacemakers, that they sons
θεοῦ κληθήσονται.
of God will be called.

10 μακάριοι οἱ δεδιωγμένοι
Happy the (ones) having been persecuted
ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν
on account of righteousness, that of them is
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.

11 μακάριοί ἐστε ὅταν
Happy are you whenever
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
they might reproach you and might persecute and
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
might say every wicked (thing) down you
ψευδόμενοι ἕνεκεν ἐμοῦ. 12 χαίrete καὶ
lying on account of me; be rejoicing and
ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
be exulting, that the reward of you much in
τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς
the heavens; thus for they persecuted the
προφῆτας τοὺς πρὸ ὑμῶν.
prophets the (ones) before you.

13 Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν
You are the salt of the earth; if ever

the kingdom of the
heavens belongs to
them.

4 "Happy are those
who mourn, since
they will be comforted.

5 "Happy are the
mild-tempered ones,
since they will inherit
the earth.

6 "Happy are those
hungering and thirst-
ing for righteousness,
since they will be
filled.

7 "Happy are the
merciful, since they
will be shown mercy.

8 "Happy are the
pure in heart, since
they will see God.

9 "Happy are the
peaceable, since they
will be called 'sons of
God.'

10 "Happy are those
who have been per-
secuted for righteous-
ness' sake, since the
kingdom of the heav-
ens belongs to them.

11 "Happy are you
when people reproach
you and persecute
you and lyingly say
every sort of wicked
thing against you for
my sake. 12 Rejoice
and leap for joy,
since your reward
is great in the heav-
ens; for in that way
they persecuted the
prophets prior to you.

13 "You are the
salt of the earth; but

δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
but the salt should lose strength, in what
ἁλισθήσεται; εἰς οὐδὲν ἰσχύει
will it be made salty? Into nothing it is strong
ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
yet if not thrown outside to be trampled on
ὑπὸ τῶν ἀνθρώπων.
by the men.

14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ
You are the light of the world. Not
δύναται πόλις κρυβῆναι ἐπάνω ὄρους
is able city to be hid on top of mountain
κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
lying; neither they light lamp and they set
αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν
it under the measuring basket but upon the
λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν
lampstand, and it shines to all the (ones) in
τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν
the house. Thus let shine the light of you
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
in front of the men, so that they might see
ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
of you the fine works and they might glorify the
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
Father of you the (one) in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
Not should you think that I came to destroy
τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον
the Law or the Prophets; not I came
καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
to destroy but to fulfill; amen for
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ
I am saying to you, until likely might pass away the
οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία
heaven and the earth, iota one or one
κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
little horn not not should pass away from the Law
ἕως ἂν πάντα γένηται. 19 ὃς
until likely all (things) should take place. Who
ἐὰν οὖν λύσῃ μίαν τῶν
if ever therefore should loose one of the
ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
commandments these the least ones and
διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
should teach thus the men, least one
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
will be called in the kingdom of the heavens; who
δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας
but likely should do and should teach, this great

if the salt loses its
strength, how will its
saltiness be restored?
It is no longer usable
for anything but to
be thrown outside to
be trampled on by
men.

14 "You are the
light of the world. A
city cannot be hid
when situated upon a
mountain. 15 People
light a lamp and set
it, not under the mea-
suring basket, but
upon the lampstand,
and it shines upon all
those in the house.
16 Likewise let your
light shine before
men, that they may
see your fine works
and give glory to your
Father who is in the
heavens.

17 "Do not think I
came to destroy the
Law or the Prophets.
I came, not to destroy,
but to fulfill; 18 for
truly I say to you
that sooner would
heaven and earth pass
away than for one
smallest letter or one
particle of a letter to
pass away from the
Law by any means
and not all things
take place. 19 Who-
ever, therefore, breaks
one of these least
commandments and
teaches mankind to
that effect, he will be
called 'least' in rela-
tion to the kingdom
of the heavens. As for
anyone who does them
and teaches them,

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
will be called in the kingdom of the heavens.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
I am saying for to you that if ever not
περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον
might abound of you the righteousness more
τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
of the scribes and Pharisees, not not
εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
you should enter into the kingdom of the
οὐρανῶν.
heavens.

21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
You heard that it was said to the ancients

Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
Not you shall murder; who but likely might murder,
ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ
accountable will be to the judgment. I but

λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
am saying to you that everyone the being wrathful

τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
to the brother of him accountable will be to the
κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
judgment; who but likely might say to the brother
αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·
of him Raca, accountable will be to the Sanhedrin;

ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος
who but likely might say Fool, accountable
ἔσται εἰς τὴν γέενναν τοῦ πυρός.
will be into the Gehenna of the fire.

23 ἐὰν οὖν προσφέρῃς
If ever therefore you might bring toward
τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ
the gift of you upon the altar and there

μνησθῇς ὅτι ὁ ἀδελφός σου
you might remember that the brother of you

ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ
is having something down on you, let go off there

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
the gift of you in front of the altar,

καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ
and go away first be reconciled to the brother

σου, καὶ τότε ἐλθὼν πρόσφερε
of you, and then having come be bringing toward

τὸ δῶρόν σου.
the gift of you.

this one will be called
'great' in relation to
the kingdom of the
heavens. 20 For I say
to you that if your
righteousness does not
abound more than
that of the scribes and
Pharisees, you will by
no means enter into
the kingdom of the
heavens.

21 "You heard that
it was said to those
of ancient times, 'You
must not murder; but
whoever commits a
murder will be ac-
countable to the court
of justice.' 22 However,
I say to you that
everyone who contin-
ues wrathful with his
brother will be ac-
countable to the court
of justice; but who-
ever addresses his
brother with an un-
speakable word of
contempt will be ac-
countable to the Su-
preme Court; whereas
whoever says, 'You
despicable fool!' will
be liable to the fiery
Ge-hen'na."

23 "If, then, you are
bringing your gift to
the altar and you there
remember that your
brother has something
against you, 24 leave
your gift there in front
of the altar, and go
away; first make your
peace with your broth-
er, and then, when you
have come back, offer
up your gift.

25 Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ
Be well-minded to the adversary
σου ταχὺ ἕως ὅτου εἶ
of you quickly until when you are

μετ' αὐτοῦ ἐν τῇ ὁδῷ, μὴ ποτέ σε
with him in the way, not at any time you

παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ
might give over the adversary to the judge, and

ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
the judge to the subordinate, and into prison

βληθήσῃ. 26 ἀμὲν λέγω σοι,
you might be thrown; amen I am saying to you,

οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
not not you should come out from there until likely

ἀποδῷς τὸν ἔσχατον
you should have given back the last

κοδράντην.
quadrans.

27 Ἦκούσατε ὅτι ἐρρέθη Οὐ
You heard that it was said Not

μοιχεύσεις. 28 Ἐγὼ δὲ λέγω
you shall commit adultery. I but am saying

ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
to you that everyone the (one) looking at woman

πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη
toward the to desire her already

ἔμοιχευσεν αὐτὴν ἐν τῇ καρδίᾳ
he committed adultery with her in the heart

αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ
of him. If but the eye of you the

δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
right stumbles you, take out it and

βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι
throw away from you, it is advantageous for to you

ἵνα ἀπόληται ἐν τῶν μελῶν
in order that should be lost one of the members

σου καὶ μὴ ὅλον τὸ σῶμά σου
of you and not whole the body of you

βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ
should be thrown into Gehenna; and if the

δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον
right of you hand stumbles you, cut off

αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει
it and throw away from you, it is advantageous

γάρ σοι ἵνα ἀπόληται ἐν
for to you in order that should be lost one

τῶν μελῶν σου καὶ μὴ ὅλον τὸ
of the members of you and not whole the

25 "Be about set-
tling matters quickly
with the one com-
plaining against you
at law, while you are
with him on the way
there, that somehow
the complainant may
not turn you over to
the judge, and the
judge to the court at-
tendant, and you get
thrown into prison.
26 I say to you for a
fact, You will certain-
ly not come out from
there until you have
paid over the last coin
of very little value.

27 "You heard that
it was said, 'You must
not commit adultery.'
28 But I say to you
that everyone that
keeps on looking at a
woman so as to have
a passion for her has
already committed
adultery with her in
his heart. 29 If, now,
that right eye of yours
is making you stum-
ble, tear it out and
throw it away from
you. For it is more
beneficial to you for
one of your members
to be lost to you than
for your whole body
to be pitched into Ge-
hen'na." 30 Also, if
your right hand is
making you stumble,
cut it off and throw
it away from you. For
it is more beneficial
for one of your mem-
bers to be lost to you
than for your whole

22^a Γέεννα (Ge-hen'na), NB; גֵּהֶנּוֹם (Ge'i-Hin-nom', or, Valley of Hin'-nom), J¹-14, 16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22.

29^a Γέεννα (Ge-hen'na), NB; גֵּהֶנּוֹם (Ge'i-Hin-nom', or, Valley of Hin'-nom), J¹-14, 16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22.

σώμά σου εἰς γέενναν ἀπέλθῃ.
body of you into Gehenna should go off.

31 Ἐρρέθη δέ ὅς ἂν ἀπολύσῃ τὴν
It was said but Who likely might divorce the
γυναῖκα αὐτοῦ, δότω αὐτῇ
woman of him, let him give to her
ἀποστάσιον. 32 Ἐγὼ δὲ λέγω
certificate of divorce. I but am saying

ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν
to you that everyone the (one) divorcing the
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας
woman of him except of word of fornication
ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς
is making her to commit adultery, and who
ἐὰν ἀπολελυμένην γαμήσῃ
if ever [woman] having been divorced might marry
μοιχᾷται.
commits adultery.

33 Πάλιν ἠκούσατε ὅτι ἔρρέθη τοῖς
Again you heard that it was said to the
ἀρχαίοις Οὐκ ἐπιορκήσεις,
ancients Not you shall make oath falsely,

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
you shall give back but to the Lord the oaths
σου. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι
of you. I but am saying to you not to swear

ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
wholly; neither in the heaven, because throne
ἐστὶν τοῦ θεοῦ. 35 μήτε ἐν τῇ γῇ, ὅτι
it is of the God; nor in the earth, because

ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
footstool it is of the feet of him; nor into

Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great

Βασιλέως. 36 μήτε ἐν τῇ κεφαλῇ σου
King; nor in the head of you

ὀμόσης, ὅτι οὐ δύνασαι μίαν
you should swear, because not you are able one

τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω
hair white to make or black. Let be

δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ
but the word of you yes yes, no no; the but

περισσὸν τούτων ἐκ τοῦ
(thing) in excess of these out of the

πονηροῦ ἐστίν.
wicked (one) is.

30^a Γέεννα (Ge·hen'na), NB; 𐤅𐤋𐤍𐤏 (Ge'i-Hin·nom', or, Valley of Hin'nom), J1-14, 16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22. 33^b Jehovah, J1, 2, 7-14, 16-18; the Lord, NB.

body to land in Ge-
hen'na.^a

31 "Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' 32 However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery.

33 "Again you heard that it was said to those of ancient times, 'You must not swear without performing, but you must pay your vows to Jehovah.'^b

34 However, I say to you: Do not swear at all, neither by heaven, because it is God's throne; 35 nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King. 36 Nor by your head must you swear, because you cannot turn one hair white or black. 37 Just let your word Yes mean Yes, your No, No; for what is in excess of these is from the wicked one.

38 Ἐκούσατε ὅτι ἔρρέθη Ὁφθαλμὸν
You heard that it was said Eye

ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
instead of eye and tooth instead of tooth.

39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
I but am saying to you not to resist

τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει
to the wicked (one); but whoever you slaps

εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ
into the right cheek of you, turn to him

καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί
also the other; and to the (one) willing

σοι κριθῆναι καὶ τὸν χιτῶνά σου
to you to be judged also the inner garment of you

λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
to take, let go off to him also the outer garment;

41 καὶ ὅστις σε ἀγγαρεύσει
and whoever you will impress into going

μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.
mile one, be going away with him two.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν
To the (one) asking you give, and the (one)

θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ
willing from you to borrow not

ἀποστραφῆς.
you should be turned away.

43 Ἐκούσατε ὅτι ἔρρέθη Ἀγαπήσεις
You heard that it was said You shall love

τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
the neighbor of you and you shall hate the enemy

σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε
of you. I but am saying to you, be loving

τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ
the enemies of you and be praying over

τῶν διωκόντων ὑμᾶς. 45 ὅπως
the (ones) persecuting you; so that

γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
you might prove to be sons of the Father of you

τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
of the (one) in heavens, because the sun of him

ἀνατέλλει ἐπὶ πονηροὺς καὶ
he is making rise upon wicked (ones) and

ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους
good (ones) and he is raining upon righteous (ones)

καὶ ἀδίκους. 46 ἐὰν γὰρ
and unrighteous (ones). If ever for

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
you might love the (ones) loving you, what

μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
reward are having you? Not also the tax collectors

38 "You heard that it was said, 'Eye for eye and tooth for tooth.' 39 However, I say to you: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him. 40 And if a person wants to go to court with you and get possession of your inner garment, let your outer garment also go to him; 41 and if someone under authority impresses you into service for a mile, go with him two miles. 42 Give to the one asking you, and do not turn away from one that wants to borrow from you [without interest].

43 "You heard that it was said, 'You must love your neighbor and hate your enemy.' 44 However, I say to you: Continue to love your enemies and to pray for those persecuting you; 45 that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. 46 For if you love those loving you, what reward do you have? Are not also the tax collectors do-

τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε
the very are doing? And if ever you might greet
τοὺς ἀδελφούς ὑμῶν μόνον, τί
the brothers of you only, what
περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
(thing) in excess are doing you? Not also the
ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε
nationals the very are doing? You shall be
οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ
therefore you perfect as the Father of you the
οὐράνιος τέλειός ἐστιν.
heavenly perfect is.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
Be attentive but the righteousness of you
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
not to be doing in front of the men toward
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν
the to be observed to them; if but not, reward
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
not you are having beside the Father of you
τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
the (one) in the heavens. Whenever therefore
ποιῆς ἐλεημοσύνην, μὴ
you may make gift of mercy, not
σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ
you should trumpet in front of you, as-even the
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites are doing in the synagogues and
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
in the streets, so that they might be glorified
ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν,
by the men; amen I am saying to you,
ἀπέχουσι τὸν μισθὸν αὐτῶν. 3 σοῦ
they have in full the reward of them. Of you
δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω
but making gift of mercy not let know
ἡ ἀριστερά σου τί ποιεῖ ἡ
the left [hand] of you what is doing the
δεξιὰ σου, 4 ὅπως ἡ σου
right [hand] of you, so that may be of you
ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ
the gift of mercy in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυπτῷ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε
And whenever you might pray, not shall you be
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
as the hypocrites; because they like in the

ing the same thing?
47 And if you greet
YOUR brothers only,
what extraordinary
thing are you doing?
Are not also the peo-
ple of the nations do-
ing the same thing?
48 You must accord-
ingly be perfect, as
YOUR heavenly Father
is perfect.

6 "Take good care
not to practice
YOUR righteousness in
front of men in order
to be observed by
them; otherwise you
will have no reward
with YOUR Father who
is in the heavens.
2 Hence when you go
making gifts of mercy,
do not blow a trumpet
ahead of you, just as
the hypocrites do in
the synagogues and in
the streets, that they
may be glorified by
men. Truly I say to
you, They are having
their reward in full.
3 But you, when mak-
ing gifts of mercy, do
not let your left hand
know what your right
is doing, 4 that your
gifts of mercy may be
in secret; then your
Father who is looking
on in secret will repay
you.

5 "Also, when you
pray, you must not be
as the hypocrites; be-
cause they like to pray

συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the
πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
broad ways standing to pray, so that
φανῶσιν τοῖς ἀνθρώποις· ἀμήν
they might appear to the men; amen
λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 6 σὺ δὲ ὅταν προσεύχη,
of them. You but whenever you may pray,
εἰσελθε εἰς τὸ ταμεῖόν σου καὶ
enter into the private room of you and
κλείσας τὴν θύραν σου πρόσευξαι τῷ
having shut the door of you pray to the
πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ
Father of you the (one) in the secret; and
ὁ πατὴρ σου ὁ βλέπων ἐν
the Father of you the (one) looking at in
τῷ κρυπτῷ ἀποδώσει σοι.
the secret will give back to you.

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε
Praying but not you should multiply words
ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι
as-even the nationals, they are imagining for that
ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
in the much speaking of them they will be heard;
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς,
not therefore you should be made like to them,
οἶδεν γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν
has known for the God the Father of you
ὧν χρεῖαν ἔχετε πρὸ
of what (things) need you are having before
τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of the you to ask him.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Thus therefore be praying you
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Father of us the (one) in the heavens;
ἀγιασθήτω τὸ ὄνομά σου, 10 ἐλθάτω
let be sanctified the name of you, let come
ἡ βασιλεία σου, γενηθήτω τὸ θέλημά
the kingdom of you, let take place the will
σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν
of you, as in heaven also upon earth; the
ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν
bread of us the for [the day] being give to us
σήμερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματά
today; and let go off to us the debts
ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς
of us, as also we have let go off to the

standing in the syna-
gogues and on the
corners of the broad
ways to be visible to
men. Truly I say to
you, They are having
their reward in full.
6 You, however, when
you pray, go into your
private room and,
after shutting your
door, pray to your
Father who is in se-
cret; then your Father
who looks on in secret
will repay you. 7 But
when praying, do not
say the same things
over and over again,
just as the people of
the nations do, for
they imagine they will
get a hearing for their
use of many words.
8 So, do not make
yourselves like them,
for God YOUR Father
knows what things
you are needing be-
fore ever you ask him.

9 "You must pray,
then, this way:

"Our Father in the
heavens, let your
name be sanctified.
10 Let your kingdom
come. Let your will
take place, as in
heaven, also upon
earth. 11 Give us to-
day our bread for this
day; 12 and forgive
us our debts, as we
also have forgiven our

ὀφειλέταις ἡμῶν· **13** καὶ μὴ εἰσενέγκῃς
debtors of us; and not you should bring
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ
us into temptation, but rescue us from
τοῦ πονηροῦ.
the wicked (one).

14 Ἐὰν γὰρ ἀφήτε τοῖς
If ever for you might let go off to the
ἀνθρώποις τὰ παραπτώματα αὐτῶν,
men the trespasses of them,
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ
will let go off also to you the Father of you the
οὐράνιος· **15** ἐὰν δὲ μὴ ἀφήτε
heavenly; if ever but not you might let go off
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
to the men the trespasses of them,
οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ
neither the Father of you will let go off the
παραπτώματα ὑμῶν.
trespasses of you.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε
Whenever but you may fast, not be becoming
ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν
as the hypocrites sad-faced, they disfigure
γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν
for the faces of them so that they might appear
τοῖς ἀνθρώποις νηστεύοντες· ἀμήν
to the men fasting; amen

λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. **17** σὺ δὲ νηστεύων ἄλειψαί σου
of them. You but fasting oil of you
τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
the head and the face of you wash,
18 ὅπως μὴ φανῇς τοῖς
so that not you might appear to the
ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου
men fasting but to the Father of you
τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ
the (one) in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυφαίῳ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
Not be treasuring up to you treasures upon
τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,
the earth, where moth and rust consumes,
καὶ ὅπου κλέπται διορύσσουσιν καὶ
and where thieves are breaking in and

debtors. **13** And do not
bring us into tempta-
tion, but deliver us
from the wicked one.'

14 "For if you for-
give men their tres-
passes, YOUR heavenly
Father will also for-
give you; **15** whereas
if you do not forgive
men their trespasses,
neither will YOUR
Father forgive YOUR
trespasses.

16 "When you are
fasting, stop becoming
sad-faced like the
hypocrites, for they
disfigure their faces
that they may appear
to men to be fasting.
Truly I say to you,
They are having their
reward in full. **17** But
you, when fasting,
grease your head
and wash your face,
18 that you may ap-
pear to be fasting,
not to men, but to
your Father who is in
secrecy; then your
Father who is looking
on in secrecy will re-
pay you.

19 "Stop storing up
for yourselves trea-
sures upon the earth,
where moth and rust
consume, and where
thieves break in and

κλέπτουσιν· **20** θησαυρίζετε δὲ ὑμῖν
are stealing; be treasuring up but to you
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
treasures in heaven, where neither moth nor
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
rust consumes, and where thieves not
διορύσσουσιν οὐδὲ κλέπτουσιν· **21** ὅπου γὰρ
are breaking in nor are stealing; where for
ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ
is the treasure of you, there will be also
ἡ καρδιά σου.
the heart of you.

22 Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ
The lamp of the body is the
ὀφθαλμός. ἐὰν οὖν ᾦ ὁ ὀφθαλμός
eye. If ever therefore may be the eye
σου ἀπλούς, ὅλον τὸ σῶμά σου φωτινόν
of you simple, whole the body of you bright
ἔσται· **23** ἐὰν δὲ ὁ ὀφθαλμός σου
will be; if ever but the eye of you
πονηρὸς ᾦ, ὅλον τὸ σῶμά σου
wicked may be, whole the body of you
σκοτινόν ἔσται. εἰ οὖν τὸ φῶς τὸ
dark will be. If therefore the light the (one)
ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
in you darkness is, the darkness how much.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
No one is able to two lords to be slaving;
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
either for the one he will hate and the different
ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ
he will love, or of (the) one he will take hold and
τοῦ ἑτέρου καταφρονήσει· οὐ
of the different (one) he will despise; not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not
μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
be being anxious to the soul of you what
φάγητε ἢ τί πίνητε, μηδὲ τῷ
you might eat or what you might drink, nor to the
σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ
body of you what might you be clothed; not
ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ
the soul more is of the food and
τὸ σῶμα τοῦ ἐνδύματος;
the body of the clothing?

steal. **20** Rather, store
up for yourselves trea-
sures in heaven,
where neither moth
nor rust consumes,
and where thieves do
not break in and steal.
21 For where your
treasure is, there your
heart will be also.

22 "The lamp of the
body is the eye. If,
then, your eye is
simple, your whole
body will be bright;
23 but if your eye is
wicked, your whole
body will be dark. If
in reality the light
that is in you is dark-
ness, how great that
darkness is!

24 "No one can
slave for two masters;
for either he will hate
the one and love the
other, or he will stick
to the one and de-
spise the other. You
cannot slave for God
and for Riches.

25 "On this account
I say to you: Stop
being anxious about
YOUR souls* as to
what you will eat
or what you will
drink, or about your
bodies as to what you
will wear. Does not
the soul mean more
than food and the
body than clothing?

25* Or, "lives." See Appendix under Matthew 2:20.

26 ἑμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν; 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν; ἢ Τί πίωμεν; ἢ Τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται καὶ ὑμῖν.

26 Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are? 27 Who of you by being anxious can add one cubit to his life span? 28 Also, on the matter of clothing, why are you anxious? Take a lesson from the lilies of the field, how they are growing; they do not toil, nor do they spin; 29 but I say to you that not even Sol'o-mon in all his glory was arrayed as one of these. 30 If, now, God thus clothes the vegetation of the field, which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? 31 So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' 32 For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things.

33 "Keep on, then, seeking first the kingdom and his righteousness, and all these [other] things will be added to you.

ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τοῦ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου "Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

34 So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil.

7 "Stop judging that you may not be judged; 2 for with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you. 3 Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? 4 Or how can you say to your brother, 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? 5 Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye.

6 "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be you asking, and it will be given to you;
ζητεῖτε, καὶ εὕρησέτε· κρούετε,
be you seeking, and you will find; be you knocking,
καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ
and it will be opened to you. Everyone for
ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
the (one) asking is receiving and the (one) seeking
εὕρισκει καὶ τῷ κρούοντι
is finding and to the (one) knocking
ἀνοιγήσεται. 9 ἢ τίς ἐξ ὑμῶν
it will be opened. Or who out of you
ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς
man, whom will ask the son
αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
of him bread — not stone he will give upon him?
10 ἢ καὶ ἰχθὺν αἰτήσῃ — μὴ ὄφιν
Or and fish he will ask — not serpent
ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς
he will give upon him? If therefore you
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι
wicked being know gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ
to the children of you, how much rather the Father
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
of you the (one) in the heavens will give
ἀγαθὰ τοῖς αἰτοῦσιν αὐτὸν.
good (things) to the (ones) asking him.
12 Πάντα οὖν ὅσα ἐὰν
All (things) therefore as many as if ever
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
you might will in order that may do to you the
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
men, thus also you be doing to them;
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.
this for is the Law and the Prophets.
13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι
Enter you through the narrow gate; because
πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἡ
broad and spacious the way the (one)
ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί
leading off into the destruction, and many
εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·
are the (ones) entering through it;
14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη
because narrow the gate and cramped
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν,
the way the (one) leading off into the life,
καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.
and few are the (ones) finding it.

7 "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 8 For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened. 9 Indeed, who is the man among you whom his son asks for bread — he will not hand him a stone, will he? 10 Or, perhaps, he will ask for a fish — he will not hand him a serpent, will he? 11 Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?

12 "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean.

13 "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; 14 whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Be you attentive from the false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
whoever are coming toward you in clothes
προβάτων ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.
of sheep inside but are wolves ravenous.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
From the fruits of them you will recognize
αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
them; not what they gather from thorns
σταφυλᾶς ἢ ἀπὸ τριβόλων σύκα; 17 οὕτω
grapes or from thistles figs? Thus
πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
every tree good fruits fine is making,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
the but rotten tree fruits wicked
ποιεῖ· 18 οὐ δύναται δένδρον ἀγαθὸν
is making; not is able tree good
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
fruits wicked to bear, neither tree
σαπρὸν καρποὺς καλοὺς ποιεῖν.
rotten fruits fine to be making.
19 πᾶν δένδρον μὴ ποιοῦν καρπὸν
Every tree not making fruit
καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fine is being cut out and into fire
βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν
it is thrown. Really then from the fruits
αὐτῶν ἐπιγνώσεσθε αὐτούς.
of them you will recognize them.

21 Οὐ πᾶς ὁ λέγων μοι Κύριε
Not everyone the (one) saying to me Lord
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Lord will enter into the kingdom of the
οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
heavens, but the (one) doing the will of the
πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
Father of me the (one) in the heavens.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
Many will say to me in that the
ἡμέρᾳ Κύριε κύριε, οὐ τῷ
day Lord Lord, not to the
σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ
your name prophesied we, and to the
σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
your name demons threw we out, and
τῷ σῷ ὀνόματι δυνάμεις πολλὰς
to the your name powerful works many
ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς
did we? And then I shall confess to them

15 "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. 16 By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? 17 Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; 18 a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit. 19 Every tree not producing fine fruit gets cut down and thrown into the fire. 20 Really, then, by their fruits you will recognize those [men].

21 "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. 22 Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' 23 And yet then I will confess

ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. me the (ones) working the lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 Καὶ

πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. it fell, and was the fall of it great.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. 29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. And it occurred when finished the Jesus the words these, were being astounded the crowds upon the teaching of him; he was for teaching them as authority having and not as the scribes of them.

8 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. mountain followed to him crowds many.

to them: I never knew you! Get away from me, you workers of lawlessness.

24 "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. 25 And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. 26 Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. 27 And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."

28 Now when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; 29 for he was teaching them as a person having authority, and not as their scribes.

8 After he had come down from the mountain great crowds followed him.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν And look! leper having come toward

προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαι με καθарίσαι. 3 καὶ you may will you are able me to cleanse. And

ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρῖσθι· καὶ having stretched out the hand he touched of him saying I am willing, be you cleansed; and

εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. immediately was cleansed of him the leprosy.

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὁρα μηδενὶ And is saying to him the Jesus See to no one

εἵπῃς, ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ you should tell, but go away yourself show to the

ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ priest, and offer the gift which

προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. appointed Moses into witness to them.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ Having entered but of him into Capernaum

προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν came toward him centurion entreating

αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς μου him and saying Lord, the boy of me

βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς has been cast in the house paralytic, terribly

βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ being tormented. He is saying to him I

ἐλθὼν θεραπεύσω αὐτόν. 8 ἀποκριθεὶς having come shall cure him. Having answered

δὲ ὁ ἐκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς but the centurion said Lord, not I am fit

ἵνα μου ὑπὸ τὴν στέγην in order that of me under the roof

εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, you should enter; but only say to word,

καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ and will be healed the boy of me; and

γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν for I man am under authority

τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, being placed, having under myself soldiers,

καὶ λέγω τούτῳ Πορεύθητι, καὶ and I am saying to this (one) Go your way, and

πορεύεται, καὶ ἄλλῳ ἔρχου, he goes his way, and to another Be you coming,

καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον and he is coming, and to the slave of me Do

2 And, look! a leprous man came up and began doing obeisance to him, saying: "Lord, if you just want to, you can make me clean." 3 And so, stretching out [his] hand, he touched him, saying: "I want to. Be made clean." And immediately his leprosy was cleansed away. 4 Then Jesus said to him: "See that you tell no one, but go, show yourself to the priest, and offer the gift that Moses appointed, for the purpose of a witness to them."

5 When he entered into Ca-per-na-um, an army officer came to him, entreating him 6 and saying: "Sir, my manservant is laid up in the house with paralysis, being terribly tormented." 7 He said to him: "When I get there I will cure him." 8 In reply the army officer said: "Sir, I am not a fit man for you to enter under my roof, but just say the word and my manservant will be healed. 9 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!'"

τοῦτο, καὶ ποιεῖ. **10** ἀκούσας δὲ ὁ
this, and he is doing. Having heard but the
'Ιησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς
Jesus wondered and said to the (ones)
ἀκολουθοῦσιν Ἀμήν λέγω ὑμῖν, παρ'
following Amen I am saying to you, beside
οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον.
no one so much faith in the Israel I found.
11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ
I am saying but to you that many from
ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ
risings and settings will come and
ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ
will recline with Abraham and Isaac and
'Ιακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
Jacob in the kingdom of the heavens;
12 οἱ δὲ υἱοὶ τῆς βασιλείας
the but sons of the kingdom
ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
will be thrown out into the darkness the outer;
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing
τῶν ὀδόντων. **13** καὶ εἶπεν ὁ Ἰησοῦς
of the teeth. And said the Jesus
τῷ ἑκατοντάρχη Ὑπαγε, ὥς
to the centurion Be going away, as
ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη
you believed let it occur to you; and was healed
ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy in the hour that.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
house of Peter he saw the mother-in-law of him
βεβλημένην καὶ πυρέσσουσαν. **15** καὶ
having been cast and burning with fever; and
ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
he touched of the hand of her, and left
αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ
her the fever, and she got up, and
διηκόνει αὐτῷ. **16** Ὁψίας δὲ
was serving to him. Of evening but
γενομένης προσήνεγκαν αὐτῷ
having come to be they brought toward him
δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ
demon-possessed many; and he threw out the
πνεύματα λόγῳ, καὶ πάντα τοὺς
spirits to word, and all the (ones)
κακῶς ἔχοντας ἐθεράπευσεν. **17** ὅπως
badly having he cured; so that

and he does it.”
10 Hearing that, Jesus
became amazed and
said to those follow-
ing him: “I tell you
the truth, With no
one in Israel have I
found so great a faith.
11 But I tell you that
many from eastern
parts and western
parts will come and
recline at the table
with Abraham and
Isaac and Jacob in
the kingdom of the
heavens; **12** whereas
the sons of the king-
dom will be thrown
into the darkness out-
side. There is where
[their] weeping and
the gnashing of
[their] teeth will be.”
13 Then Jesus said to
the army officer: “Go.
Just as it has been
your faith, so let it
come to pass for you.”
And the manservant
was healed in that
hour.

14 And Jesus, on
coming into Peter's
house, saw his mother-
in-law lying down and
sick with fever. **15** So
he touched her hand,
and the fever left her,
and she got up and
began ministering to
him. **16** But after it
became evening, peo-
ple brought him many
demon-possessed per-
sons; and he expelled
the spirits with a
word, and he cured
all who were faring
badly; **17** that there

πληρωθῇ τὸ ῥηθὲν διὰ
might be fulfilled the (thing) spoken through
'Ἠσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς
Isaiah the prophet saying He the
ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
sicknesses of us he took and the diseases
ἐβάστασεν.
he carried.

18 Ἴδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about
αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.

19 Καὶ προσελθὼν εἰς γραμματεὺς
And having come alongside one scribe
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you
ὅπου ἔαν ἀπέρχη. **20** καὶ λέγει
where if ever you may go off. And is saying
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head

κλίνει. **21** Ἄλλος δὲ τῶν
he may incline. Different (one) but of the
μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολουθεῖ
The but Jesus is saying to him Be following
μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the
ἑαυτῶν νεκρούς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. **24** καὶ
followed to him the disciples of him. And
ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
look! shaking great occurred in the sea,
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the
κυμάτων· αὐτὸς δὲ ἐκάθευδεν. **25** καὶ
waves; he but was sleeping. And
προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke up him saying

might be fulfilled what
was spoken through
Isaiah the prophet,
saying: “He himself
took our sicknesses
and carried our dis-
eases.”

18 When Jesus saw
a crowd around him,
he gave the command
to shove off for the
other side. **19** And a
certain scribe came
up and said to him:
“Teacher, I will fol-
low you wherever
you are about to go.”
20 But Jesus said to
him: “Foxes have
dens and birds of
heaven have roosts,
but the Son of man
has nowhere to lay
down his head.”
21 Then another of
the disciples said to
him: “Lord, permit
me first to leave
and bury my father.”
22 Jesus said to him:
“Keep following me,
and let the dead
bury their dead.”

23 And when he
got aboard a boat,
his disciples followed
him. **24** Now, look! a
great agitation arose
in the sea, so that
the boat was being
covered by the waves;
he, however, was
sleeping. **25** And they
came and woke him
up, saying: “Lord,

Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ
 Lord, save, we are being destroyed. And
 λέγει αὐτοῖς Τί δειλοὶ ἐστε,
 he is saying to them Why fainthearted are you,
 ὀλιγόπιστοι; τότε ἐγερθεῖς
 ones with little faith? Then having got up
 ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
 he rebuked to the winds and to the sea,
 καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ
 and occurred calm great. The but
 ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός
 men wondered saying What kind
 ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ
 is this (one) that also the winds and the
 θάλασσα αὐτῷ ὑπακούουσιν;
 sea to him are obeying?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
 And having come of him into the other side
 εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπῆντησαν
 into the country of the Gadarenes met
 αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
 to him two demon-possessed (ones) out of the
 μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
 memorial tombs coming out, fierce unusually
 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
 as-and not to be strong anyone to pass by through
 τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν
 the way that. And look! they cried aloud
 λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 saying What to us and to you, Son of the God?
 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
 Did you come here before appointed time to torment
 ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
 us? Was but long [way] from them
 ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ
 herd of swine many (one) being fed. The
 δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ
 but demons were entreating him saying If
 ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
 you are throwing out us, send off us into
 τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς
 the herd of the swine. And he said to them
 Ὑπάγετε. οἱ δὲ ἐξεληθόντες
 Go you away. The (ones) but having come out
 ἀπῆλθαν εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν
 went off into the swine; and look! rushed
 πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
 all the herd down the precipice into the

save us, we are about
 to perish!" 26 But he
 said to them: "Why
 are you fainthearted,
 you with little faith?"
 Then, getting up, he
 rebuked the winds
 and the sea, and a
 great calm set in.
 27 So the men became
 amazed and said:
 "What sort of per-
 son is this, that even
 the winds and the
 sea obey him?"

28 When he got to
 the other side, into
 the country of the
 Gad·a·renes', there
 met him two demon-
 possessed men coming
 out from among the
 memorial tombs, un-
 usually fierce, so
 that nobody had the
 courage to pass by
 on that road. 29 And,
 look! they screamed,
 saying: "What have
 we to do with you,
 Son of God? Did you
 come here to tor-
 ment us before the
 appointed time?"
 30 But a long way off
 from them a herd of
 many swine was at
 pasture. 31 So the de-
 mons began to entreat
 him, saying: "If you
 expel us, send us forth
 into the herd of
 swine." 32 Accordingly
 he said to them:
 "Go!" They came out
 and went off into the
 swine; and, look! the
 entire herd rushed
 over the precipice into

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.
 sea, and they died in the waters.

33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ
 The (ones) but pasturing fled, and
 ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
 having gone off into the city they reported
 πάντα καὶ τὰ τῶν
 all (things) and the (things) of the
 δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ
 demon-possessed (ones). And look! all the
 πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ,
 city came out into meeting to the Jesus,
 καὶ ἰδόντες αὐτὸν παρεκάλεισαν ὅπως
 and having seen him they entreated so that
 μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 he might go across from the districts of them.

9 Καὶ ἐμβὰς εἰς πλοῖον
 And having stepped in into boat
 διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν
 he crossed through, and came into the own
 πόλιν. 2 Καὶ ἰδοὺ προσέφερον
 city. And look! they were bringing toward
 αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον.
 him paralytic upon bed having been cast.
 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
 And having seen the Jesus the faith of them
 εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον·
 said to the paralytic Take courage, child;
 ἀφίενταί σου αἱ ἁμαρτίαι. 3 Καὶ
 let go off are of you the sins. And
 ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν
 look! certain ones of the scribes said in
 ἑαυτοῖς Οὗτος βλασφημεῖ. 4 καὶ
 themselves This (one) blasphemes. And
 εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
 having known the Jesus the thoughts of them
 εἶπεν ἵνα τί ἐνθυμεῖσθε πονηρὰ
 said In order that what you think wicked (things)
 ἐν ταῖς καρδίαις ὑμῶν; 5 τί γὰρ ἐστὶν
 in the hearts of you? Which for is
 εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου
 easier, to say Are being let go off of you
 αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρε καὶ
 the sins, or to say Be getting up and
 περιπάτει; 6 ἵνα δὲ εἰδῇτε ὅτι
 be walking? In order that but you might know that
 ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
 authority is having the Son of the man
 ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας—
 upon the earth to let go off sins—

the sea and died in
 the waters. 33 But the
 herders fled and, go-
 ing into the city,
 they reported every-
 thing, including the
 affair of the demon-
 possessed men. 34 And,
 look! all the city
 turned out to meet
 Jesus; and after hav-
 ing seen him, they
 earnestly urged him
 to move out from
 their districts.

9 So, boarding the
 boat, he proceeded
 across and went into
 his own city. 2 And,
 look! they were bring-
 ing him a paralyzed
 man lying on a bed.
 On seeing their faith
 Jesus said to the
 paralytic: "Take cour-
 age, child; your sins
 are forgiven." 3 And,
 look! certain of the
 scribes said to them-
 selves: "This fellow
 is blaspheming." 4 And Jesus, know-
 ing their thoughts,
 said: "Why are you
 thinking wicked things
 in your hearts? 5 For
 instance, which is
 easier, to say, Your
 sins are forgiven, or
 to say, Get up and
 walk? 6 However, in
 order for you to
 know that the Son
 of man has authority
 on earth to for-
 give sins—" then he

29^a See the Appendix under Matthew 8:29.

τότε λέγει τῷ παραλυτικῷ
 then he is saying to the paralytic
 "Ἐγείρε ἄρὸν σου τὴν κλίνην
 Be getting up pick up of you the bed
 καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ
 and be going away into the home of you. And
 ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
 having got up he went off into the home of him.
 8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ
 Having seen but the crowds became afraid and
 ἐδόξασαν τὸν θεὸν τὸν δόντα
 glorified the God the (one) having given
 ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
 authority such to the men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
 And passing on the Jesus from there saw
 ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
 man sitting upon the tax office,
 Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ
 Matthew being said, and is saying to him
 Ἀκολούθει μοι· καὶ ἀναστὰς
 Be following to me; and having risen up
 ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ
 he followed to him. And it happened of him
 ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
 lying up in the house, and look! many
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
 tax collectors and sinners having come
 συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
 were lying up with the Jesus and the disciples
 αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι
 of him. And having seen the Pharisees
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ
 were saying to the disciples of him Through
 τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
 what with the tax collectors and sinners
 ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ
 eats the teacher of you? The (one)
 δὲ ἀκούσας εἶπεν Οὐ χρεῖαν ἔχουσιν
 but having heard said Not need are having
 οἱ ἰσχύοντες ἰατροῦ ἀλλὰ
 the (ones) being strong of healer but
 οἱ κακῶς ἔχοντες.
 the (ones) badly having.
 13 πορευθέντες δὲ μάθετε τί
 Having gone your way but learn you what
 ἐστὶν ἔλεος θέλω καὶ οὐ
 is Mercy I am willing and not
 θυσίαν· οὐ γὰρ ἦλθον καλέσαι
 sacrifice; not for I came to call

said to the paralytic:
 "Get up, pick up
 your bed, and go to
 your home." 7 And
 he got up and went
 off to his home. 8 At
 the sight of this the
 crowds were struck
 with fear, and they
 glorified God, who
 gave such authority
 to men.

9 Next, while pass-
 ing along from there,
 Jesus caught sight
 of a man named Mat-
 thew seated at the
 tax office, and he
 said to him: "Be
 my follower." There-
 upon he did rise
 up and follow him.
 10 Later, while he was
 reclining at the table
 in the house, look!
 many tax collectors
 and sinners came and
 began reclining with
 Jesus and his disci-
 ples. 11 But on seeing
 this the Pharisees be-
 gan to say to his
 disciples: "Why is it
 that your teacher
 eats with tax collec-
 tors and sinners?"
 12 Hearing [them], he
 said: "Persons in
 health do not need a
 physician, but the
 ailing do. 13 Go, then,
 and learn what this
 means, 'I want mercy,
 and not sacrifice.'
 For I came to call,

δικαίους ἀλλὰ ἁμαρτωλούς.
 righteous (ones) but sinners.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
 Then are coming toward him the disciples
 Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ
 of John saying Through what we and
 οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ
 the Pharisees we are fasting, the but disciples
 σοῦ οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς
 of you not are fasting? And said to them
 ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
 the Jesus Not are able the sons of the
 νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
 bridechamber to mourn upon how long with them
 ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι
 is the bridegroom? Will come but days
 ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
 whenever might be lifted up away from them the
 νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐθεὶς
 bridegroom, and then they will fast. Nobody
 δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ
 but puts upon patch of cloth unshrunk upon
 ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ
 outer garment old; is lifting up for the
 πληρῶμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
 fullness of it from the outer garment, and
 χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν
 worse tear becomes. Neither do they put
 οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε,
 wine new into skin bags old; if but not,
 ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος
 are bursting the skin bags, and the wine
 ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ
 is spilled out and the skin bags are ruined; but
 βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς,
 they do put wine new into skin bags new,
 καὶ ἀμφοτέροι συντηροῦνται.
 and both are preserved.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς
 These (things) of him speaking to them
 ἰδοὺ ἄρχων εἰς προσελθὼν
 look! ruler one having come toward
 προσεκύνει αὐτῷ λέγων ὅτι Ἡ
 was doing obeisance to him saying that The
 θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ
 daughter of me right now deceased; but
 ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ'
 having come put upon the hand of you upon
 αὐτήν, καὶ ζήσεται.
 her, and she will live.

not righteous people,
 but sinners."

14 Then John's dis-
 ciples came to him
 and asked: "Why is
 it that we and the
 Pharisees practice
 fasting but your dis-
 ciples do not fast?"
 15 At this Jesus said
 to them: "The friends
 of the bridegroom
 have no reason to
 mourn as long as the
 bridegroom is with
 them, do they? But
 days will come when
 the bridegroom will
 be taken away from
 them, and then they
 will fast. 16 Nobody
 sews a patch of un-
 shrunk cloth upon an
 old outer garment;
 for its full strength
 would pull from the
 outer garment and
 the tear would be-
 come worse. 17 Neither
 do people put new
 wine into old wine-
 skins; but if they do,
 then the wineskins
 burst and the wine
 spills out and the
 wineskins are ruined.
 But people put new
 wine into new wine-
 skins, and both things
 are preserved."

18 While he was tell-
 ing them these things,
 look! a certain ruler
 who had approached
 began to do obeisance
 to him, saying: "By
 now my daughter
 must be dead; but
 come and lay your
 hand upon her and
 she will come to life."

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει
And having got up the Jesus was following
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ
to him and the disciples of him. And look!
γυνὴ αἰμορροοῦσα δώδεκα ἔτη
woman having flux of blood twelve years
προσελθοῦσα ὀπισθεν ἤψατο τοῦ
having come toward behind touched of the
κρασπέδου τοῦ ἱματίου αὐτοῦ.
fringe of the outer garment of him;
21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον
she was saying for in herself If ever only
ἄψωμαι τοῦ ἱματίου αὐτοῦ
I might touch of the outer garment of him
σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς
I shall be saved. The but Jesus having turned
καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει,
and having seen her said Take courage,
θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ
daughter; the faith of you has saved you. And
ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
was saved the woman from the hour that.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς
house of the ruler and having seen the
αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
flute players and the crowd making uproar
24 ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
he was saying Be you withdrawing, not for
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ
died the little girl but she is sleeping; and
κατεγέλων αὐτοῦ. 25 ὅτε δὲ
they were laughing scornfully of him. When but
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν
was thrust out the crowd, having entered
ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
he took hold of the hand of her, and got up
τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη
the little girl. And came out the fame this
εἰς ὅλην τὴν γῆν ἐκείνην.
into whole the earth that.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ
And passing along from there to the Jesus
ἠκολούθησαν δύο τυφλοὶ κρίζοντες καὶ
followed two blind (ones) crying out and
λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ.
saying Have mercy upon us, Son of David.

28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθαν
Having come but into the house came toward

19 Then Jesus, get-
ing up, began to
follow him; also his
disciples did. 20 And,
look! a woman suf-
fering twelve years
from a flow of blood
came up behind and
touched the fringe
of his outer garment;
21 for she kept say-
ing to herself: "If
I only touch his outer
garment I shall get
well." 22 Jesus turned
around and, noticing
her, said: "Take cour-
age, daughter; your
faith has made you
well." And from that
hour the woman be-
came well.

23 When, now, he
came into the ruler's
house and caught
sight of the flute
players and the crowd
in noisy confusion,
24 Jesus began to say:
"Leave the place, for
the little girl did not
die, but she is sleep-
ing." At this they
began to laugh at
him scornfully. 25 As
soon as the crowd
had been sent out-
side, he went in and
took hold of her
hand, and the little
girl got up. 26 Of
course, the talk about
this spread out into
all that region.

27 As Jesus was
passing along from
there, two blind men
followed him, crying
out and saying: "Have
mercy on us, Son of
David." 28 After he
had gone into the

αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ
to him the blind (ones), and is saying to them the
Ἰησοῦς Πιστεύετε ὅτι δύνάμαι τοῦτο
Jesus Do you believe that I am able this
ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε.
to do? They are saying to him Yes, Lord.
29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν
Then he touched of the eyes of them
λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
saying According to the faith of you let it happen
ὑμῖν. 30 καὶ ἠνεώχθησαν αὐτῶν οἱ
to you. And were opened of them the
ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς
eyes. And sternly charged to them
ὁ Ἰησοῦς λέγων Ὁράτε μηδεὶς
the Jesus saying Be seeing you nobody
γινωσκέτω. 31 οἱ δὲ ἐξελθόντες
let be knowing; the (ones) but having gone out
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
publicized him in whole the earth that.

32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ
Of them but going out look!
προσήνεγκαν αὐτῷ κωφὸν
they brought toward him dumb one
δαιμονιζόμενον. 33 καὶ ἐκβληθέντος
demon-possessed; and having been thrown out
τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ
of the demon spoke the dumb one. And
ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε
wondered the crowds saying Never
ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 οἱ δὲ
it appeared thus in the Israel. The but
Φαρισαῖοι ἔλεγον Ἐν τῷ ἀρχοντι τῶν
Pharisees were saying In the ruler of the
δαιμονίων ἐκβάλλει τὰ δαιμόνια.
demons he throws out the demons.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς
And was going about the Jesus the
πόλεις πάσας καὶ τὰς κώμας,
cities all and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
and preaching the good news of the
βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
kingdom and curing every disease and
πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς
every softness. Having seen but the
ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι
crowds he felt tender affection about them because

house, the blind men
came to him, and
Jesus asked them:
"Do you have faith
that I can do this?"
They answered him:
"Yes, Lord." 29 Then
he touched their eyes,
saying: "According to
your faith let it hap-
pen to you." 30 And
their eyes received
sight. Moreover, Jesus
sternly charged them,
saying: "See that no-
body gets to know
it." 31 But they, after
getting outside, made
it public about him
in all that region.

32 Now when they
were leaving, look!
people brought him
a dumb man pos-
sessed of a demon;
33 and after the de-
mon had been expelled
the dumb man spoke.
Well, the crowds felt
amazement and said:
"Never was anything
like this seen in
Israel." 34 But the
Pharisees began to
say: "It is by the
ruler of the demons
that he expels the
demons."

35 And Jesus set out
on a tour of all the
cities and villages,
teaching in their syn-
agogues and preach-
ing the good news
of the kingdom and
curing every sort of
disease and every sort
of infirmity. 36 On
seeing the crowds he
felt pity for them,

ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
they were skinned (ones) and tossed about (ones)
ὥσει πρόβατα μὴ ἔχοντα ποιμένα.
as if sheep not having shepherd.
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
Then he is saying to the disciples of him
Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται
The indeed harvest much, the but workers
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ
few; beg you therefore of the Lord of the
θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς
harvest so that he might thrust out workers into
τὸν θερισμὸν αὐτοῦ.
the harvest of him.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα
And having called toward self the twelve
μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
disciples of him he gave to them authority
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν
of spirits unclean as-and to be throwing out
αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
them and to be curing every disease and every
μαλακίαν.
softness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
Of the but twelve apostles the
ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ
names is these; first Simon the (one)
λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς
being said Peter and Andrew the brother
αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
of him and James the (one) of the Zebedee
καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος
and John the brother of him, Philip
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ
and Bartholomew, Thomas and Matthew the
τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
tax collector, James the (one) of the Alphaeus
καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ
and Thaddaeus, Simon the Cananaean and
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ
Judas the Iscariot the (one) also
παραδούς αὐτόν.
having given over him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ
These the twelve sent off the
Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς
Jesus having given orders to them saying Into
ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς
way of nations not you should go off, and into

because they were
skinned and thrown
about like sheep
without a shepherd.
37 Then he said to
his disciples: "Yes,
the harvest is great,
but the workers are
few. 38 Therefore, beg
the Master of the
harvest to send out
workers into his har-
vest."

10 So he summoned
his twelve disci-
ples and gave them
authority over unclean
spirits, in order to
expel these and to
cure every sort of
disease and every
sort of infirmity.

2 The names of the
twelve apostles are
these: First, Simon,
the one called Peter,
and Andrew his broth-
er; and James the
[son] of Zeb'e-dee
and John his brother;
3 Philip and Bar-
thol'o-mew; Thomas
and Matthew the tax
collector; James the
[son] of Al-phae'us,
and Thad-dae'us;
4 Simon the Ca-na-
nae'an, and Judas
Is-car'i-ot, who later
betrayed him.

5 These twelve Jesus
sent forth, giving them
these orders: "Do not
go off into the road
of the nations, and

πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε·
city of Samaritans not you should enter;
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ
be going your way but rather toward the
πρόβατα τὰ ἀπολωλότα οἴκου
sheep the (ones) having been lost of house
Ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε
of Israel. Going your way but be you preaching
λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν
saying that Has drawn near the kingdom of the
οὐρανῶν. 8 ἀσθενούντας θεραπεύετε,
heavens. (Ones) being sick be you curing,
νεκροὺς ἐγείρετε, λεπροὺς
dead (ones) be you raising up, lepers
καθαρίζετε, δαιμόνια ἐκβάλλετε·
be you cleansing, demons be you throwing out;
δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ
free you received, free give you. Not
κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ
you should procure gold nor silver nor
χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν
copper into the girdles of you, not pouch
εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
into way nor two undergarments nor
ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ
sandals nor staff; worthy for the
ἐργάτης τῆς τροφῆς αὐτοῦ.
worker of the food of him.

11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην
Into what but likely city or village
εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός
you might enter, search out who in it worthy
ἐστίν· κἀκεῖ μείνατε ἕως ἂν
is; and there stay until likely
ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν
you might go out. Entering but into the
οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν
house greet you it; and if ever indeed
ἡ ἢ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη
may be the house worthy, let come the peace
ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία,
of you upon it; if ever but not it be worthy,
ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
the peace of you upon you let return.
14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ
And who likely not might receive you nor
ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
might hear the words of you, going out
ἔξω τῆς οἰκίας ἢ τῆς πόλεως
outside the house or the city

do not enter into
a Sa-mar'i-tan city;
6 but, instead, go con-
tinually to the lost
sheep of the house
of Israel. 7 As you
go, preach, saying,
'The kingdom of the
heavens has drawn
near.' 8 Cure sick peo-
ple, raise up dead
persons, make lepers
clean, expel demons.
You received free,
give free. 9 Do not
procure gold or sil-
ver or copper for
your girdle purses,
10 or a food pouch
for the trip, or two
undergarments, or
sandals or a staff;
for the worker de-
serves his food.

11 "Into whatever
city or village you
enter, search out who
in it is deserving,
and stay there until
you leave. 12 When
you are entering into
the house, greet the
household; 13 and if
the house is deserving,
let the peace you
wish it come upon
it; but if it is not
deserving, let the
peace from you
return upon you. 14
Wherever anyone
does not take you in
or listen to your
words, on going out
of that house or

ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν
that shake you off the dust of the
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
feet of you. Amen I am saying to you,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
more endurable it will be to earth of Sodom and
Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
Gomorrah in day of judgment than to the
πόλει ἐκείνῃ.
city that.

16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
Look! I am sending off you as sheep
ἐν μέσῳ λύκων· γίνεσθε οὖν
in midst of wolves; be proving yourselves therefore
φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ
cautious as the serpents and innocent as the
περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν
doves. Be you attentive but from the
ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
men; they will give over for you into
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
local courts, and in the synagogues of them
μαστιγώσουσιν ὑμᾶς. 18 καὶ ἐπὶ ἡγεμόνας
they will scourge you; and upon governors
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
but and kings you will be led on account
ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
of me into witness to them and to the nations.
19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ
Whenever but they might give over you, not
μεριμνήσητε πῶς ἢ τί λαλήσητε·
be you anxious how or what you should speak;
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
it will be given for to you in that the hour what
λαλήσητε. 20 οὐ γὰρ ὑμεῖς ἐστέ
you should speak; not for you are
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ
the (ones) speaking but the spirit of the
πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
Father of you the (thing) speaking in you.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς
Will give over but brother brother into
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται
death and father child, and will stand up upon
τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
children upon parents and will cause to die them.
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
And you will be being hated by all (ones)

that city shake the
dust off YOUR feet.
15 Truly I say to you,
It will be more en-
durable for the land
of Sod'om and Go-
mor'rah on Judgment
Day than for that
city.

16 "Look! I am
sending you forth as
sheep amidst wolves;
therefore prove your-
selves cautious as
serpents and yet in-
nocent as doves. 17 Be
on YOUR guard against
men; for they will
deliver you up to lo-
cal courts,^a and they
will scourge you in
their synagogues.
18 Why, you will be
haled before gover-
nors and kings for
my sake, for a wit-
ness to them and the
nations. 19 However,
when they deliver
you up, do not be-
come anxious about
how or what you are
to speak; for what
you are to speak will
be given you in that
hour; 20 for the ones
speaking are not just
you, but it is the
spirit of YOUR Father
that speaks by you.
21 Further, brother
will deliver up broth-
er to death, and a
father his child, and
children will rise up
against parents and
will have them put
to death. 22 And you
will be objects of
hatred by all people

διὰ τὸ ὄνομά μου· ὁ δὲ
through the name of me; the (one) but
ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
having endured into end this (one) will be saved.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ
Whenever but they may persecute you in the
πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
city this, be fleeing into the different (one);
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
amen for I am saying to you, not not
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
you might complete the cities of the Israel
ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
until might come the Son of the man.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
Not is disciple over the teacher
οὔδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
nor slave over the lord of him.
25 ἄρκετὸν τῷ μαθητῇ ἵνα
Sufficient to the disciple in order that
γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
he might become as the teacher of him, and the
δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην
slave as the lord of him. If the householder
Βεεζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον
Beelzebub they called upon, to how much rather
τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν
the ones of the household of him. Not therefore
φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν
you should fear them; nothing for is
κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ
(thing) covered which not will be uncovered, and
κρυπτόν ὃ οὐ γνωσθήσεται. 27 ὃ
hidden which not will become known. What
λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ
I am saying to you in the darkness, say you in the
φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
light; and what into the ear you are hearing,
κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ
preach you upon the housetops. And not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
you should fear from the (ones) killing the
σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν·
body the but soul not being able to kill;
φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
be fearing but rather the (one) being able also
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.
soul and body to destroy in Gehenna.

on account of my
name; but he that
has endured to the
end is the one that
will be saved. 23 When
they persecute you
in one city, flee to
another; for truly
I say to you, You
will by no means
complete the circuit
of the cities of Israel
until the Son of man
arrives.

24 "A disciple is
not above his teacher,
nor a slave above
his lord. 25 It is
enough for the dis-
ciple to become as
his teacher, and the
slave as his lord.
If people have called
the householder Be-
el'ze·bub, how much
more [will they call]
those of his house-
hold so? 26 Therefore
do not fear them;
for there is nothing
covered over that will
not become uncovered,
and secret that will
not become known.
27 What I tell you
in the darkness, say
in the light; and
what you hear whis-
pered, preach from
the housetops. 28 And
do not become fear-
ful of those who kill
the body but cannot
kill the soul;^a but
rather be in fear of
him that can de-
stroy both soul^a and
body in Ge·hen·na.^b

17^a Or, "to Lesser San'he·drins." יִשְׁתַּדְּרִין (San·he·drin'), J¹⁸.

28^a Or, "life." See Appendix under Matthew 2:20. 28^b See Appendix under Matthew 5:22.

29 οὐχὶ δύο στρουθία ἀσσαρίου
Not two sparrows of assarion
πωλεῖται; καὶ ἐν ἓξ αὐτῶν οὐ
are sold? And one out of them not
πесеῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
will fall upon the earth without of the Father
ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
of you. Of you but also the hairs of the
κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.
head all having been numbered are.
31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων
Not therefore be fearing; of many sparrows
διαφέρετε ὑμεῖς.
are differing you.

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν
Everyone therefore who will confess in
ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
me in front of the men, shall confess
κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου
also I in him in front of the Father of me
τοῦ ἐν τοῖς οὐρανοῖς. 33 ὅστις δὲ
the (one) in the heavens; whoever but
ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων,
might disown me in front of the men,
ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς
shall disown also I him in front of the Father
μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ
of me the (one) in the heavens. Not

νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
you should think that I came to throw peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
the earth; not I came to throw peace but
μάχαιραν. 35 ἦλθον γὰρ διχάσαι
sword. I came for to divide

ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
man down on the father of him and
θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
daughter down on the mother of her and bride
κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ
down on the mother-in-law of her, and enemies

τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
of the man the ones of the household of him.

37 Ὁ φιλῶν πατέρα ἢ
The (one) having affection for father or
μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ
mother over me not is of me worthy; and
ὁ φιλῶν υἱὸν ἢ θυγατέρα
the (one) having affection for son or daughter
ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
over me not is of me worthy;

29 Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's [knowledge]. 30 But the very hairs of your head are all numbered. 31 Therefore have no fear: you are worth more than many sparrows.

32 "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens;

33 but whoever disowns me before men, I will also disown him before my Father who is in the heavens.

34 Do not think I came to put peace upon the earth; I came to put, not peace, but a sword.

35 For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. 36 Indeed, a man's enemies will be persons of his own household. 37 He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me.

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
and who not is taking the stake of him
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
and is following behind me, not is of me
ἄξιος. 39 ὁ εὕρων τὴν ψυχὴν
worthy. The (one) having found the soul
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
of him will lose it, and the (one) having lost
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει
the soul of him on account of me will find
αὐτήν.
it.

40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται,
The (one) receiving you me receives,

καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
and the (one) me receiving receives the (one)
ἀποστείλαντά με. 41 ὁ δεχόμενος
having sent off me. The (one) receiving

προφήτην εἰς ὄνομα προφήτου μισθὸν
prophet into name of prophet reward

προφήτου λήμψεται, καὶ ὁ δεχόμενος
of prophet will get, and the (one) receiving

δίκαιον εἰς ὄνομα δικαίου
righteous (one) into name of righteous (one)

μισθὸν δικαίου λήμψεται. 42 καὶ ὃς
reward of righteous (one) will get. And who

ἂν ποτίσῃ ἓνα τῶν μικρῶν
likely might cause to drink one of the little (ones)

τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
these cup of cold [water] only into name

μαθητοῦ, ἀμήν λέγω ὑμῖν, οὐ μὴ
of disciple, amen I am saying to you, not not

ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
he should lose the reward of him.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ,
giving instructions to the twelve disciples of him,

μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
he went across from there of the to be teaching and

κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
to be preaching in the cities of them.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ
The but John having heard in the

δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας
jail the works of the Christ having sent

διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ
through the disciples of him said to him

38^a "Torture stake" = σταυρός (stau·ros'), K.B. See Appendix under Matthew 10:38.

38 And whoever does not accept his torture stake^a and follow after me is not worthy of me. 39 He that finds his soul will lose it, and he that loses his soul for my sake will find it.

40 "He that receives you receives me also, and he that receives me receives him also that sent me forth.

41 He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. 42 And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."

11 Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities.

2 But John, having heard in jail about the works of the Christ, sent by means of his own disciples 3 and said to him:

Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον
You are the (one) coming or different (one)
προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ
are we expecting? And having answered the
Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
Jesus said to them Having gone your way
ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ
report back to John what you are hearing and
βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ
are seeing; blind (ones) are seeing again and
χωλοὶ περιπατοῦσιν, λεπροὶ
lame (ones) are walking about, lepers
καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
are being cleansed and deaf (ones) are hearing, and
νεκροὶ ἐγείρονται καὶ πτωχοὶ
dead (ones) are being raised up and poor (ones)
εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν
are being given good news; and happy is
ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.
who likely not might have been stumbled in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
Of these but going their way started the
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
Jesus to be saying to the crowds about John

Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
What came you out into the wilderness to observe?
κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ
Reed by wind being shaken? But

τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what came you out to see? Man in soft things

ἡμφιεσμένον; ἰδοὺ οἱ τὰ
having been clothed? Look! The (ones) the

μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν
soft things wearing in the houses of the
βασιλέων. 9 ἀλλὰ τί ἐξήλθατε; προφήτην
kings. But why came you out? Prophet

ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
to see? Yes, I am saying to you, and more abundant

προφήτου. 10 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν
it has been written Look! I am sending off the

ἄγγελόν μου πρὸ προσώπου σου,
messenger of me before face of you,

ὁς κατασκευάσει τὴν ὁδὸν σου
who will prepare the way of you

ἔμπροσθέν σου. 11 ἀμήν λέγω
in front of you. Amen I am saying

ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
to you, not has been raised up in generated ones

"Are you the Coming One, or are we to expect a different one?" 4 In reply Jesus said to them: "Go your way and report to John what you are hearing and seeing: 5 The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them; 6 and happy is he that finds no cause for stumbling in me."

7 While these were on their way, Jesus started to say to the crowds respecting John: "What did you go out into the wilderness to behold? A reed being tossed by a wind? 8 What, then, did you go out to see? A man dressed in soft garments? Why, those wearing soft garments are in the houses of kings. 9 Really, then, why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. 10 This is he concerning whom it is written, 'Look! I myself am sending forth my messenger before your face, who will prepare your way ahead of you!' 11 Truly I say to you people, Among those born of women there has not been raised

γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ·
of women greater one of John the Baptist;

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
the but lesser one in the kingdom of the
οὐρανῶν μείζων αὐτοῦ ἐστίν. 12 ἀπὸ δὲ
heavens greater of him is. From but

τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως
the days of John the Baptist until

ἄρτι ἡ βασιλεία τῶν οὐρανῶν
right now the kingdom of the heavens

βιάζεται, καὶ βιασται
is being pressed toward, and pressers forward

ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
are snatching it. All for the

προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
Prophets and the Law until John

ἐπροφήτευσαν· 14 καὶ εἰ θέλετε δέξασθαι,
prophesied; and if you will to receive,

αὐτός ἐστιν Ἠλείας ὁ μέλλων
he is Elijah the (one) being about

ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
to be coming. The (one) having ears

ἀκουέτω.
let him be hearing.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν
To whom but shall I liken the generation

ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις
this? Like it is to young children sitting

ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς
in the marketplaces who sounding toward the

ἑτέροις 17 λέγουσιν Ἠυλήσαμεν
different (ones) are saying We played the flute

ὑμῖν καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν καὶ
to you and not you danced; we wailed and

οὐκ ἐκόψασθε· 18 ἦλθεν γὰρ
not you beat yourselves; came for

Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ
John neither eating nor drinking, and

λέγουσιν Δαιμόνιον ἔχει· 19 ἦλθεν
they are saying Demon he is having; came

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
the Son of the man eating and drinking,

καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ
and they are saying Look! man gluttonous and

οἰνοπότης, τελωνῶν φίλος καὶ
wine drinker, of tax collectors friend and

ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was justified the wisdom from

τῶν ἔργων αὐτῆς.
the works of it.

up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is. 12 But from the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it. 13 For all, the Prophets and the Law, prophesied until John; 14 and if you want to accept it, He himself is 'E-li'jah who is destined to come.' 15 Let him that has ears listen.

16 "With whom shall I compare this generation? It is like young children sitting in the market places who cry out to their playmates, 17 saying, 'We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.' 18 Correspondingly, John came neither eating nor drinking, yet people say, 'He has a demon'; 19 the Son of man did come eating and drinking, still people say, 'Look! A man gluttonous and given to drinking wine, a friend of tax collectors and sinners.' All the same, wisdom is proved righteous by its works."

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν
Then he started to reproach the cities in
αἷς ἐγένοντο αἱ πλείσται δυνάμεις
which took place the most powerful works
αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαί
of him, because not they repented; Woe
σοι, Χοραζαῖν· οὐαί σοι, Βηθσαιδάν·
to you, Chorazin; Woe to you, Bethsaida;
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
because if in Tyre and Sidon took place the
δυνάμεις αἱ γινόμεναι ἐν
powerful works the (ones) having taken place in
ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
you, of old likely in sackcloth and ashes
μετενόησαν. 22 πλὴν λέγω ὑμῖν,
they repented. Besides I am saying to you,
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
to Tyre and to Sidon more endurable it will be
ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 Καὶ σύ,
in day of judgment than to you. And you,
Καφαρναούμ, μὴ ἕως οὐρανοῦ
Capernaum, not until heaven
ὑψωθήσῃ; ἕως ᾧδου
you will be put high up? Until of Hades
καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις
you will come down. Because if in Sodom
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γινόμεναι ἐν σοί, ἔμεινεν ἂν
having taken place in you, it remained likely
μέχρι τῆς σήμερον. 24 πλὴν
until of the today. Besides
λέγω ὑμῖν ὅτι γῇ Σοδόμων
I am saying to you that to earth of Sodom
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
more endurable it will be in day of judgment
ἢ σοί.
than to you.
25 Ἐν ἐκείνῳ τῷ καιρῷ
In that the appointed time
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
having answered the Jesus said
'Εξομολογοῦμαι σοι, πάτερ κύριε
I am confessing out to you, Father Lord
τοῦ οὐρανοῦ καὶ τῆς γῆς,
of the heaven and of the earth,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
because you hid these (things) from wise ones

20 Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: 21 "Woe to you, Cho-ra'zin! Woe to you, Beth-sa'i-da! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. 22 Consequently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. 23 And you, Ca-per'-na-um, will you perhaps be exalted to heaven? Down to Ha'des^a you will come; because if the powerful works that took place in you had taken place in Sod'om, it would have remained until this very day. 24 Consequently I say to you people, It will be more endurable for the land of Sod'om on Judgment Day than for you."

25 At that time Jesus said in response: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise

23^a Ha'des=ᾗδης, NB; שְׁאוֹל (She'ol), J7-14, 16-18. See Appendix under Matthew 11:23.

καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and intellectual ones, and you uncovered them
νηπίοις. 26 ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 Πάντα
goodwill it became in front of you. All (things)
μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
to me were given over by the Father of me, and
οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
no one accurately knows the Son if not the
πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Father, nor the Father anyone accurately knows
εἰ μὴ ὁ υἱὸς καὶ ὃς ἐὰν βούληται
if not the Son and to whom if ever may be wishing
ὁ υἱὸς ἀποκαλύψει. 28 Δεῦτε πρὸς με
the Son to uncover. Hither toward me
πάντες οἱ κοπιῶντες καὶ
all the (ones) laboring and
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
having been loaded down, and I shall refresh you.
29 ἆρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ
Lift you up the yoke of me upon you and
μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι
learn from me, because mild-tempered I am
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
and lowly to the heart, and you will find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ
refreshment to the souls of you; the for
ζυγός μου χρηστός καὶ τὸ φορτίον μου
yoke of me kindly and the load of me
ἐλαφρόν ἐστιν.
light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη
In that the appointed time went his way
ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν
the Jesus to the sabbaths through the
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν,
grainfields; the but disciples of him hungered,
καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.
and started to pluck heads of grain and to eat.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ
The but Pharisees having seen said to him
'Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
Look! The disciples of you are doing what not
ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ
is allowed to be doing in sabbath. The (one)
δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί
but said to them Not did you read what

and intellectual ones and have revealed them to babes. 26 Yes, O Father, because to do thus came to be the way approved by you. 27 All things have been delivered to me by my Father, and no one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone to whom the Son is willing to reveal him. 28 Come to me, all you who are toiling and loaded down, and I will refresh you. 29 Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls.^a 30 For my yoke is kindly and my load is light."

12 At that season Jesus went through the grainfields on the sabbath. His disciples got hungry and started to pluck heads of grain and to eat. 2 At seeing this the Pharisees said to him: "Look! Your disciples are doing what it is not lawful to do on the sabbath." 3 He said to them: "Have you not read what David

29^a Or, "lives." See Appendix under Matthew 2:20.

ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ
did David when he got hungry and
οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς
the (ones) with him? How he entered into
τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
the house of the God and the loaves of the
προθέσεως ἔφαγον, ὃ οὐκ ἔξδον
presentation they ate, which not being allowed
ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ'
was to him to eat nor to the (ones) with
αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ
him, if not to the priests alone? Or not
ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν
did you read in the Law that to the sabbaths
οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
the priests in the temple the sabbath
βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω
are profaning and guiltless are? I am saying
δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν
but to you that of the temple greater (thing) is
ὧδε. 7 εἰ δὲ ἐγνώκετε τί ἐστιν Ἐλεος
here. If but you had known what is Mercy
θέλω καὶ οὐ θυσίαν, οὐκ ἂν
I am willing and not sacrifice, not likely
κατεδικάσατε τοὺς ἀναίτιους. 8 κύριος
you condemned the guiltless ones. Lord
γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
for is of the sabbath the Son of the
ἀνθρώπου.
man.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν
And having gone across from there he came
εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἰδοὺ
into the synagogue of them; and look!
ἄνθρωπος χεῖρα ἔχων ξηράν. Καὶ ἐπηρώτησαν
man hand having dry. And they asked
αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν
him saying If is it allowed to the sabbaths
θεραπεύειν; ἵνα κατηγορήσωσιν
to be curing? in order that they might accuse
αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς Τίς
of him. The (one) but said to them Who
ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει
will be out of you man who will have
πρόβατον ἓν, καὶ ἔαν ἐμπέσῃ τοῦτο
sheep one, and if ever might fall in this
τοῖς σάββασιν εἰς βόθυνον, οὐχὶ
to the sabbaths into pit, not
κρατήσῃ αὐτὸ καὶ ἐγερεῖ;
will he get hold of it and will raise up?

did when he and
the men with him
got hungry? 4 How
he entered into the
house of God and
they ate the loaves
of presentation, some-
thing that it was not
lawful for him to eat,
nor for those with
him, but for the
priests only? 5 Or,
have you not read
in the Law that on
the sabbaths the
priests in the temple
treat the sabbath as
not sacred and con-
tinue guiltless? 6 But
I tell you that some-
thing greater than
the temple is here.
7 However, if you had
understood what this
means, 'I want mercy,
and not sacrifice,' you
would not have con-
demned the guiltless
ones. 8 For Lord of
the sabbath is what
the Son of man is."

9 After departing
from that place he
went into their syn-
agogue; 10 and, look!
a man with a with-
ered hand! So they
asked him, "Is it law-
ful to cure on the
sabbath?" that they
might get an accu-
sation against him.
11 He said to them:
"Who will be the man
among you that has
one sheep and, if
this falls into a pit
on the sabbath, will
not get hold of
it and lift it out?

12 πῶς οὖν διαφέρει ἄνθρωπος
To how much therefore differs man
προβάτου. ὥστε ἔξεστιν τοῖς
of sheep. As-and it is allowed to the
σάββασιν καλῶς ποιεῖν. 13 Τότε
sabbaths finely to be doing. Then
λέγει τῷ ἀνθρώπῳ Ἐκτεινόν
he is saying to the man Stretch out
σου τὴν χεῖρα; καὶ ἐξέτεινεν,
of you the hand; and he stretched out,
καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.
and it was restored sound as the other.
14 Ἐξεληθόντες δὲ οἱ Φαρισαῖοι
Having come out but the Pharisees
συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν
counsel took down on him so that him
ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς
they might destroy. The but Jesus
γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ
having known withdrew from there. And
ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν
followed to him many, and he cured
αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν
them all, and he rebuked
αὐτοῖς ἵνα μὴ φανερόν αὐτὸν
to them in order that not manifest him
ποιήσωσιν. 17 ἵνα πληρωθῇ
should make; in order that might be fulfilled
τὸ ῥηθὲν διὰ Ἡσαίου τοῦ
the (thing) spoken through Isaiah the
προφήτου λέγοντος
prophet saying

18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα,
Look! The boy of me whom I chose,
ὁ ἀγαπητός μου ὃν εὐδόκησεν
the beloved one of me whom thought well of
ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου
the soul of me; I shall put the spirit of me
ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
upon him, and judgment to the nations
ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ
he will report back. Not he will wrangle nor
κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς
will cry aloud, nor will hear anyone in the
πλατείαις τὴν φωνὴν αὐτοῦ. 20 κάλαμον
broad ways the voice of him. Reed
συντετριμμένον οὐ κατεάξει καὶ λίνον
having been bruised not he will crush and flax
τυφόμενον οὐ σβέσει, ἕως ἂν
smouldering not he will extinguish, until likely

12 All considered, of
how much more worth
is a man than a sheep!
So it is lawful to do a
fine thing on the sab-
bath." 13 Then he said
to the man: "Stretch
out your hand." And
he stretched it out,
and it was restored
sound like the other
hand. 14 But the
Pharisees went out
and took counsel
against him that they
might destroy him.
15 Having come to
know [this], Jesus
withdrew from there.
Many also followed
him, and he cured
them all, 16 but he
strictly charged them
not to make him
manifest; 17 that there
might be fulfilled
what was spoken
through Isaiah the
prophet, who said:

18 "Look! My ser-
vant whom I chose,
my beloved, whom my
soul approved! I will
put my spirit upon
him, and what justice
is he will make clear
to the nations. 19 He
will not wrangle, nor
cry aloud, nor will
anyone hear his voice
in the broad ways.
20 No bruised reed
will he crush, and
no smoldering flaxen
wick will he extin-
guish, until he sends

ἐκβάλη εἰς νίκος τὴν κρίσιν.
he might thrust out into victory the judgment.

21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.
And to the name of him nations will hope.

22 Τότε προσήνεγκαν αὐτῷ
Then they brought toward him
δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ
being demonized blind and dumb (one); and
ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
he cured him, as-and the dumb to speak

καὶ βλέπειν. 23 Καὶ ἐξίσταντο
and to be seeing. And were put out of themselves

πάντες οἱ ὄχλοι καὶ ἔλεγον Μῆτι
all the crowds and were saying Not what

οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; 24 οἱ δὲ
this (one) is the Son of David? The but

Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ
Pharisees having heard said This (one) not

ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
is throwing out the demons if not in the

Βεεζεβούλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς
Beelzebul ruler of the demons. Knowing

δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα
but the thoughts of them he said to them Every

βασιλεία μερισθεῖσα καθ' ἑαυτῆς
kingdom having been divided down on itself

ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία
is being desolated, and every city or house

μερισθεῖσα καθ' ἑαυτῆς οὐ
having been divided down on itself not

σταθήσεται. 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
will stand. And if the Satan the Satan

ἐκβάλλει, ἐφ' ἑαυτὸν ἑμερίσθη·
is throwing out, upon himself he was divided;

πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
how therefore will stand the kingdom of him?

27 καὶ εἰ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ
And if I in Beelzebul am throwing out the

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
demons, the sons of you in whom are throwing out?

διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
Through this they judges will be of you.

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
If but in spirit of God I am throwing out

τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ
the demons, really overtook upon you the

βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται τις
kingdom of the God. Or how is able anyone

εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
to enter into the house of the strong (one) and

out justice with success. 21 Indeed, in his name nations will hope."

22 Then they brought him a demon-possessed man, blind and dumb; and he cured him, so that the dumb man spoke and saw. 23 Well, all the crowds were simply carried away and began to say: "May this not perhaps be the Son of David?"

24 At hearing this, the Pharisees said: "This fellow does not expel the demons except by means of Be-el'ze-bub, the ruler of the demons." 25 Knowing their thoughts, he said to them: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand. 26 In the same way, if Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?

27 Moreover, if I expel the demons by means of Be-el'ze-bub, by means of whom do your sons expel them? This is why they will be judges of you. 28 But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you. 29 Or how can anyone invade the house of a strong man and seize

out justice with success. 21 Indeed, in his name nations will hope."

τὰ σκεύη αὐτοῦ ἄρπάσαι, ἐὰν μὴ πρῶτον
the vessels of him to snatch, if ever not first

δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
he might bind the strong (one)? And then the

οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ
house of him he will snatch through. The (one)

μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
not being with me down on me is, and

ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
the (one) not gathering with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα
Through this I am saying to you, every

ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
sin and blasphemy will be let go off to the

ἀνθρώποις, ἢ δὲ τοῦ πνεύματος
men, the but of the spirit

βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς
blasphemy not will be let go off. And who

ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
if ever might say word down on the Son of the

ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
man, it will be let go off to him; who but

ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ
likely might speak down on the spirit of the

ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν
holy, not it will be let go off to him neither in

τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ
this the age nor in the

μέλλοντι.
(one) being about (to come).

33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ
Either make you the tree fine and

τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
the fruit of it fine, or make you the

δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
tree rotten and the fruit of it rotten;

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον
out of for the fruit the tree

γινώσκεται. 34 γεννήματα ἐχιδνῶν,
is being known. Generated ones of vipers,

πῶς δύνασθε ἀγαθὰ λαλεῖν
how are you able good (things) to be speaking

πονηροὶ ὄντες; ἐκ γὰρ τοῦ
wicked ones being? Out of for the

περισσεύματος τῆς καρδίας τὸ στόμα
abundance of the heart the mouth

λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
is speaking. The good man out of the

his movable goods, unless first he binds the strong man? And then he will plunder his house. 30 He that is not on my side is against me, and he that does not gather with me scatters.

his movable goods, unless first he binds the strong man? And then he will plunder his house. 30 He that is not on my side is against me, and he that does not gather with me scatters.

31 "On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. 32 For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in this system of things^a nor in that to come.

33 "Either you people make the tree fine and its fruit fine or make the tree rotten and its fruit rotten; for by its fruit the tree is known. 34 Offspring of vipers, how can you speak good things, when you are wicked? For out of the abundance of the heart the mouth speaks. 35 The good man out of his

32^a System of things=αἰὼν (ai-on'), NB; מַלְחָמָה (o-lahm'), J1-14, 16-18.

ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ,
good treasure is thrusting out good (things),
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
and the wicked man out of the wicked
θησαυροῦ ἐκβάλλει πονηρά.
treasure is thrusting out wicked (things).

Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
36 I am saying but to you that every saying
ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι,
unprofitable which will speak the men,
ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
will give back about it word in day
κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου
of judgment; out of for the words of you
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
you will be justified, and out of the words of you
καταδικασθήσῃ.
you will be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν
Then answered to him some of the
γραμματέων καὶ Φαρισαίων λέγοντες
scribes and Pharisees saying
Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
Teacher, we are willing from you sign
ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν
to see. The (one) but having answered said
αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς
to them Generation wicked and adulterous
σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
sign is seeking upon, and sign not

δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
will be given to it if not the sign of Jonah
τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς
the prophet. As-even for was Jonah
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
in the belly of the huge fish three days and
τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
three nights, thus will be the Son of the
ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
man in the heart of the earth three
ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
days and three nights. Male persons

Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ
Ninevites will stand up in the judgment with
τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
the generation this and will condemn it;
ὅτι μετενόησαν εἰς τὸ κήρυγμα
because they repented into the preaching
Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
of Jonah, and look! something more of Jonah

good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. 36 I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; 37 for by your words you will be declared righteous, and by your words you will be condemned."

38 Then as an answer to him some of the scribes and Pharisees said: "Teacher, we want to see a sign from you." 39 In reply he said to them: "A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jo'nah the prophet.

40 For just as Jo'nah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. 41 Men of Nin'e-veh will rise up in the judgment with this generation and will condemn it; because they repented at what Jo'nah preached, but, look! something more than Jo'nah is here.

ᾧδε. 42 βασίλισσα νότου ἐγερθήσεται
here. Queen of south will be raised up
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with the generation this
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of
τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
the limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον
of Solomon, and look! something more
Σολομῶνος ᾧδε.
of Solomon here.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
Whenever but the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
should come out from the man, it passes

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and
οὐχ εὕρισκει. 44 τότε λέγει Εἰς τὸν
not it is finding. Then it is saying Into the
οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I shall turn back from where I came out;
καὶ ἐλθὼν εὕρισκει σχολάζοντα καὶ
and having come it is finding unoccupied and
σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.

45 τότε πορεύεται καὶ παραλαμβάνει μεθ'
Then it goes its way and takes along with
ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα
itself seven different spirits more wicked
ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
of itself, and having entered it dwells there; and
γίνεται τὰ ἔσχατα τοῦ
becomes the final [circumstances] of the
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
man that worse of the first (ones).
Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ
Thus it will be also to the generation this
τῇ πονηρᾷ.
the wicked.

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ
Yet of him speaking to the crowds look!
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἰσθήκεισαν
the mother and the brothers of him had stood
ἔξω ζητοῦντες αὐτῷ λαλήσαι. 47 εἶπεν
outside seeking to him to speak. Said
δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου
but someone to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν
and the brothers of you outside have stood

42 The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Sol'o-mon, but, look! something more than Sol'o-mon is here.

43 "When an unclean spirit comes out of a man, it passes through parched places in search of a resting place, and finds none. 44 Then it says, 'I will go back to my house out of which I moved'; and on arriving it finds it unoccupied but swept clean and adorned. 45 Then it goes its way and takes along with it seven different spirits more wicked than itself, and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first. That is how it will be also with this wicked generation."

46 While he was yet speaking to the crowds, look! his mother and brothers took up a position outside seeking to speak to him. 47 So someone said to him: "Look! Your mother and your brothers are standing outside,

ζητοῦντές σοι λαλήσαι. 48 ὁ δὲ δὲ
seeking to you to speak. The (one) but
ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
having answered said to the (one) saying to him
Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν
Who is the mother of me, and who are
οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας
the brothers of me? And having stretched out
τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
the hand of him upon the disciples of him
εἶπεν Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί
he said Look! The mother of me and the brothers
μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ
of me; whoever for likely should do the
θέλημα τοῦ πατρὸς μου τοῦ ἐν
will of the Father of me of the (one) in
οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ
heavens, he of me brother and sister
καὶ μήτηρ ἐστίν.
and mother is.

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν
In the day that having come out
ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ
the Jesus of the house was sitting beside
τὴν θάλασσαν. 2 καὶ συνήχθησαν πρὸς
the sea; and were led together toward
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
him crowds many, as-and him into boat
ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ
having stepped into to sit down, and all the
ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰστήκει. 3 καὶ
crowd upon the beach had stood. And
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς
he spoke to them many (things) in parables
λέγων Ἴδου ἐξῆλθεν ὁ σπείρων
saying Look! Came out the (one) sowing
τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν
of the to be sowing. And in the to be sowing
αὐτὸν ἃ μὲν ἔπεσεν παρὰ
him which (ones) indeed fell beside
τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ
the way, and having come the birds
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
ate down them. Others but fell upon the
πετρώδη ὅπου οὐκ εἶχεν γῆν
rocky [places] where not it was having earth
πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ
much, and immediately it sprang up through
τὸ μὴ ἔχειν βάθος γῆς, 6 ἡλίου δὲ
the not to be having depth of earth, of sun but

seeking to speak to
you." 48 As an an-
swer he said to the
one telling him:
"Who is my mother,
and who are my
brothers?" 49 And ex-
tending his hand
toward his disciples,
he said: "Look! My
mother and my broth-
ers! 50 For whoever
does the will of my
Father who is in
heaven, the same is
my brother, and sis-
ter, and mother."

13 On that day
Jesus, having
left the house, was
sitting by the sea;
2 and great crowds
gathered to him, so
that he went aboard
a boat and sat down,
and all the crowd
was standing on the
beach. 3 Then he told
them many things
by illustrations, say-
ing: "Look! A sower
went out to sow;
4 and as he was sow-
ing, some [seeds] fell
alongside the road,
and the birds came
and ate them up.
5 Others fell upon the
rocky places where
they did not have
much soil, and at
once they sprang up
because of not hav-
ing depth of soil.
6 But when the sun

ἀνατείλαντος ἐκαυματίσθη καὶ διὰ
having risen up it was scorched and through
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
the not to be having root it was dried up.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ
Others but fell upon the thorns, and
ἀνέβησαν αἱ ἀκάνθαι καὶ ἀπέπνιξαν αὐτά.
came up the thorns and choked off them.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
Others but fell upon the earth the fine
καὶ ἐδίδου καρπὸν, ὁ
and it was giving fruit, which (one)
μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
indeed one hundred which (one) but sixty
ὁ δὲ τριάκοντα. 9 Ὁ ἔχων
which (one) but thirty. The (one) having
ὦτα ἀκουέτω.
ears let him be hearing.

10 Καὶ προσελθόντες οἱ μαθηταὶ
And having come toward the disciples
εἶπαν αὐτῷ Διὰ τί ἐν
said to him Through what in
παραβολαῖς λαλεῖς αὐτοῖς;
parables are speaking you to them?
11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι
The (one) but having answered said that
Ἐγὼ δέδοται γινῶναι τὰ μυστήρια
To you it has been given to know the mysteries
τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
of the kingdom of the heavens, to those but
οὐ δέδοται. 12 ὅστις γὰρ ἔχει,
not it has been given. Whoever for is having,
δοθήσεται αὐτῷ καὶ
it will be given to him and
περισευθήσεται ὅστις δὲ οὐκ
he will be made to abound; whoever but not
ἔχει, καὶ ὁ ἔχει ἀρθήσεται
is having, also which he is having will be lifted up
ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς
from him. Through this in parables
αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
to them I am speaking, because looking at not
βλέπουσιν καὶ ἀκούοντες οὐκ
they are looking at and hearing not
ἀκούουσιν οὐδὲ συνίουσιν. 14 καὶ
they are hearing nor they are comprehending; and
ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαίου
is being filled up to them the prophecy of Isaiah
ἡ λέγουσα Ἀκοῇ ἀκούσετε
the [prophecy] saying To hearing you will hear

rose they were
scorched, and be-
cause of not having
root they withered.
7 Others, too, fell
among the thorns,
and the thorns came
up and choked them.
8 Still others fell up-
on the fine soil and
they began to yield
fruit, this one a
hundredfold, that one
sixty, the other thirty.
9 Let him that has
ears listen."

10 So the disciples
came up and said to
him: "Why is it you
speak to them by
the use of illustra-
tions?" 11 In reply
he said: "To you it
is granted to under-
stand the sacred
secrets of the king-
dom of the heavens,
but to those people
it is not granted.
12 For whoever has,
more will be given
him and he will be
made to abound; but
whoever does not
have, even what he
has will be taken
from him. 13 This is
why I speak to them
by the use of illustra-
tions, because, look-
ing, they look in
vain, and hearing,
they hear in vain,
neither do they get
the sense of it;
14 and toward them
the prophecy of Isa-
iah is having fulfill-
ment, which says,
'By hearing, you will

καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
and not not you should comprehend, and looking at
βλέψετε καὶ οὐ μὴ ἴδητε.
you will look at and not not you should see.

15 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ
Was made thick for the heart of the people
τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ
this, and to the ears heavily they heard, and
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μὴ
the eyes of them they closed; not

ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
at any time they might see to the eyes and
τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart

συνῶσιν καὶ ἐπιστρέψωσιν,
they might comprehend and they might turn back,
καὶ ἰάσομαι αὐτούς.
and I shall heal them.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ
Of you but happy the eyes

ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν
because they are looking at, and the ears of you
ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ
because they are hearing. Amen for

λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
I am saying to you that many prophets and

δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ
righteous ones desired to see what

βλέπετε καὶ οὐκ εἶδαν, καὶ
you are looking at and not they saw, and

ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
to hear what you are hearing and not they heard.

18 Ὑμεῖς οὖν ἀκούσατε τὴν
You therefore hear you the

παραβολὴν τοῦ σπείραντος.
parable of the (one) having sown.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς
Of anyone hearing the word of the

βασιλείας καὶ μὴ συνιέντος, ἔρχεται
kingdom and not comprehending, is coming

ὁ πονηρὸς καὶ ἀρπάζει τὸ
the wicked (one) and snatches the (thing)

ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this

ἐστὶν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
is the (one) beside the way sown.

20 ὁ δὲ ἐπὶ τὰ πετρώδη
The (one) but upon the rocky [places]

σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
sown, this is the (one) the word

hear but by no means
get the sense of it;
and, looking, you will
look but by no means
see. 15 For the heart
of this people has
grown thick, and
with their ears they
have heard with an-
noyance, and they
have shut their eyes;
that they might never
see with their eyes
and hear with their
ears and get the
sense of it with their
hearts and turn back,
and I heal them.'

16 "However, happy
are YOUR eyes be-
cause they behold,
and YOUR ears be-
cause they hear.
17 For I truly say
to you, Many proph-
ets and righteous
men desired to see
the things you are
beholding and did
not see them, and
to hear the things
you are hearing and
did not hear them.

18 "You, then, lis-
ten to the illustra-
tion of the man that
sowed. 19 Where any-
one hears the word
of the kingdom but
does not get the sense
of it, the wicked one
comes and snatches
away what has been
sown in his heart;
this is the one sown
alongside the road.

20 As for the one
sown upon the rocky
places, this is the
one hearing the word

ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων
hearing and at once with joy receiving
αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
it; not he is having but root in himself

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
but temporary is, having occurred but

θλίψεως ἢ διωγμοῦ διὰ τὸν
of tribulation or of persecution through the

λόγον εὐθὺς σκανδαλίζεται. 22 ὁ
word at once he is stumbled. The (one)

δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν
but into the thorns sown, this is

ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
the (one) the word hearing and the anxiety

τοῦ αἰῶνος καὶ ἡ ἀπάτη
of the age and the deceitfulness

τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ
of the riches chokes together the word, and

ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ
unfruitful he becomes. The (one) but upon

τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ
the fine earth sown, this is the (one)

τὸν λόγον ἀκούων καὶ συνιείς, ὃς
the word hearing and comprehending, who

δὴ καρποφορεῖ καὶ ποιεῖ ὃ
actually bears fruit and is making which (one)

μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty

ὃ δὲ τριάκοντα.
which (one) but thirty.

24 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὁμοιώθη ἡ βασιλεία
to them saying Was likened the kingdom

τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
of the heavens to man having sown fine

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ
seed in the field of him. In but the

καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to be sleeping the men came of him

ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια
the enemy and oversowed darnel [weeds]

ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.
up through midst of the wheat and went off.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
When but sprouted the blade and

καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
fruit made, then appeared also the

ζιζάνια. 27 προσελθόντες δὲ οἱ
darnel [weeds]. Having come toward but the

and at once accept-
ing it with joy. 21 Yet
he has no root in
himself but continues
for a time, and after
tribulation or perse-
cution has arisen on
account of the word
he is at once stum-
bled. 22 As for the
one sown among the
thorns, this is the
one hearing the word,
but the anxiety of
this system of things
and the deceptive
power of riches choke
the word, and he
becomes unfruitful.
23 As for the one
sown upon the fine
soil, this is the one
hearing the word and
getting the sense of
it, who really does
bear fruit and pro-
duces, this one a
hundredfold, that one
sixty, the other thir-
ty."

24 Another illustra-
tion he set before
them, saying: "The
kingdom of the heav-
ens has become like
a man that sowed
fine seed in his field.
25 While men were
sleeping, his enemy
came and oversowed
weeds in among the
wheat, and left.
26 When the blade
sprouted and pro-
duced fruit, then the
weeds appeared also.
27 So the slaves of

δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ Κύριε,
slaves of the householder said to him Lord,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
not fine seed you sowed in the your field?

πόθεν οὖν ἔχει ζιζάνια;
From where therefore it is having darnel [weeds]?

28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς
The (one) but said to them Enemy

ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ
man this did. The (ones) but to him

λέγουσιν Θέλεις οὖν ἀπελθόντες
are saying Are you willing therefore having gone off

συλλέξωμεν αὐτά; 29 ὁ δὲ φησιν
we should collect them? The (one) but says

Οὐ, μή ποτε συλλέγοντες τὰ
No, not at any time collecting the

ζιζάνια ἐκριζώσητε ἅμα
darnel [weeds] you might uproot along with

αὐτοῖς τὸν σῖτον. 30 ἄφετε
them the wheat; 30 let you go off

συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ
to be growing together both until the

θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ
harvest; and in appointed time of the harvest

ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ
I will tell to the harvesters Collect first the

ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
darnel [weeds] and bind them into bundles

πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον
toward the to burn up them, the but wheat

συνάγετε εἰς τὴν ἀποθήκην μου.
be gathering you into the storehouse of me.

31 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὅμοία ἐστὶν ἡ βασιλεία
to them saying Like is the kingdom

τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν
of the heavens to grain of mustard, which

λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
having taken man sowed in the field

αὐτοῦ. 32 ὃ μικρότερον μὲν ἐστὶν
of him; which smaller indeed is

πάντων τῶν σπερμάτων, ὅταν δὲ
of all the seeds, whenever but

αύξηθῇ μείζον τῶν λαχάνων
it might grow greater of the vegetables

ἐστὶν καὶ γίνεται δένδρον, ὥστε
it is and it becomes tree, as-and

ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
to come the birds of the heaven and

the householder came up and said to him, 'Master, did you not sow fine seed in your field? How, then, does it come to have weeds?' 28 He said to them, 'An enemy, a man, did this.' They said to him, 'Do you want us, then, to go out and collect them?' 29 He said, 'No; that by no chance, while collecting the weeds, you uproot the wheat with them. 30 Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.' "

31 Another illustration he set before them, saying: "The kingdom of the heavens is like a mustard grain, which a man took and planted in his field; 32 which is, in fact, the tiniest of all the seeds, but when it has grown it is the largest of the vegetables and becomes a tree, so that the birds of heaven come and

κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
to find lodging in the branches of it.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·
Another parable he spoke to them;

Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens

ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν
to leaven, which having taken woman hid

εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until

οὗ ἐζυμώθη ὅλον.
where it was leavened whole.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
These (things) all spoke the Jesus

ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
in parables to the crowds, and apart from

παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
parable nothing he was speaking to them;

35 ὥπως πληρωθῇ τὸ
so that might be fulfilled the (thing)

ῥηθὲν διὰ τοῦ προφήτου λέγοντος
spoken through the prophet saying

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me,

ἐρεύξομαι κεκρυμμένα ἀπὸ
I shall utter (things) having been hidden from

καταβολῆς.
founding.

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν
Then having let go off the crowds he came

εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ
into the house. And came toward to him the

μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν
disciples of him saying Explain to us

τὴν παραβολὴν τῶν ζιζανίων τοῦ
the parable of the darnel [weeds] of the

ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν
field. The (one) but having answered said

Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
The (one) sowing the fine seed is the

υἱὸς τοῦ ἀνθρώπου. 38 ὁ δὲ ἀγρὸς ἐστὶν
Son of the man; the but field is

ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν
the world; the but fine seed, these are

οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια
the sons of the kingdom; the but darnel [weeds]

εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ
are the sons of the wicked (one), the but

ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ
enemy the (one) having sown them is the

find lodging among its branches."

33 Another illustration he spoke to them: "The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented."

34 All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them; 35 that there might be fulfilled what was spoken through the prophet who said: "I will open my mouth with illustrations, I will publish things hidden since the founding."

36 Then after dismissing the crowds he went into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field." 37 In response he said: "The sower of the fine seed is the Son of man; 38 the field is the world; as for the fine seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one, 39 and the enemy that sowed

διάβολος· ὁ δὲ θερισμὸς συντέλεια
Devil; the but harvest conclusion
αἰώνος· ἐστίν, οἱ δὲ θερισταὶ
of age is, the but harvesters
ἄγγελοι· εἰσιν. 40 ὥσπερ οὖν
angels are. As-even therefore
συλλέγεται τὰ ζιζάνια καὶ πυρὶ
is collected the darnel [weeds] and to fire
κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
is burned down, thus will be in the conclusion
τοῦ αἰώνος· 41 ἀποστελεῖ ὁ
of the age; will send off the
υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ
Son of the man the angels of him, and
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
they will collect out of the kingdom of him
πάντα τὰ σκάνδαλα καὶ τοὺς
all the things causing to fall and the (ones)
ποιοῦντας τὴν ἀνομίαν, 42 καὶ
doing the lawlessness, and
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
they will throw them into the furnace of the
πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
fire; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων. 43 Τότε οἱ
gnashing of the teeth. Then the
δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος
righteous (ones) will shine out as the sun
ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ
in the kingdom of the Father of them. The (one)
ἔχων ὦτα ἀκουέτω.
having ears let him be hearing.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,
to treasure having been hidden in the field,
ὃν εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ
which having found man hid, and from
τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
the joy of him he is going away and sells
ὅσα ἔχει καὶ ἀγοράζει τὸν
as many things as he is having and buys the
ἀγρὸν ἐκεῖνον.
field that.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς
heavens to traveling merchant seeking fine

them is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. 40 Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things.^a 41 The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, 42 and they will pitch them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be. 43 At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen.

44 "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field.

45 "Again the kingdom of the heavens is like a traveling merchant seeking fine

μαργαρίτας· 46 εὐρὼν δὲ ἓνα
pearls; having found but one
πολύτιμον μαργαρίτην ἀπελθὼν
much valued pearl having gone off
πέπρακεν πάντα ὅσα εἶχεν
he has sold all as many things as he was having
καὶ ἠγόρασεν αὐτόν.
and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν
heavens to dragnet thrown into the sea
καὶ ἐκ παντὸς γένους συναγαγούση·
and out of every kind gathering together;
48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες
which when it was filled having hauled up
ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
upon the beach and having sat down
συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ
they collected the fine (ones) into vessels, the
δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
but rotten (ones) outside they threw. Thus
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος·
it will be in the conclusion of the age;
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
will go out the angels and will separate the
πονηροὺς ἐκ μέσου τῶν δικαίων
wicked (ones) out of midst of the righteous (ones)
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
and will throw them into the furnace
τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
of the fire; there will be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

51 Συνήκατε ταῦτα πάντα;
Did you comprehend these (things) all?
λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ
They are saying to him Yes. The (one) but

εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς
said to them Through this every scribe
μαθητευθεὶς τῇ βασιλείᾳ τῶν
having been made learner to the kingdom of the
οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ
heavens like is to man householder
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
whoever is throwing out out of the treasure
αὐτοῦ καινὰ καὶ παλαιά.
of him new (things) and old (things).

pearls. 46 Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it.

47 "Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up [fish] of every kind. 48 When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. 49 That is how it will be in the conclusion of the system of things:^a the angels will go out and separate the wicked from among the righteous 50 and will cast them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be.

51 "Did you get the sense of all these things?" They said to him: "Yes." 52 Then he said to them: "That being the case, every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder, who brings out of his treasure store things new and old."

40^a System of things=αἰών (ai-on'), NB; ܕܠܝܢ (o-lahm'), J1-14, 16-18.

49^a System of things=αἰών (ai-on'), NB; ܕܠܝܢ (o-lahm'), J1-14, 16-18.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.
the parables these, he transferred from there.
54 καὶ ἐλθὼν εἰς τὴν πατρίδα
And having come into the father (place)
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
of him he was teaching them in the
συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
synagogue of them, as-and to be astounded them
καὶ λέγειν Πόθεν τούτῳ ἡ
and to be saying From where to this (one) the
σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ
wisdom this and the powerful works? Not
οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ
this (one) is the of the carpenter son? Not
ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ
the mother of him is being said Mary and the
ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ
brothers of him James and Joseph and
Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ
Simon and Judas? And the sisters of him
οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν
not all toward us are? From where
οὖν τούτῳ ταῦτα πάντα;
therefore to this (one) these (things) all?
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ
And they were being stumbled in him. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης
but Jesus said to them Not is prophet
ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ
unhonored if not in the father (place) and
ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ
in the house of him. And not he did there
δυνάμεις πολλὰς διὰ τὴν
powerful works many through the
ἀπιστίαν αὐτῶν.
lack of faith of them.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
In that the appointed time heard
Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,
Herod the tetrarch the hearing of Jesus,
2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός
and said to the boys of him This (one)
ἐστὶν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη
is John the Baptist; he was raised up
ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
from the dead (ones), and through this the
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ
powerful works are operating in him. The for

53 Now when Jesus
had finished these
illustrations he went
across country from
there. 54 And after
coming into his home
territory he began to
teach them in their
synagogue, so that
they were astounded
and said: "Where did
this man get this
wisdom and these
powerful works? 55 Is
this not the carpen-
ter's son? Is not his
mother called Mary,
and his brothers
James and Joseph
and Simon and Ju-
das? 56 And his sis-
ters, are they not all
with us? Where, then,
did this man get all
these things?" 57 So
they began to stumble
at him. But Jesus
said to them: "A
prophet is not un-
honored except in
his home territory
and in his own
house." 58 And he
did not do many
powerful works there
on account of their
lack of faith.

14 At that partic-
ular time Herod,
the district ruler,
heard the report
about Jesus 2 and said
to his servants: "This
is John the Baptist.
He was raised up
from the dead, and
this is why the pow-
erful works are oper-
ating in him." 3 For

Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν
Herod having laid hold of the John bound
καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα
and in prison he put off through Herodias
τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the woman of Philip the brother of him,
4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ Οὐκ
was saying for the John to him Not
ἔξεστίν σοι ἔχειν αὐτήν· 5 καὶ
it is lawful to you to be having her; and
θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν
being willing him to kill he feared the
ὄχλον, ὅτι ὡς προφήτην αὐτὸν
crowd, because as prophet him
εἶχον. 6 γενεσίῳ δὲ
they were having. To birthday celebrations but
γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ
having come to be of the Herod danced the
θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ
daughter of the Herodias in the midst and
ἠρεσεν τῷ Ἡρώδῃ,
she gave pleasure to the Herod,
7 ὅθεν μετὰ ὅρκου
from which [fact] with oath
ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν
he confessed to her to give which if ever
αἰτήσεται. 8 ἡ δὲ προβιβασθεῖσα
she might ask. The (one) but having been coached
ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν,
by the mother of her Give to me, she is saying,
ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ
here upon plate the head of John the
βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ
Baptist. And having been grieved the
βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
king through the oaths and the (ones)
συνανακειμένους ἐκέλευσεν δοθῆναι,
reclining with he commanded to be given,
10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν
and having sent he beheaded John in
τῇ φυλακῇ· 11 καὶ ἠνέχθη ἡ κεφαλὴ
the prison; and was brought the head
αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
of him upon platter and was given to the maiden,
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 Καὶ
and she brought to the mother of her. And
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν
having come toward the disciples of him lifted up
τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
the corpse and buried him, and having come

Herod had arrested
John and bound him
and put him away in
prison on account of
He-ro'di-as the wife
of Philip his brother.
4 For John had been
saying to him: "It
is not lawful for you
to be having her."
5 However, although
he wanted to kill him,
he feared the crowd,
because they took
him for a prophet.
6 But when Herod's
birthday was being
celebrated the daugh-
ter of He-ro'di-as
danced at it and
pleased Herod so
much 7 that he prom-
ised with an oath to
give her whatever
she asked. 8 Then
she, under her moth-
er's coaching, said:
"Give me here upon
a platter the head
of John the Baptist."
9 Grieved though he
was, the king out of
regard for his oaths
and for those reclin-
ing with him com-
manded it to be
given; 10 and he sent
and had John be-
headed in the prison.
11 And his head was
brought on a platter
and given to the
maiden, and she
brought it to her
mother. 12 Finally his
disciples came up
and removed the
corpse and buried him
and came and re-

ἀπήγγειλαν τῷ Ἰησοῦ. 13 Ἀκούσας
they reported back to the Jesus. Having heard
δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
but the Jesus withdrew from there in
πλοίῳ εἰς ἔρημον τόπον
boat into lonely place
κατ' ἰδίαν· καὶ ἀκούσαντες οἱ
according to private [spot]; and having heard the
ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
crowds followed to him afoot from the
πόλεων.
cities.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
And having gone out he saw much crowd,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
and he felt pity upon them and he cured
τοὺς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ
the sick ones of them. Of evening but
γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ
having occurred came toward to him the disciples
λέγοντες Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα
saying Lonely is the place and the hour
ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους,
already passed by; let loose off the crowds,
ἵνα ἀπελθόντες εἰς τὰς κώμας
in order that having gone off into the villages
ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 ὁ
they might buy to themselves eatables. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρεῖαν
but Jesus said to them Not need
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
they are having to go off; give to them you
φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ
to eat. The (ones) but are saying to him
Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
Not we are having here if not five loaves and
δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
two fishes. The (one) but said Be bearing
μοι ὧδε αὐτούς. 19 καὶ κελεύσας
to me here them. And having commanded
τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline upon the grass,
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
having taken the five loaves and the two
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, having looked up into the heaven
εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς
he blessed and having broken he gave to the
μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς
disciples the loaves the but disciples to the

ported to Jesus. 13 At hearing this Jesus withdrew from there by boat into a lonely place for isolation; but the crowds, getting to hear of it, followed him on foot from the cities.

14 Now when he came forth he saw a great crowd; and he felt pity for them, and he cured their sick ones. 15 But when evening fell his disciples came to him and said: "The place is lonely and the hour is already far advanced; send the crowds away, that they may go into the villages and buy themselves things to eat." 16 However, Jesus said to them: "They do not have to leave: you give them something to eat." 17 They said to him: "We have nothing here but five loaves and two fishes." 18 He said: "BRING them here to me." 19 Next he commanded the crowds to recline on the grass and took the five loaves and two fishes, and, looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn

ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
crowds. And they ate all (they) and
ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον
were satisfied, and they lifted up the abounding
τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
of the fragments twelve baskets full.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
The (ones) but eating were male persons
ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ
as if five thousand apart from women and
παιδίων. 22 Καὶ εὐθέως
little boys. And immediately
ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς
he compelled the disciples to step in into
πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
boat and to go ahead of him into the other side,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
until where he might let loose off the crowds.
23 καὶ ἀπολύσας τοὺς ὄχλους
And having let loose off the crowds
ἀνέβη εἰς τὸ ὄρος
he went up into the mountain
κατ' ἰδίαν προσεύξασθαι.
according to private [spot] to pray.
Ὁψίας δὲ γενομένης μόνος ἦν
Of evening but having occurred alone he was
ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη σταδίου
there. The but boat already stadia
πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν,
many from the earth was having off,
βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
being tormented by the waves, was for
ἐναντίος ὁ ἄνεμος. 25 Τετάρτη δὲ
adverse the wind. To fourth but
φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς
watch period of the night came toward them
περιπατῶν ἐπὶ τὴν θάλασσαν. 26 οἱ δὲ
walking about upon the sea. The but
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
disciples having seen him upon the sea
περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
walking about were troubled saying that
Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου
Apparition it is, and from the fear
ἐκράξαν. 27 εὐθὺς δὲ ἐλάλησεν ὁ
they cried out. At once but spoke the
Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ
Jesus to them saying Be taking courage, I
εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς
am; not be you fearing. Having answered

to the crowds. 20 So all ate and were satisfied, and they took up the surplus of fragments, twelve baskets full. 21 Yet those eating were about five thousand men, besides women and young children. 22 Then, without delay, he compelled his disciples to board the boat and go ahead of him to the other side, while he sent the crowds away.

23 Eventually, having sent the crowds away, he went up into the mountain by himself to pray. Though it became late, he was there alone. 24 By now the boat was many hundreds of yards away from land, being hard put to it by the waves, because the wind was against them. 25 But in the fourth watch period of the night he came to them, walking over the sea. 26 When they caught sight of him walking on the sea, the disciples were troubled, saying: "It is an apparition!" And they cried out in their fear. 27 At once Jesus spoke to them with the words: "Take courage, it is I; have no fear." 28 In reply Peter said

δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, but the Peter said to him Lord, if you are, κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα· command me to come toward you upon the waters;

29 ὁ δὲ εἶπεν Ἐλθέ. καὶ the (one) but said Come. And καταβὰς ἀπὸ τοῦ πλοίου Πέτρος having stepped down from the boat Peter περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς walked about upon the waters and came toward τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον the Jesus. Looking at but the wind

ἐφοβήθη, καὶ ἄρξάμενος he became fearful, and having started καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν to sink he cried out saying Lord, save

με. 31 εὐθέως δὲ ὁ Ἰησοῦς me. Immediately but the Jesus ἐκτείνας τὴν χεῖρα ἐπελάβετο having stretched out the hand caught hold

αὐτοῦ καὶ λέγει αὐτῷ Ὁλιγόπιστε, of him and is saying to him One with little faith, εἰς τί ἐδίστασας; 32 καὶ ἀναβάντων into what doubted you? And having stepped up

αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. of them into the boat abated the wind.

33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν The (ones) but in the boat did obeisance αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ. to him saying Truthfully of God Son you are.

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν And having got through they came upon the γῆν εἰς Γεννησαρέτ. earth into Gennesaret.

35 καὶ ἐπιγνόντες αὐτὸν οἱ the And having recognized him the ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν male persons of the place that sent off

εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ into whole the surrounding country that, and προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς brought toward him all the (ones) badly

ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν having, and they were entreating him

ἵνα μόνον ἄψωνται τοῦ in order that only they might touch of the κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ fringe of the outer garment of him; and

ὅσοι ἦψαντο διεσώθησαν. as many as touched were saved through.

to him: "Lord, if it is you, command me to come to you over the waters." 29 He said: "Come!" Thereupon Peter, getting down off the boat, walked over the waters and went toward Jesus. 30 But looking at the windstorm, he got afraid and, after starting to sink, he cried out: "Lord, save me!" 31 Immediately stretching out his hand Jesus caught hold of him and said to him: "You with little faith, why did you give way to doubt?" 32 And after they got up into the boat, the windstorm abated. 33 Then those in the boat did obeisance to him, saying: "You are really God's Son." 34 And they got across and came to land in Gen-nes'a-ret.

35 Upon recognizing him the men of that place sent forth into all that surrounding country, and people brought him all those who were ill. 36 And they went entreating him that they might just touch the fringe of his outer garment; and all those who touched it were made completely well.

15 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Then come toward the Jesus from Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς Jerusalem Pharisees and scribes

λέγοντες 2 Διὰ τί οἱ μαθηταὶ saying Through what the disciples σου παραβαίνουν τὴν παράδοσιν τῶν of you are overstepping the tradition of the πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς older men? Not for they are washing the χεῖρας ὅταν ἄρτον ἐσθίωσιν. hands whenever bread they may eat.

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς The (one) but having answered said to them

Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν Through what also you are overstepping the ἐντολὴν τοῦ θεοῦ διὰ τὴν commandment of the God through the παράδοσιν ὑμῶν; 4 ὁ γὰρ θεὸς εἶπεν tradition of you? The for God said

Τίμα τὸν πατέρα καὶ τὴν μητέρα, Be honoring the father and the mother, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα and The (one) saying bad at father or mother

θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε to death let him de cease; you but are saying

Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ Who likely might say to the father or to the μητρί Δῶρον ὃ ἐάν ἐξ ἐμοῦ mother Gift which if ever out of me

ὠφεληθῇ, 6 οὐ μὴ τιμήσει τὸν you might get benefit, not not he shall honor the πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον father of him; and you invalidated the word

τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. of the God through the tradition of you.

7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Hypocrites, finely prophesied about you

Ἰσαΐας λέγων 8 Ὁ λαὸς οὗτος τοῖς Isaiah saying The people this to the χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν lips me honors, the but heart of them

πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ far holds off from me; in vain but

σέβονται με, διδάσκοντες διδασκαλίας they are revering me, teaching teachings ἐντάλματα ἀνθρώπων. 10 Καὶ commands of men. And

προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς having called toward the crowd he said to them

15 Then there came to Jesus from Jerusalem Pharisees and scribes, saying: 2 "Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal."

3 In reply he said to them: "Why is it you also overstep the commandment of God because of your tradition? 4 For example, God said, 'Honor your father and your mother'; and, 'Let him that reviles father or mother end up in death.' 5 But you say, 'Whoever says to his father or mother: "Whatever I have by which you might get benefit from me is a gift dedicated to God," 6 he must not honor his father at all.' And so you have made the word of God invalid because of your tradition. 7 You hypocrites, Isaiah aptly prophesied about you, when he said, 8 'This people honors me with their lips, yet their heart is far removed from me. 9 It is in vain that they keep worshiping me, because they teach commands of men as doctrines.' " 10 With that he called the crowd near and said

Ἀκούετε καὶ συνίετε· 11 οὐ
Be you hearing and be comprehending; not
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
the (thing) entering into the mouth defiles
τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
the man, but the (thing) coming forth
ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
out of the mouth this (thing) defiles the
ἄνθρωπον.
man.

12 Τότε προσελθόντες οἱ μαθηταὶ
Then having come toward the disciples
λέγουσιν αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι
are saying to him Know you that the Pharisees
ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
having heard the word were stumbled?

13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα
The (one) but having answered said Every
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
plant which not planted the Father of me
ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε
the heavenly will be uprooted. You let go off

αὐτούς· τυφλοὶ εἰσιν ὁδηγοί· τυφλὸς δὲ
them; blind they are guides; blind (one) but
τυφλὸν ἔαν ὁδηγῇ, ἀμφοτέροι εἰς
blind (one) if ever he may guide, both into
βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ
pit will fall. Having answered but the

Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν
Peter said to him Make plain to us the
παραβολήν. 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ
parable. The (one) but said Point also

ὁμεῖς ἄσύνετοί ἐστε; 17 οὐ
you without comprehension are you? Not

νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
aware are you that everything the entering

εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ
into the mouth into the belly passes along and
εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ
into sewer is thrown out? The (things) but

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
coming forth out of the mouth out of the
καρδίας ἐξέρχεται, καὶ κεῖνα κοινοῖ τὸν
heart comes out, and those (things) defiles the

ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
man. Out of for the heart

ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι,
come out reasonings wicked, murders,

μοιχεῖαι, πορνεῖαι, κλοπαί,
adulteries, fornications, thieveries,

to them: "Listen and
get the sense of it:

11 Not what enters
into [his] mouth de-
files a man; but it
is what proceeds out
of [his] mouth that
defiles a man."

12 Then the disci-
ples came up and
said to him: "Do
you know that the
Pharisees stumbled
at hearing what you
said?" 13 In reply he
said: "Every plant

that my heavenly
Father did not plant
will be uprooted.

14 Let them be. Blind
guides is what they
are. If, then, a blind
man guides a blind

man, both will fall
into a pit." 15 By
way of response Pe-
ter said to him:

"Make the illustra-
tion plain to us." 16 At this he said:

"Are you also yet
without understand-
ing? 17 Are you not
aware that everything

entering into the
mouth passes along
into the intestines
and is discharged
into the sewer?"

18 However, the things
proceeding out of the
mouth come out of
the heart, and those
things defile a man.

19 For example, out
of the heart come
wicked reasonings,
murders, adulteries,
fornications, thiev-

ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά ἐστιν
false testimonies, blasphemies. These is

τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ
the (things) defiling the man, the but
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν
to unwashed hands to eat not defiles the
ἄνθρωπον.
man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς
And having gone out from there the Jesus
ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
withdrew into the parts of Tyre and of Sidon.

22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
And look! woman Canaanite from the regions
ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
those having come out was crying out saying

Ἐλέησόν με, κύριε υἱὸς Δαυεὶδ· ἡ
Have mercy on me, Lord Son of David; the
θυγάτηρ μου κακῶς δαιμονίζεται.
daughter of me badly is demonized.

23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
The (one) but not answered to her word.

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
And having come toward the disciples of him
ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν,
were requesting him saying Let loose off her,

ὅτι κράζει ὀπισθεν ἡμῶν.
because she keeps crying out behind us.

24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ
The (one) but having answered said Not
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
I was sent off if not into the sheep the (ones)

ἀπολωλότα οἴκου Ἰσραὴλ. 25 ἡ
having been lost of house of Israel. The (one)

δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα
but having come was doing obeisance to him saying

Κύριε, βοήθει μοι. 26 ὁ δὲ
Lord, be helping to me. The (one) but

ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν
having answered said Not is fine to take
τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
the bread of the children and to throw to the

कुनारीस. 27 ἡ δὲ εἶπεν Ναί, κύριε,
little dogs. The [woman] but said Yes, Lord,

καὶ γὰρ τὰ कुनारिया ἐσθίει ἀπὸ τῶν
also for the little dogs is eating from the

ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
crumbs the (ones) falling from the table

τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς
of the lords of them. Then having answered

eries, false testimo-
nies, blasphemies.

20 These are the
things defiling a man;
but to take a meal
with unwashed hands
does not defile a
man."

21 Leaving there,
Jesus now withdrew
into the parts of Tyre
and Sid'on. 22 And,
look! a Phoe·ni'cian
woman from those
regions came out and
cried aloud, saying:

"Have mercy on me,
Lord, Son of David.
My daughter is bad-
ly demonized." 23 But

he did not say a
word in answer to
her. So his disciples
came up and began
to request him: "Send

her away; because
she keeps crying out
after us." 24 In an-
swer he said: "I was
not sent forth to any

but to the lost sheep
of the house of
Israel." 25 When the
woman came she be-
gan doing obeisance
to him, saying: "Lord,

help me!" 26 In an-
swer he said: "It is
not right to take the
bread of the children

and throw it to little
dogs." 27 She said:
"Yes, Lord; but really
the little dogs do eat

of the crumbs fall-
ing from the table
of their masters."

28 Then Jesus said in

ὁ Ἰησοῦς εἶπεν αὐτῇ ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
the Jesus said to her O woman, great of you the faith; let it happen to you as you are willing. And was healed the daughter of her from the hour that.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλοὺς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.
And having gone across from there the Jesus came beside the sea of the Galilee, and having gone up into the mountain was sitting there. And came toward him crowds many having with themselves lame, maimed, blind, dumb, and different (ones) many, and they cast them beside the feet of him, and he cured them; 31 as-and the crowd to feel wonderment seeing dumb (ones) speaking and lame (ones) walking and blind (ones) seeing; and they glorified the God of Israel.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστεйс οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
The but Jesus having called toward the disciples of him said I am feeling pity upon the crowd, because already days three they are remaining toward to me and not they are having what they might eat; and to let loose off them fasting not I am willing, not at any time they might give out in the way. 33 And are saying to him the disciples From where to us in lonely place loaves so many as-and

reply to her: "O woman, great is your faith; let it happen to you as you wish." And her daughter was healed from that hour on.

29 Crossing country from there, Jesus next came near the sea of Gal'i-lee, and, after going up into the mountain, he was sitting there. 30 Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; 31 so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel.

32 But Jesus called his disciples to him and said: "I feel pity for the crowd, because it is already three days that they have stayed with me and they have nothing to eat; and I do not want to send them away fasting. They may possibly give out on the road." 33 However, the disciples said to him: "Where are we in this lonely place going to get sufficient loaves

χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.
to satisfy crowd so much? And is saying to them the Jesus How many loaves are having you? The (ones) but said 'Seven, and few little fishes. And having ordered to the crowd to fall backward upon the earth 36 he took the seven loaves and the fishes and having thanked he broke and was giving to the disciples the but disciples to the crowds. 37 And ate all (they) and were satisfied, and the abounding of the fragments they lifted up seven provision baskets full. 38 The (ones) but eating were four thousand male persons apart from women and little boys. 39 And having let loose the crowds he stepped in into the boat, and came into the regions of Magadan.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [[Ὁψίας γενομένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωὶ Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
And having come toward the Pharisees and Sadducees tempting requested upon him sign out of the heaven to display to them. 2 The (one) but having answered said to them [[Of evening having occurred you are saying Fair weather, is fire-red for the heaven; 3 and at morning Today winter, is fire-red for gloomy-looking the heaven. The indeed

to satisfy a crowd of this size?" 34 At this Jesus said to them: "How many loaves have you?" They said: "Seven, and a few little fishes." 35 So, after instructing the crowd to recline upon the ground, 36 he took the seven loaves and the fishes and, after offering thanks, he broke them and began distributing to the disciples, the disciples in turn to the crowds. 37 And all ate and were satisfied, and as a surplus of fragments they took up seven provision baskets full. 38 Yet those eating were four thousand men, besides women and young children. 39 Finally, after sending the crowds away, he got into the boat and came into the regions of Mag'a-dan.

16 Here the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. 2 In reply he said to them: ["When evening falls you are accustomed to say, 'It will be fair weather, for the sky is fire-red'; 3 and at morning, 'It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-

πρόσωπον τοῦ οὐρανοῦ γινώσκετε
face of the heaven you are knowing
διακρίνειν, τὰ δὲ σημεῖα τῶν
to distinguish, the but signs of the
καιρῶν οὐ δύνασθε.]] 4 Γενεὰ
appointed times not you are able.]] Generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
wicked and adulterous sign is seeking, and
σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
sign not will be given to it if not the sign

Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
of Jonah. And having left behind them he went off.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ
And having come the disciples into the
πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ
other side they forgot loaves to take. The

δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ
but Jesus said to them Be you seeing and
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
be attentive from the leaven of the Pharisees
καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο
and Sadducees. The (ones) but were reasoning

ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ
in themselves saying that Loaves not
ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
we took. Having known but the Jesus

εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς,
said Why are you reasoning in one another,
ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
ones of little faith, because loaves not

ἔχετε; 9 οὐπω νοεῖτε, οὐδὲ
you are having? Not yet are you aware, nor
μνημονεύετε τοὺς πέντε ἄρτους τῶν
do you remember the five loaves of the

πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους
you took? Nor the seven loaves

τῶν τετρακισχιλίων καὶ πόσας
of the four thousand and how many
σφυρίδας ἐλάβετε; 11 πῶς οὐ
provision baskets you took? How not

νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον
aware are you that not about loaves I talked
ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
to you? Be you attentive but from the leaven of the

Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
Pharisees and Sadducees. Then

συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
they grasped that not he said to be attentive from

looking.' You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret.]] 4 A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jo'nah." With that he went away, leaving them behind.

5 Now the disciples crossed to the other side and forgot to take loaves along.

6 Jesus said to them: "Keep your eyes open and watch out for the leaven of the Pharisees and Sadducees." 7 So they began to reason among themselves,

saying: "We did not take any loaves along." 8 Knowing this, Jesus said:

"Why are you doing this reasoning among yourselves, because you have no loaves,

you with little faith? 9 Do you not yet see the point, or do you not remember the five loaves in the case of

the five thousand and how many baskets you took up? 10 Or the seven loaves in the case of the four thousand and how

many provision baskets you took up? 11 How is it you do not discern that I

did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees."

12 Then they grasped that he said to watch

τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
the leaven of the loaves but from the
διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
teaching of the Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ
Having come but the Jesus into the
μέρη Καισαρίας τῆς Φιλιππου
parts of Caesarea of the [city] of Philip

ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
he was requesting the disciples of him saying
Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
Whom are saying the men to be the

υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν
Son of the man? The (ones) but said

Οἱ μὲν Ἰωάννην τὸν βαπτιστήν,
The (ones) indeed John the Baptist,

ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἰερεμίαν
others but Elijah, different (ones) but Jeremiah

ἢ ἓνα τῶν προφητῶν. 15 λέγει αὐτοῖς
or one of the prophets. He is saying to them

Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
You but whom me are you saying to be?

16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν
Having answered but Simon Peter said

Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
You are the Christ the Son of the God of the

ζώντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
living (one). Having answered but the Jesus

εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ,
said to him Happy are you, Simon Bar-jonah,

ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι
because flesh and blood not revealed to you

ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς
but the Father of me the (one) in the

οὐρανοῖς. 18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ
heavens; and I but to you am saying that you

εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
are Peter, and upon this the rock-mass

οικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
I will build of me the congregation, and gates

ᾧδου οὐ κατισχύσουσιν αὐτῆς.
of Hades not will overpower it;

19 δώσω σοι τὰς κλεῖδας τῆς
I shall give to you the keys of the

βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν
kingdom of the heavens, and which if ever

δήσης ἐπὶ τῆς γῆς ἔσται
you might bind upon the earth will be

18* Ha'des=ᾗδης, KB; 7187 (She'ol), J7,8,10-14,16-18.

out, not for the leaven of the loaves, but for the teaching of the Pharisees and Sadducees.

13 Now when he had come into the parts of Caesarea of Philip, Jesus went

asking his disciples: "Who are men saying the Son of man is?" 14 They said:

"Some say John the Baptist, others Elijah, still others Jeremiah or one of

the prophets." 15 He said to them: "You, though, who do you say I am?" 16 In

answer Simon Peter said: "You are the Christ, the Son of the living God." 17 In

response Jesus said to him: "Happy you are, Simon son of Jo'nah, because flesh

and blood did not reveal [it] to you, but my Father who is in the heavens did.

18 Also, I say to you, You are Peter, and on this rock-mass I

will build my congregation, and the gates of Ha'des^a will not overpower it. 19 I

will give you the keys of the kingdom of the heavens, and whatever you may

bind on earth will be

δεδεμένον ἐν τοῖς οὐρανοῖς, (something) having been bound in the heavens, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς and which if ever you might loose upon the earth ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. will be (something) having been loosed in the heavens. 20 Τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν διότι αὐτός ἐστιν ὁ χριστός. Then he gave rebuke to the disciples in order that to no one they should say that he is the Christ.

21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ὑπαγε, κύριε· οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὑπάγε, ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. From then started Jesus Christ to be showing to the disciples of him that it is necessary him into Jerusalem to go off and many (things) to suffer from the older men and chief priests and scribes and to be killed and to the third day and to be raised up. And having taken toward him the Peter started to give rebuke to him saying "Be kind to yourself, Lord; not will be to you this. 23 The (one) but having been turned said to the Peter Be going away behind me, Satan; stumbling block you are of me, because not you are minding the (things) of the God but the (things) of the men.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. Then the Jesus said to the disciples of him If anyone is willing behind me to come, let him disown himself and let him lift up the stake of him and let him be following to me.

the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens." 20 Then he sternly charged the disciples not to say to anybody that he was the Christ.

21 From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. 22 At this Peter took him aside and commenced rebuking him, saying: "Be kind to yourself, Lord; you will not have this [destiny] at all." 23 But, turning his back, he said to Peter: "Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men."

24 Then Jesus said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake^a and continually follow me.

25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν σῶσιν τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ ἐυρήσει αὐτήν. 26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. Who for if ever may will the soul of him to save will lose it; who but likely might lose the soul of him on account of me will find it. What for will be benefited man if ever the world whole might gain the but soul of him might forfeit? Or what will give man exchange of the soul of him? Is about for the Son of the man to be coming in the glory of the Father of him with the angels of him, and then he will give back to each one according to the practice of him. Amen I am saying to you that are some of the (ones) here standing who not not might taste of death until likely they might see the Son of the man coming in the kingdom of him.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὥφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες μετ' τοῦ Ἰησοῦ. And after days six takes along the Jesus the Peter and James and John the brother of him, and brings up them into mountain lofty according to private [spot]. 2 And he was transfigured in front of them, and shone the face of him as the sun, the but outer garments of him became white as the light. And look! was seen to them Moses and Elijah conversing with

25 For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. 26 For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul? 27 For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior. 28 Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom."

17 Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. 2 And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. 3 And, look! there appeared to them Moses and E-li'jah, conversing with him.

24^a See Appendix under Matthew 10:38.

αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος
him. Having answered but the Peter
εἶπεν τῷ Ἰησοῦ Κύριε, καλὸν ἔστιν ἡμᾶς
said to the Jesus Lord, fine it is us
ᾧδε εἶναι· εἰ θέλεις, ποιήσω
here to be; if you are willing, I shall make
ᾧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ
here three tents, to you one and to Moses
μίαν καὶ Ἡλεία μίαν. 5 ἔτι αὐτοῦ
one and to Elijah one. Yet of him
λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν
speaking look! cloud lightsome overshadowed
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
them, and look! voice out of the cloud
λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ
saying This is the Son of me the
ἀγαπητός, ἐν ᾧ εὐδόκησα·
beloved, in whom I thought well;
ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ
you be hearing of him. And having heard the
μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
disciples fell upon face of them and
ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν
became fearful very much. And came toward
ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν
the Jesus and having touched of them said
'Εγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες
Get up and not be fearful. Having lifted up
δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
but the eyes of them no one they saw
εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ
if not him Jesus only. And
καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
descending of them out of the mountain
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων
he enjoined to them the Jesus saying
Μηδενὶ εἴπητε τὸ ὄραμα ἕως οὗ
To no one you should say the vision until where
ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
the Son of the man out of dead (ones)
ἐγερθῇ.
should be raised up.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
And inquired upon him the disciples
λέγοντες Τί οὖν οἱ γραμματεῖς
saying Why therefore the scribes
λέγουσιν ὅτι Ἡλείαν δεῖ ἔλθειν
are saying that Elijah it is necessary to come
πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
first? The (one) but having answered said

4 Responsively Peter
said to Jesus: "Lord,
it is fine for us to be
here. If you wish, I
will erect three tents
here, one for you
and one for Moses
and one for E-li'jah."
5 While he was yet
speaking, look! a
bright cloud over-
shadowed them, and,
look! a voice out of
the cloud, saying:
"This is my Son,
the beloved, whom I
have approved; lis-
ten to him." 6 At
hearing this the dis-
ciples fell upon their
faces and became
very much afraid.
7 Then Jesus came
near and, touching
them, said: "Get up
and have no fear."
8 When they raised
their eyes, they saw
no one but Jesus
himself only. 9 And
as they were de-
scending from the
mountain, Jesus com-
manded them, saying:
"Tell the vision to
no one until the Son
of man is raised up
from the dead."

10 However, the dis-
ciples put the ques-
tion to him: "Why,
then, do the scribes
say that E-li'jah must
come first?" 11 In
reply he said: "E-li'-

Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
Elijah indeed is coming and will restore
πάντα. 12 λέγω δὲ ὑμῖν ὅτι Ἡλείας
all (things); I am saying but to you that Elijah
ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
already came, and not they recognized him
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
but they did in him as many (things) as
ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they willed; thus also the Son of the man
μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε
is about to be suffering by them. Then
συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ
perceived the disciples that about John the
βαπτιστοῦ εἶπεν αὐτοῖς.
Baptist he said to them.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον
And of (them) having come toward the crowd
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
came toward him man kneeling down to
αὐτὸν 15 καὶ λέγων Κύριε, ἐλέησόν μου
him and saying Lord, do mercy to of me
τὸν υἱόν, ὅτι σεληνιαζεται καὶ κακῶς
the son, because he is moonstruck and badly
ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ
is having, many times for he falls into the fire
καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ
and many times into the water; and
προσῆνεγκα αὐτὸν τοῖς μαθηταῖς σου,
I brought toward him to the disciples of you,
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
and not they were able him to cure.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
'Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη,
O generation faithless and having been twisted,
ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε
till when with you will I be? Till when
ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
will I put up with you? Be bringing to me him
ᾧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
here. And he gave rebuke to it the Jesus,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ
and came out from him the demon; and
ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
was cured the boy from the hour that.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Then having come toward the disciples to the
Ἰησοῦ κατ' ἰδίαν εἶπαν
Jesus according to private [spot] said

jah, indeed, is coming
and will restore all
things. 12 However, I
say to you that E-li'-
jah has already come
and they did not
recognize him but did
with him the things
they wanted. In this
way also the Son of
man is destined to
suffer at their hands." 13 Then the disciples
perceived that he
spoke to them about
John the Baptist.

14 And when they
came toward the
crowd, a man ap-
proached him, kneel-
ing down to him and
saying: 15 "Lord, have
mercy on my son,
because he is an epi-
leptic and is ill, for
he falls often into
the fire and often into
the water; 16 and I
brought him to your
disciples, but they
could not cure him." 17 In reply Jesus
said: "O faithless and
twisted generation,
how long must I con-
tinue with you? How
long must I put up
with you? Bring him
here to me." 18 Then
Jesus rebuked it, and
the demon came out
of him; and the boy
was cured from that
hour. 19 Thereupon
the disciples came up
to Jesus privately and

Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
Through what we not were able to expel
αὐτό; 20 ὁ δὲ λέγει αὐτοῖς
it? The (one) but is saying to them

Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
Through the little faith of you; truly for
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
I am saying to you, if ever you may have faith
ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
as grain of mustard, you will say to the mountain
τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ
this Transfer from here there, and
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσκει
it will transfer, and nothing will be impossible
ὑμῖν.
to you.

22 Συστρεφόμενων δὲ αὐτῶν ἐν τῇ
Being turned together but of them in the
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει
Galilee said to them the Jesus Is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
the Son of the man to be given over
εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν
into hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and to the third day he will be raised up.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved very much.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ
Having come but of them into Capernaum
προσῆλθον οἱ τὰ δίδραχμα
came toward the (ones) the double drachmas
λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ
receiving to the Peter and said The
διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
teacher of you not is paying the
δίδραχμα; 25 λέγει Ναί. καὶ
double drachmas? He is saying Yes. And
ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν
having come into the house got ahead of him
ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων;
the Jesus saying What to you seems, Simon?
οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
The kings of the earth from what ones
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν
they are receiving duties or head tax? From the
υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
sons of them or from the aliens?

said: "Why is it we could not expel it?"
20 He said to them: "Because of your little faith. For truly I say to you, If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."
21 —^a

22 It was while they were gathered together in Gal'i-lee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands, 23 and they will kill him, and the third day he will be raised up." Consequently they were very much grieved.

24 After they arrived in Ca-per'na-um the men collecting the two drachmas [tax] approached Peter and said: "Does your teacher not pay the two drachmas [tax]?" 25 He said: "Yes." However, when he entered the house Jesus got ahead of him by saying: "What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?"

21^a This verse is omitted in the Westcott and Hort Greek text.

26 εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων,
Of (him) having said but From the aliens,
ἔφη αὐτῷ ὁ Ἰησοῦς Ἀραγε ἐλεύθεροί
said to him the Jesus Really then free
εἰσιν οἱ υἱοί; 27 ἵνα δὲ μὴ
are the sons; in order that but not
σκανδαλίσωμεν αὐτούς, πορευθεὶς
we might stumble them, having gone your way
εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν
into sea throw you hook and the (one)
ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ
having come up first fish lift up, and
ἀνοίξας τὸ στόμα αὐτοῦ εὕρήσεις
having opened the mouth of it you will find
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
stater; that one having taken give to them
ἀντὶ ἐμοῦ καὶ σοῦ.
instead of me and you.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ
In that the hour came toward the
μαθηταί. τῷ Ἰησοῦ λέγοντες Τίς ἄρα
disciples to the Jesus saying Who really
μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἕστησεν
And having called toward little boy he stood
αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν
it in middle of them and said Amen
λέγω ὑμῖν, ἐὰν μὴ στραφήτε
I am saying to you, if ever not you might turn
καὶ γένησθε ὡς τὰ παιδία,
and you might become as the little boys,
οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
not not you should enter into the kingdom
τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει
of the heavens. Whoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν
himself as the little boy this, this (one) is
ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
the greater in the kingdom of the heavens;
5 καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ
and who if ever might receive one little boy
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται
such upon the name of me, me receives;
6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν
who but likely might stumble one of the
μικρῶν τούτων τῶν πιστευόντων εἰς
little (ones) these the (ones) believing into
ἐμέ, συμφέρει αὐτῷ ἵνα
me, it is bearing together to him in order that

26 When he said: "From the strangers," Jesus said to him: "Really, then, the sons are tax-free. 27 But that we do not cause them to stumble, you go to the sea, cast a fishhook, and take the first fish coming up and, when you open its mouth, you will find a stater coin. Take that and give it to them for me and you."

18 In that hour the disciples came near to Jesus and said: "Who really is greatest in the kingdom of the heavens?" 2 So, calling a young child to him, he set it in their midst 3 and said: "Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens. 4 Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens; 5 and whoever receives one such young child on the basis of my name receives me [also]. 6 But whoever stumbles one of these little ones who put faith in me, it is more beneficial for

κρεμασθῇ μύλος ὀνικὸς
should be hanged millstone belonging to the ass
περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ
about the neck of him and he should be sunk
ἐν τῷ πελάγει τῆς θαλάσσης.
in the watery expanse of the sea.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
Woe to the world from the
σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ
stumbling blocks; necessity for to come the
σκάνδαλα, πλὴν οὐαὶ τῷ
stumbling blocks, besides woe to the
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
man through whom the stumbling block
ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς
is coming. If but the hand of you or the foot

σου σκανδαλίζει σε, ἔκκοπον αὐτὸν καὶ βάλε
of you is stumbling you, cut off it and throw
ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν
from you; fine to you is to enter into the
ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας
life maimed or lame, than two hands
ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
or two feet having to be thrown into the fire

τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου
the everlasting. And if the eye of you
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
is stumbling you, take out it and throw from
σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν
you; fine to you it is one-eyed into the
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
life to enter, than two eyes having

βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
to be thrown into the Gehenna of the fire.

10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν
Be seeing not you should despise of one of the

μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι
little (ones) these, I am saying for to you that

οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ
the angels of them in heavens through

παντὸς βλέπουσι τὸ πρόσωπον τοῦ
all [time] are looking at the face of the

πατρός μου τοῦ ἐν οὐρανοῖς.
Father of me the (one) in heavens.

12 τί ὑμῖν δοκεῖ; ἐὰν γένηται
What to you it seems? If ever might become

τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ
to any man one hundred sheep and

him to have hung
around his neck a
millstone such as is
turned by an ass and
to be sunk in the
wide, open sea.

7 "Woe to the world
due to the stumbling
blocks! Of course, the
stumbling blocks must
of necessity come,
but woe to the
man through whom
the stumbling block
comes! 8 If, then,

your hand or your
foot is making you
stumble, cut it off
and throw it away
from you; it is finer
for you to enter into
life maimed or lame

than to be thrown
with two hands or

two feet into the
everlasting fire. 9 Also,

if your eye is making
you stumble, tear it
out and throw it
away from you; it is
finer for you to enter
one-eyed into life
than to be thrown
with two eyes into
the fiery Ge·hen·na."

10 See to it that you

men do not despise
one of these little

ones; for I tell you
that their angels in

heaven always behold
the face of my Fa-

ther who is in heaven.

11 —^b

12 "What do you
think? If a certain
man comes to have
a hundred sheep and

πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ
should get strayed one out of them, not

ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ
he will leave the ninety-nine upon the

ὄρη καὶ πορευθεὶς ζητεῖ
mountains and having gone his way he is seeking

τὸ πλανώμενον; 13 καὶ ἐὰν
the (one) straying? And if ever

γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
he might happen to find it, amen I am saying

ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
to you that he is rejoicing upon it rather

ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς
than upon the ninety-nine the (ones)

μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν
not having got strayed. Thus not it is

θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ
will in front of the Father of me of the

ἐν οὐρανοῖς ἵνα ἀπόληται ἐν
in heavens in order that should perish one

τῶν μικρῶν τούτων.
of the little (ones) these.

15 Ἐὰν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου,
If ever but should sin the brother of you,

ὑπάγε ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ
be going away reprove him between you and

αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ,
him alone. If ever of you he should hear,

ἐκέρδησας τὸν ἀδελφόν σου. 16 ἐὰν δὲ
you gained the brother of you; if ever but

μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι
not he should hear, take along with you yet

ἓνα ἢ δύο, ἵνα ἐπὶ στόματος
one or two, in order that upon mouth

δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν
of two witnesses or three might stand every

ῥῆμα. 17 ἐὰν δὲ παρακούσῃ
saying; if ever but he should refuse to hear

αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· ἐὰν δὲ
of them, say to the congregation; if ever but

καὶ τῆς ἐκκλησίας παρακούσῃ,
also of the congregation he should refuse to hear,

ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ
let him be to you as-even the national and the

τελώνης.
tax collector.

18 Ἀμὴν λέγω ὑμῖν, ὅσα
Amen I am saying to you, as many (things) as

ἐὰν δέσητε ἐπὶ τῆς γῆς ἔσται
if ever you might bind upon the earth will be

one of them gets
strayed, will he not
leave the ninety-nine
upon the mountains
and set out on a
search for the one
that is straying?

13 And if he happens
to find it, I certainly
tell you, he rejoices
more over it than
over the ninety-nine
that have not strayed.

14 Likewise it is not
a desirable thing with
my Father who is in
heaven for one of
these little ones to
perish.

15 "Moreover, if
your brother commits
a sin, go lay bare
his fault between you
and him alone. If

he listens to you, you
have gained your
brother. 16 But if he

does not listen, take
along with you one
or two more, in order

that at the mouth
of two or three wit-

nesses every matter
may be established.

17 If he does not

listen to them, speak
to the congregation.

If he does not listen

even to the congre-

gation, let him be

to you just as a man

of the nations and

as a tax collector.

18 "Truly I say to
you men, Whatever
things you may bind
on earth will be

9^a See Appendix under Matthew 5:22. 11^b This verse is omitted in the Westcott and Hort Greek text.

δεδεμένα ἐν οὐρανῷ καὶ
(things) having been bound in heaven and
ὅσα ἐὰν λύσητε ἐπὶ
as many (things) as if ever you might loose upon
τῆς γῆς ἔσται λελυμένα ἐν
the earth will be (things) having been loosed in
οὐρανῷ. 19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι
heaven. Again truly I am saying to you that
ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς
if ever two might agree out of you upon the
γῆς περὶ παντὸς πράγματος οὗ ἐὰν
earth about every thing to do of which if ever
αἰτήσωνται, γενήσεται αὐτοῖς
they might request, it will take place to them
παρὰ τοῦ πατρός μου τοῦ ἐν
beside the Father of me of the (one) in
οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς
heavens. Where for are two or three
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,
having been led together into the my name,
ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
there I am in midst of them.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν
Then having come toward the Peter said
αὐτῷ Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ
to him Lord, how many times will sin into me
ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ;
the brother of me and I shall let go off to him?
ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ
Until seven times? Is saying to him the
'Ιησοῦς Οὐ λέγω σοι ἕως ἑπτάκις
Jesus Not I am saying to you until seven times
ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.
but until seventy times seven.

23 Διὰ τοῦτο ὡμοιώθη ἡ
Through this was likened the
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς
kingdom of the heavens to man king who
ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων
willed to settle word with the slaves
αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν
of him; having started but of him to be settling
προσῆχθη εἰς αὐτῷ ὀφειλέτης
was led toward one to him debtor
μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ
of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
of him to give back commanded him the lord
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα
to be sold also the woman and the children

things bound in heav-
en, and whatever
things you may loose
on earth will be
things loosed in heav-
en. 19 Again I truly
say to you, If two
of you on earth agree
concerning anything
of importance that
they should request,
it will take place for
them due to my Fa-
ther in heaven. 20 For
where there are two
or three gathered to-
gether in my name,
there I am in their
midst."

21 Then Peter came
up and said to him:
"Lord, how many
times is my brother
to sin against me and
am I to forgive him?
Up to seven times?"
22 Jesus said to him:
"I say to you, not,
Up to seven times,
but, Up to seventy-
seven times.

23 "That is why
the kingdom of the
heavens has become
like a man, a king,
that wanted to settle
accounts with his
slaves. 24 When he
started to settle them,
there was brought
in a man who owed
him ten thousand
talents [=60,000,000
de-nar'i-i]. 25 But be-
cause he did not have
the means to pay
[it] back, his master
ordered him and his
wife and his children

καὶ πάντα ὅσα ἔχει, καὶ
and all (things) as many as he is having, and
ἀποδοθῆναι. 26 πεσὼν οὖν ὁ
to be given back. Having fallen therefore the
δούλος προσεκύνη αὐτῷ λέγων
slave was doing obeisance to him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
Be long of spirit upon me, and all (things)
ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ
I shall give back to you. Moved by pity but the
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν,
lord of the slave that let loose off him,
καὶ τὸ δάνιον ἀφήκεν αὐτῷ. 28 ἐξελθὼν
and the loan let go off to him. Having gone out
δὲ ὁ δούλος ἐκεῖνος εὑρεν ἕνα τῶν
but the slave that found one of the
συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
fellow slaves of him who was owing to him
ἑκατὸν δηνάρια, καὶ κρατήσας
one hundred denarii, and having taken hold of
αὐτόν ἐπνιγεν λέγων Ἀπόδος εἰ
him was choking saying Give back if
τι ὀφείλεις. 29 πεσὼν οὖν ὁ
anything you owe. Having fallen therefore the
σύνδουλος αὐτοῦ παρεκάλει αὐτόν λέγων
fellow slave of him was entreating him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
Be long of spirit upon me, and I shall give back
σοι. 30 ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ
to you. The (one) but not was willing, but
ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἕως
having gone off threw him into prison until
ἀποδῶ τὸ ὀφειλόμενον.
he should give back the (thing) being owed.
31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ
Having seen therefore the fellow slaves of him
τὰ γενόμενα ἐλυπήθησαν
the (things) having happened were grieved
σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ
very much, and having come they made clear to the
κύριῳ ἑαυτῶν πάντα τὰ
lord of themselves all the (things)
γενόμενα. 32 τότε προσκαλεσάμενος
having happened. Then having called toward self
αὐτόν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δούλε
him the lord of him is saying to him Slave
πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ
wicked, all the debt that I let go off
σοι, ἐπεὶ παρεκάλεσάς με. 33 οὐκ
to you, since you entreated me; not

and all the things he
had to be sold and
payment to be made.
26 Therefore the slave
fell down and began
to do obeisance to
him, saying, 'Be pa-
tient with me and
I will pay back
everything to you.'
27 Moved to pity at
this, the master of
that slave let him
off and canceled his
debt. 28 But that slave
went out and found
one of his fellow
slaves that was owing
him a hundred de-
nar'i-i; and, grabbing
him, he began to
choke him, saying,
'Pay back whatever
you owe.' 29 There-
fore his fellow slave
fell down and began
to entreat him, say-
ing, 'Be patient with
me and I will pay
you back.' 30 However,
he was not willing,
but went off and
had him thrown in-
to prison until he
should pay back what
was owing. 31 When,
therefore, his fellow
slaves saw the things
that had happened,
they became very
much grieved, and
they went and made
clear to their mas-
ter all the things
that had happened.
32 Then his master
summoned him and
said to him, 'Wicked
slave, I canceled all
that debt for you,
when you entreated
me. 33 Ought you not,

ἔδει καὶ σὲ ἐλεῆσαι τὸν
was it necessary also you to have mercy on the
σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα;
fellow slave of you, as also I you had mercy on?
34 καὶ ὀργισθεὶς ὁ κύριος
And having been made wrathful the lord
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς
of him gave over him to the tormentors
ἕως οὗ ἀποδῶ πᾶν τὸ
until where he should give back all the (thing)
ὀφειλόμενον. **35** Οὕτως καὶ ὁ πατήρ μου
being owed. Thus also the Father of me
ὁ οὐράνιος ποιήσει ὑμῖν ἔαν μὴ
the heavenly will do to you if ever not
ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
you might let go off each one to the brother of him
ἀπὸ τῶν καρδιῶν ὑμῶν.
from the hearts of you.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς
the words these, he departed from the
Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς
Galilee and came into the frontiers of the
Ἰουδαίας πέραν τοῦ Ἰορδάνου.
Judea the other side of the Jordan.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
And followed to him crowds many, and
ἐθεράπευσεν αὐτοὺς ἐκεῖ.
he cured them there.

3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
And came toward him Pharisees
πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν
tempting him and saying If it is allowed
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
to divorce the woman of him according to
πάσαν αἰτίαν; **4** ὁ δὲ ἀποκριθεὶς
every cause? The (one) but having answered
εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ
said Not did you read that the (one)
κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
having created from beginning male and female
ἐποίησεν αὐτοὺς **5** καὶ εἶπεν Ἔνεκα
made them and he said On account of
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
this will leave down man the father and
τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
the mother and he will stick to the woman
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν;
of him, and they will be the two into flesh one?

in turn, to have
had mercy on your
fellow slave, as I also
had mercy on you?"
34 With that his
master, provoked to
wrath, delivered him
to the jailers, until
he should pay back
all that was owing.
35 In like manner my
heavenly Father will
also deal with you
if you do not forgive
each one his brother
from your hearts."

19 Now when Je-
sus had finished
these words, he de-
parted from Gal'i-lee
and came to the fron-
tiers of Ju-de'a across
the Jordan. **2** Also,
great crowds followed
him, and he cured
them there.

3 And Pharisees
came up to him, in-
tent on tempting him
and saying: "Is it
lawful for a man to
divorce his wife on
every sort of ground?"
4 In reply he said:
"Did you not read
that he who created
them from [the] be-
ginning made them
male and female **5** and
said, 'For this reason
a man will leave his
father and his moth-
er and will stick to
his wife, and the
two will be one flesh?'"

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία;
As-and no longer they are two but flesh one;
ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος
which therefore the God yoked together man
μὴ χωριζέτω. **7** λέγουσιν αὐτῷ Τί
not let put apart. They are saying to him Why
οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον
therefore Moses commanded to give scroll
ἀποστασίου καὶ ἀπολῦσαι; **8** λέγει
of dismissal and to divorce? He is saying
αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν
to them that Moses toward the hardheartedness
ὑμῶν ἐπέτρεπεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
of you conceded to you to divorce the women
ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν
of you, from beginning but not it has become
οὕτως. **9** λέγω δὲ ὑμῖν ὅτι ὃς ἂν
thus. I am saying but to you that who likely
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
might divorce the woman of him not upon
πορνείᾳ καὶ γαμήσῃ ἄλλην
fornication and might marry another
μοιχᾶται.
commits adultery.

10 λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως
Are saying to him the disciples If thus
ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
is the cause of the man with the
γυναικός, οὐ συμφέρει γαμῆσαι.
woman, not is bearing together to marry.

11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες
The (one) but said to them Not all [men]
χωροῦσι τὸν λόγον, ἀλλ' οἷς
are making room for the word, but to whom
δέδοται. **12** εἰσὶν γὰρ εὐνούχοι οἵτινες
it has been given. Are for eunuchs who
ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,
out of cavity of mother were generated thus,
καὶ εἰσὶν εὐνούχοι οἵτινες εὐνουχίσθησαν
and are eunuchs who were made eunuchs
ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνούχοι οἵτινες
by the men, and are eunuchs who
εὐνούχισαν ἑαυτοὺς διὰ τὴν
made eunuchs of themselves through the
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
kingdom of the heavens. The (one) being able
χωρεῖν χωρεῖτω.
to be making room let him be making room.

13 Τότε προσηνέχθησαν αὐτῷ
Then were brought toward him

6 So that they are
no longer two, but
one flesh. Therefore,
what God has yoked
together let no man
put apart." **7** They
said to him: "Why,
then, did Moses pre-
scribe giving a cer-
tificate of dismissal
and divorcing her?"
8 He said to them:
"Moses, out of regard
for your hardheart-
edness, made the
concession to you of
divorcing your wives,
but such has not been
the case from [the]
beginning. **9** I say to
you that whoever di-
vorses his wife, except
on the ground of
fornication, and mar-
ries another commits
adultery."

10 The disciples said
to him: "If such is
the situation of a man
with his wife, it is
not advisable to mar-
ry." **11** He said to
them: "Not all men
make room for the
saying, but only those
who have the gift.
12 For there are eu-
nuchs that were born
such from their moth-
er's womb, and there
are eunuchs that were
made eunuchs by
men, and there are
eunuchs that have
made themselves eu-
nuchs on account of
the kingdom of the
heavens. Let him that
can make room for it
make room for it."
13 Then young chil-
dren were brought to

παιδία, ἵνα τὰς χεῖρας
little boys, in order that the hands
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ
he might lay upon them and he might pray; the
δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
but disciples rebuked them. The but
Ἰησοῦς εἶπεν "Αφετε τὰ παιδία
Jesus said Let you go off the little boys
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με,
and not be hindering them to come toward me,
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
of the for such (ones) is the kingdom of the
οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας
heavens. And having laid upon the hands
αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ
And look! one having come toward him
εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω
said Teacher, what good shall I do
ἵνα σχῶ ζωὴν αἰώνιον;
in order that I might have life everlasting?

17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς
The (one) but said to him Why me you ask
περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός·
about the good (thing)? One is the good (one);
εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
if but you are willing into the life to enter,
τήρει τὰς ἐντολάς. 18 λέγει
be observing the commandments. He is saying
αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη
to him Which sort of ones? The but Jesus said
Τὸ Οὐ φονεύσεις, Οὐ

μοιχεύσεις, Οὐ κλέψεις,
you shall commit adultery, Not you shall steal,
Οὐ ψευδομαρτυρήσεις, 19 Τίμα
Not you shall bear false witness, Be honoring
τὸν πατέρα καὶ τὴν μητέρα, καὶ
the father and the mother, and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You shall love the neighbor of you as yourself.

20 λέγει αὐτῷ ὁ νεανίσκος Ταῦτα
Is saying to him the young man These (things)
πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη
all I guarded; what yet am I lacking? Said
αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος
to him the Jesus If you are willing perfect
εἶναι, ὕπαγε πώλησόν σου τὰ
to be, be going away sell of you the

him, for him to put
his hands upon them
and offer prayer; but
the disciples reprimanded them. 14 Jesus, however, said:
"Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." 15 And he put his hands upon them and went from there.

16 Now, look! a certain one came up to him and said: "Teacher, what good must I do in order to get everlasting life?" 17 He said to him: "Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually." 18 He said to him: "Which ones?" Jesus said: "Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness, 19 Honor [your] father and [your] mother, and, You must love your neighbor as yourself." 20 The young man said to him: "I have kept all these; what yet am I lacking?" 21 Jesus said to him: "If you want to be perfect, go sell your

ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,
belongings and give to the poor (ones),
καὶ ἔξεις θησαυρὸν ἐν
and you will have treasure in
οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.
heavens, and hither be following to me.

22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
Having heard but the young man the word
τοῦτον ἀπῆλθεν λυπούμενος, ἦν γὰρ
this he went off being grieved, he was for
ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
having possessions many. The but Jesus
εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμήν λέγω
said to the disciples of him Amen I am saying
ὕμιν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
to you that rich one with difficulty will enter
εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν
into the kingdom of the heavens; again
δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν
but I am saying to you, easier it is
κάμηλον διὰ τρήματος ραφίδος εἰσελθεῖν
camel through hole of needle to enter
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
than rich one into the kingdom of the God.

25 ἀκούσαντες δὲ οἱ μαθηταὶ
Having heard but the disciples
ἐξεπλήσσοντο σφόδρα λέγοντες Τίς
were being astounded very much saying Who
ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
really is able to be saved? Having looked in
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ
but the Jesus said to them Beside
ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ
men this impossible is, beside
δὲ θεῷ πάντα δυνατά.
but God all (things) possible.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
Then having answered the Peter said
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
to him Look! We have let go off all (things) and
ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;
we followed to you; what really will be to us?
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμήν
The but Jesus said to them Amen
λέγω ὑμῖν ὅτι ὑμεῖς οἱ
I am saying to you that you the (ones)
ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
having followed to me in the generating again,
ὅταν καθίσῃ ὁ υἱὸς τοῦ
whenever might sit down the Son of the

belongings and give to the poor and you will have treasure in heaven, and come be my follower." 22 When the young man heard this saying, he went away grieved, for he was holding many possessions. 23 But Jesus said to his disciples: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens. 24 Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God."

25 When the disciples heard that, they expressed very great surprise, saying: "Who really can be saved?" 26 Looking them in the face, Jesus said to them: "With men this is impossible, but with God all things are possible."

27 Then Peter said to him in reply: "Look! We have left all things and followed you; what actually will there be for us?" 28 Jesus said to them: "Truly I say to you, In the re-creation, when the Son of man sits down

άνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, man upon throne of glory of him, καθήσεται καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους you will sit also you upon twelve thrones κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. judging the twelve tribes of the Israel.

29 καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ And everyone whoever let go off houses or ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ brothers or sisters or father or mother or τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἐμοῦ children or fields on account of the of me ὀνόματος, πολλαπλασίονα λήμψεται name, many times more things he will receive καὶ ζωὴν αἰώνιον κληρονομήσει. and life everlasting he will inherit.

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι Many but will be first (ones) last (ones) καὶ ἔσχατοι πρῶτοι. and last (ones) first (ones).

20 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν Like for is the kingdom of the οὐρανῶν ἄνθρωπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν heavens to man householder whoever went out

ἅμα πρῶτῃ μισθώσασθαι at the same time with early morning to hire ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. workers into the vineyard of him;

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ having agreed but with the workers out of δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς denarius the day he sent off them into

τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν the vineyard of him. And having gone out περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν about third hour he saw others standing in τῇ ἀγορᾷ ἀργούς. 4 καὶ ἐκείνοις εἶπεν the market unemployed; and to those he said

‘Υπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ Be going under also you into the vineyard, and ὃ ἐὰν ἡ δίκαιον δώσω ὑμῖν· which if ever may be just I shall give to you;

5 οἱ δὲ ἀπῆλθον. πάλιν δὲ the (ones) but went away. Again but ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν having gone out about sixth and ninth hour

ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐπιοίησεν as-thus. About but the ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους eleventh having gone out he found others

upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel. 29 And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life.

30 “But many that are first will be last and the last first.

20 “For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. 2 When he had agreed with the workers for a de-nar’i-us a day, he sent them forth into his vineyard. 3 Going out also about the third hour, he saw others standing unemployed in the market place; 4 and to those he said, ‘You also, go into the vineyard, and whatever is just I will give you.’ 5 So off they went. Again he went out about the sixth and the ninth hour and did likewise. 6 Finally, about the eleventh hour he went out and found others stand-

ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ing, and he said to them, ‘Why have you

ἑσθῆκατε ὅλην τὴν ἡμέραν ἀργοί; been standing here all day unemployed?’

7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς 7 They said to him, ‘Because nobody has hired us.’ He said to them, ‘You too go into the vineyard.’

8 ὥσπας δὲ γενομένης λέγει Of evening but having come to be is saying

ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ the lord of the vineyard to the man in charge, αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος of him Call the workers and give back

τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων the wages having started from the last (ones)

ἕως τῶν πρώτων. 9 ἐλθόντες δὲ οἱ until the first (ones). Having come but the (ones)

περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἅνα about the eleventh hour received individually

δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι denarius. And having come the first (ones)

ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ inferred that more they will receive; and

ἔλαβον τὸ ἅνα δηνάριον καὶ αὐτοί. they received the individually denarius also they.

11 λαβόντες δὲ ἐγόγγυζον Having received but they were murmuring

κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες Οὗτοι down on the householder saying These

οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους the last (ones) one hour made, and equals

αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι them to us you made to the (ones) having borne

τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. the burden of the day and the heat.

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν The (one) but having answered to one of them

εἶπεν Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ said Fellow, not I am wronging you; not

δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ of denarius you agreed to me? Lift up the

σὸν καὶ ὑπάγε· θέλω δὲ yours and be going under; I am willing but

τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· to this one the last to give as also to you;

15 οὐκ ἔξεστίν μοι ὃ θέλω not is it allowed to me which I am willing

ing, and he said to them, ‘Why have you been standing here all day unemployed?’ 7 They said to him, ‘Because nobody has hired us.’ He said to them, ‘You too go into the vineyard.’

8 “When it became evening, the master of the vineyard said to his man in charge, ‘Call the workers and pay them their wages, proceeding from the last to the first.’ 9 When the eleventh-hour men came, they each received a de-nar’i-us. 10 So, when the first came, they concluded they would receive more; but they also received pay at the rate of a de-nar’i-us. 11 On receiving it they began to murmur against the householder 12 and said, ‘These last put in one hour’s work; still you made them equal to us who bore the burden of the day and the burning heat!’ 13 But in reply to one of them he said, ‘Fellow, I do you no wrong. You agreed with me for a de-nar’i-us, did you not? 14 Take what is yours and go. I want to give to this last one the same as to you. 15 Is it not lawful for me to do what

ποιήσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
to do in the (things) my own? Or the
ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγώ
eye of you wicked is because I
ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι
good am? Thus will be the last (ones)
πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
first and the first (ones) last.

17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
Being about but to be stepping up Jesus
εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα
into Jerusalem took along the twelve
μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ
disciples according to private [spot], and in the
ὁδῷ εἶπεν αὐτοῖς 18 Ἴδου ἀναβαίνομεν
way said to them Look! We are stepping up
εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
into Jerusalem, and the Son of the man
παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
will be given over to the chief priests and
γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν
to scribes, and they will judge down him
θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς
to death, and will give over him to the
ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι
nations into the to make fun of and to scourge
καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ
and to put on the stake, and to the third day

ἐγερθήσεται.
he will be raised up.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
Then came toward him the mother of the
υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
sons of Zebedee with the sons of her
προσκυνούσα καὶ αἰτούσα τι ἅπ'
doing obeisance and asking something from
αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ Τί
him. The (one) but said to her What
θέλεις; λέγει αὐτῷ Εἰπέ
are you willing? She is saying to him Say
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
in order that might sit these the two sons of me
εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
one out of right-hand [parts] and one out of
εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
left-hand [parts] of you in the kingdom of you.
22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
Having answered but the Jesus said Not
οἴδατε τί αἰτεῖσθε; δύνασθε
you have known what you are asking; are you able

I want with my own things? Or is your eye wicked because I am good?" 16 In this way the last ones will be first, and the first ones last."

17 Being now about to go up to Jerusalem, Jesus took the twelve disciples off privately and said to them on the road: 18 "Look! We are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, 19 and will deliver him up to [men of] the nations to make fun of and to scourge and to impale, and the third day he will be raised up."

20 Then the mother of the sons of Zeb'e-dee approached him with her sons, doing obeisance and asking for something from him. 21 He said to her: "What do you want?" She said to him: "Give the word that these my two sons may sit down, one at your right hand and one at your left, in your kingdom." 22 Jesus said in answer: "You men do not know what you are asking for. Can you

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
to drink the cup which I am about
πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
to be drinking? They are saying to him We are able.
23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου
He is saying to them The indeed cup of me
πίεσθε, τὸ δὲ καθίσαι ἐκ
you will drink, the but to sit out of
δεξιῶν μου καὶ ἐξ εὐωνύμων
right-hand [parts] of me and out of left-hand [parts]
οὐκ ἐστίν ἐμὸν δοῦναι, ἀλλ' οἷς
not is mine to give, but to what ones
ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.
it has been prepared by the Father of me.

24 καὶ ἀκούσαντες οἱ δέκα
And having heard the (ones) ten
ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ
became indignant about the two brothers. The
δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
but Jesus having called toward himself them
εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
said You know that the rulers of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
lord it over them and the great (ones)
κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἐστίν
wield authority over them. Not thus is
ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ ἐν
in you; but who likely may will in
ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
you great to become will be of you servant,
27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι
and who likely may will in you to be
πρῶτος ἔσται ὑμῶν δούλος. 28 ὥσπερ ὁ
first (one) will be of you slave; as-even the
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
Son of the man not came to be served
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
but to serve and to give the soul of him
λύτρον ἀντὶ πολλῶν.
ransom instead of many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ
And going their way out of them from
Ἱερειχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
Jericho followed to him crowd much.
30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
And look! two blind (ones) sitting
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς
beside the way, having heard that Jesus
παράγει, ἔκραξαν λέγοντες Κύριε,
is passing by, cried out saying Lord,

drink the cup that I am about to drink?" They said to him: "We can." 23 He said to them: "You will indeed drink my cup, but this sitting down at my right hand and at my left is not mine to give, but it belongs to those for whom it has been prepared by my Father."

24 When the ten others heard of this, they became indignant at the two brothers. 25 But Jesus, calling them to him, said: "You know that the rulers of the nations lord it over them and the great men wield authority over them. 26 This is not the way among you; but whoever wants to become great among you must be your minister, 27 and whoever wants to be first among you must be your slave. 28 Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."

29 Now as they were going out of Jer'i-cho a great crowd followed him. 30 And, look! two blind men sitting beside the road, when they heard that Jesus was passing by, cried out, saying: "Lord,

ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. **31** ὁ δὲ δὲ
have mercy on us, Son of David. The but
ὄχλος ἐπετίμησεν αὐτοῖς ἵνα
crowd gave rebuke to them in order that
σιωπήσωσιν· οἱ δὲ μείζον
they should keep quiet; the (ones) but more
ἐκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς,
cried out saying Lord, have mercy on us,
υἱὸς Δαυεὶδ. **32** καὶ στὰς ὁ Ἰησοῦς
Son of David. And having stood the Jesus
ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε
sounded to them and said What are you willing
ποιήσω ὑμῖν; **33** λέγουσιν αὐτῷ Κύριε,
I should do to you? They are saying to him Lord,
ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
in order that might be opened the eyes of us.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
Having been moved with pity but the Jesus
ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως
touched of the optics of them, and immediately
ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
they saw again and followed to him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα
And when they got close into Jerusalem
καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν
and came into Bethphage into the Mount of the
Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς
Olives, then Jesus sent off two disciples
2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν
saying to them Be going your way into the
κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
village the (one) opposite you, and at once
εὐρήσετε ὄνον δεδεμένην καὶ πῶλον
you will find ass having been tied and colt
μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
with her; having loosed you lead to me.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
And if ever anyone to you might say anything,
εἰρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειαν
you will say that The Lord of them need
ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
is having; at once but he will send off them.
4 Τοῦτο δὲ γέγονεν ἵνα
This but has happened in order that
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
might be fulfilled the (thing) spoken through the
προφήτου λέγοντος **5** Εἰπατε τῇ θυγατρὶ
prophet saying Tell you to the daughter
Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται·
of Zion Look! The king of you is coming

have mercy on us, Son of David!" **31** But the crowd sternly told them to keep silent; yet they cried all the louder, saying: "Lord, have mercy on us, Son of David!" **32** So Jesus stopped, called them and said: "What do you want me to do for you?" **33** They said to him: "Lord, let our eyes be opened." **34** Moved with pity, Jesus touched their eyes, and immediately they received sight, and they followed him.

21 Well, when they got close to Jerusalem and arrived at Beth'pha·ge on the Mount of Olives, then Jesus sent forth two disciples, **2** saying to them: "Be on your way into the village that is within sight of you, and you will at once find an ass tied, and a colt with her; untie them and bring them to me. **3** And if someone says anything to you, you must say, 'The Lord needs them.' At that he will immediately send them forth."

4 This actually took place that there might be fulfilled what was spoken through the prophet, saying: **5** "TELL the daughter of Zion, 'Look! Your King is coming

σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ
to you mild-tempered and having mounted upon
ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.
ass and upon colt son of beast under yoke.
6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ
Having gone their way but the disciples and
ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
having done according as ordered to them the
Ἰησοῦς **7** ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
Jesus they led the ass and the colt,
καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ
and put on upon them the outer garments, and
ἐπεκάθισεν ἐπάνω αὐτῶν. **8** ὁ δὲ πλεῖστος
he sat on atop of them. The but most
ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια
crowd spread of themselves the outer garments
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους
in the way, others but were cutting branches
ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ
from the trees and were spreading in the
ὁδῷ. **9** οἱ δὲ ὄχλοι οἱ προάγοντες
way. The but crowds the (ones) going ahead of
αὐτὸν καὶ οἱ ἀκολουθοῦντες
him and the (ones) following
ἐκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ
were crying out saying Hosanna to the Son
Δαυεὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν
of David; Blessed the (one) coming in
ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
name of Lord; Hosanna in the highest [places].
10 καὶ εἰσελθόντος αὐτοῦ εἰς
And having entered of him into
Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις
Jerusalem was made to quake all the city
λέγουσα Τίς ἐστὶν οὗτος; **11** οἱ δὲ ὄχλοι
saying Who is this? The but crowds
ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς
were saying This is the prophet Jesus
ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.
the (one) from Nazareth of the Galilee.
12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ
And entered Jesus into the temple, and
ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ
threw out all the (ones) selling and
ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας
buying in the temple and the tables
τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς
of the money changers he overturned and the

to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden." **6** So the disciples got on their way and did just as Jesus ordered them. **7** And they brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them. **8** Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. **9** As for the crowds, those going ahead of him and those following kept crying out: "Save, we pray," the Son of David! Blessed is he that comes in Jehovah's^b name! Save him, we pray, in the heights above!" **10** Now when he entered into Jerusalem, the whole city was set in commotion, saying: "Who is this?" **11** The crowds kept telling: "This is the prophet Jesus, from Naz'a-reth of Gal'i-lee!" **12** And Jesus entered into the temple and threw out all those selling and buying in the temple, and overturned the tables of the money-changers and the

⁹ Literally, "Ho·san'na," NB; 𐤇𐤏𐤑𐤁𐤏𐤏 (Ho·sha·na'), J^{1-14, 16-18}; meaning, "Save, we pray!" ⁹ Jehovah's, J^{2, 4, 6-14, 16-18, 20, 21}; the Lord's, NB.

καθέδρας τῶν πωλούντων τὰς
benches of the (ones) selling the
περιστεράς, 13 καὶ λέγει αὐτοῖς
doves, and he is saying to them
Γέγραπται Ὁ οἶκος μου οἶκος
It has been written The house of me house
προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν
of prayer will be called, you but it
ποιεῖτε σπήλαιον ληστῶν. 14 Καὶ
are making cave of robbers. And
προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν
came toward him blind (ones) and lame (ones) in
τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
the temple, and he cured them.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
Having seen but the chief priests and the
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν
scribes the wonderful things which he did
καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ
and the boys the (ones) crying out in the
ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυεὶδ
temple and saying Hosanna to the Son of David
ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ
they became indignant and said to him

Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ
Are you hearing what these are saying? The but
Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
Jesus is saying to them Yes; never

ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
did you read that Out of mouth of babes and
θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
sucklings you adjusted down praise? And

καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
having left behind them out he went outside the
πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.
city into Bethany, and lodged there.

18 Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν
Early in the morning but returning into the
πόλιν ἐπείνασεν. 19 καὶ ἰδὼν συκὴν
city he got hungry. And having seen fig tree
μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
one upon the way he went upon it, and
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,
nothing he found in it if not leaves only,
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ
and he is saying to it Not no longer out of you
καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
fruit might come to be into the age; and

benches of those sell-
ing doves. 13 And he
said to them: "It is
written, 'My house
will be called a house
of prayer,' but you
are making it a cave
of robbers." 14 Also,
blind and lame per-
sons came up to him
in the temple, and
he cured them.

15 When the chief
priests and the scribes
saw the marvelous
things he did and
the boys that were
crying out in the
temple and saying:
"Save, we pray," the
Son of David!" they
became indignant

16 and said to him:
"Do you hear what
these are saying?"
Jesus said to them:
"Yes. Did you never
read this, 'Out of the
mouth of babes and
sucklings you have
furnished praise?'"
17 And leaving them
behind he went out-
side the city to
Beth'a-ny and passed
the night there.

18 While returning
to the city early in
the morning, he got
hungry. 19 And he
caught sight of a fig
tree by the road and
went to it, but he
found nothing on it
except leaves only,
and he said to
it: "Let no fruit
come from you any
more forever." And

ἐξηράνθη παραχρῆμα ἡ συκὴ. 20 καὶ
withered instantly the fig tree. And
ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες
having seen the disciples wondered saying

Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;
How instantly withered the fig tree?

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν
to them Amen I am saying to you, if ever

ἔχητε πίστιν καὶ μὴ διακριθῆτε,
you may have faith and not you should doubt,
οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
not only the (thing) of the fig tree you will do,

ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε
but also if to the mountain this you might say

Ἀρθῆτι καὶ βλήθητι εἰς τὴν θάλασσαν,
Be lifted up and be thrown into the sea,

γενήσεται. 22 καὶ πάντα ὅσα
it will happen: and all (things) as many as

ἂν αἰτήσητε ἐν τῇ προσευχῇ
likely you might ask in the prayer

πιστεύοντες λήμψεσθε.
having faith you will receive.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν
And having come of him into the temple

προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
came toward him teaching the chief priests

καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν
and the older men of the people saying In

ποία ἐξουσία ταῦτα ποιεῖς;
what sort of authority these (things) are you doing?

καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
And who to you gave the authority this?

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said:

αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα,
to them I shall request you also I word one,

ὃν ἐὰν εἰπητέ μοι καὶ γὰρ ὑμῖν
which if ever you might tell to me also I to you

ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα
shall tell in what sort of authority these (things)

ποιῶ. 25 τὸ βάπτισμα τὸ Ἰωάννου
I am doing; the baptism the (one) of John

πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ
from where was it? Out of heaven or out of

ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
men? The (ones) but were reasoning in

ἑαυτοῖς λέγοντες Ἐὰν εἰπώμεν Ἐξ
themselves saying If ever we should say Out of

the fig tree withered
instantly. 20 But when
the disciples saw this,
they wondered, say-
ing: "How is it that
the fig tree withered
instantly?" 21 In an-
swer Jesus said to
them: "Truly I say
to you, If only you
have faith and do
not doubt, not only
will you do what I
did to the fig tree,
but also if you say
to this mountain, 'Be
lifted up and cast
into the sea,' it will
happen. 22 And all
the things you ask in
prayer, having faith,
you will receive."

23 Now after he
went into the temple,
the chief priests and
the older men of the
people came up to
him while he was
teaching and said:
"By what authority do
you do these things?
And who gave you
this authority?" 24 In
reply Jesus said to
them: "I, also, will
ask you one thing.
If you tell it to me,
I also will tell you by
what authority I do
these things: 25 The
baptism by John, from
what source was it?
From heaven or from
men?" But they be-
gan to reason among
themselves, saying:
"If we say, 'From

15^a Literally, "Ho-san'na," KB; חַשְׁנָה (Ho-sha-na'), J^{1-14, 16-18}; mean-
ing, "Save, we pray!"

οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί
 heaven, he will say to us Through what
 οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἔαν
 therefore not did you believe to him? If ever
 δὲ εἰπώμεν Ἐξ ἀνθρώπων, φοβούμεθα
 but we should say Out of men, we are fearing
 τὸν ὄχλον, πάντες γὰρ ὡς προφήτην
 the crowd, all (they) for as prophet
 ἔχουσιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες
 are having the John; and having answered
 τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν. ἔφη αὐτοῖς
 to the Jesus they said Not we know. Said to them
 καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
 also he Neither I am saying to you in
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 what sort of authority these (things) I am doing.
 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος
 What but to you it seems? Man
 εἶχεν τέκνα δύο. προσελθὼν τῷ
 was having children two. Having gone toward the
 πρώτῳ εἶπεν Τέκνον, ὑπάγε σήμερον
 first (one) he said Child, be going under today
 ἐργάζου ἐν τῷ ἀμπελῶνι. 29 ὁ δὲ
 be working in the vineyard; the (one) but
 ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ οὐκ
 having answered said I, lord; and not
 ἀπήλθεν. 30 προσελθὼν δὲ τῷ
 he went off. Having gone toward but to the
 δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ
 second (one) he said as-thus; the (one) but
 ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον
 having answered said Not I am willing; latterly
 μεταμεληθεὶς ἀπήλθεν. 31 τίς ἐκ τῶν
 having regretted he went off. Which out of the
 δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
 two did the will of the father?
 λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς
 They are saying The latter (one). Is saying to them
 ὁ Ἰησοῦς Ἀμήν λέγω ὑμῖν ὅτι οἱ
 the Jesus Amen I am saying to you that the
 τελῶναι καὶ αἱ πόρναι προάγουσιν
 tax collectors and the harlots are going ahead of
 ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν
 you into the kingdom of the God. Came
 γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,
 for John toward you in way of righteousness,
 καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
 and not you believed to him; the but tax collectors
 καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ
 and the harlots believed to him; you but

heaven,' he will say
 to us, 'Why, then,
 did you not believe
 him?' 26 If, though,
 we say, 'From men,
 we have the crowd to
 fear, for they all hold
 John as a prophet,'
 27 So in answer to
 Jesus they said: "We
 do not know." He, in
 turn, said to them:
 "Neither am I telling
 you by what author-
 ity I do these things."
 28 "What do you
 think? A man has
 two children. Going
 up to the first, he
 said, 'Child, go work
 today in the vine-
 yard.' 29 In answer
 this one said, 'I will,
 sir,' but did not go
 out. 30 Approaching
 the second, he said
 the same. In reply
 this one said, 'I will
 not.' Afterwards he
 felt regret and went
 out. 31 Which of the
 two did the will of
 [his] father?" They
 said: "The latter."
 Jesus said to them:
 "Truly I say to you
 that the tax collectors
 and the harlots are
 going ahead of you
 into the kingdom of
 God. 32 For John
 came to you in a way
 of righteousness, but
 you did not believe
 him. However, the tax
 collectors and the
 harlots believed him,
 and you, although

ιδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
 having seen not-but felt regret latterly of the
 πιστεῦσαι αὐτῷ.
 to believe to him.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
 Another parable hear you. Man

ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
 was householder whoever planted vineyard
 καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν
 and fence to it he put around and dug
 ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον,
 in it winepress and erected tower,
 καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
 and let out it to cultivators, and
 ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ
 traveled abroad. When but drew near the

καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς
 appointed time of the fruits, he sent off the
 δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
 slaves of him toward the cultivators to take
 τοὺς καρπούς αὐτοῦ. 35 καὶ λαβόντες οἱ
 the fruits of him. And having taken the

γεωργοὶ τοὺς δούλους αὐτοῦ ὃν
 cultivators the slaves of him which (one)
 μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν,
 indeed they beat, which (one) but they killed,
 ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν
 which (one) but they stoned. Again

ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
 he sent off other slaves more of the
 πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
 first (ones), and they did to them as-thus.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν
 Latterly but he sent off toward them the
 υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱὸν
 son of him saying They will respect the son

μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν
 of me. The but cultivators having seen the
 υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ
 son said in themselves This is the

κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
 heir; hither let us kill him and
 σχῶμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ
 let us have the inheritance of him; and

λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
 having taken him they threw out outside the
 ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν
 vineyard and they killed. Whenever

οὖν ἔλθῃ ὁ κύριος τοῦ
 therefore should come the lord of the

you saw [this], did
 not feel regret after-
 wards so as to believe
 him.

33 "Hear another
 illustration: There
 was a man, a house-
 holder, who planted a
 vineyard and put a
 fence around it and
 dug a wine press in
 it and erected a tow-
 er, and let it out to
 cultivators, and trav-
 eled abroad. 34 When
 the season of the
 fruits came around,
 he dispatched his
 slaves to the culti-
 vators to get his
 fruits. 35 However, the
 cultivators took his
 slaves, and one they
 beat up, another
 they killed, another
 they stoned. 36 Again
 he dispatched other
 slaves, more than
 the first, but they
 did the same to
 these. 37 Lastly he
 dispatched his son to
 them, saying, 'They
 will respect my son.'
 38 On seeing the son
 the cultivators said
 among themselves,
 'This is the heir;
 come, let us kill him
 and get his inheri-
 tance!' 39 So they
 took him and threw
 him out of the vine-
 yard and killed
 him. 40 Therefore,
 when the owner of
 the vineyard comes,

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
vineyard, what will he do to the cultivators
ἐκείνοις; 41 λέγουσιν αὐτῷ Κακοὺς
those? They are saying to him Bad (ones)
κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα
badly he will destroy them, and the vineyard
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
he will let out to other cultivators, who
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς
will give back to him the fruits in the
καιροῖς αὐτῶν.
appointed times of them.

42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε
Is saying to them the Jesus Never
ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν
did you read in the Scriptures Stone which
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
rejected the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
this (one) came to be into head of corner;
παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν
beside Lord came to be this [head], and it is
θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
wonderful [head] in eyes of us?
43 διὰ τοῦτο λέγω ὑμῖν ὅτι
Through this I am saying to you that
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
will be lifted up from you the kingdom of the
θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
God and will be given to nation making the
καρποὺς αὐτῆς. 44 Καὶ ὁ
fruits of it. And the (one)
πεσὼν ἐπὶ τὸν λίθον τοῦτον
having fallen upon the stone this
συνθλασθήσεται· ἐφ' ὃν δ' ἂν
will be shattered; upon whom but likely
πέσῃ λικμήσει αὐτόν.
it might fall it will pulverize him.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
And having heard the chief priests and the
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
Pharisees, the parables of him they knew
ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες
that about them he is saying; and seeking
αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
him to seize they feared the crowds,
ἐπεὶ εἰς προφῆτην αὐτὸν εἶχον.
since into prophet him they were having.

what will he do to those cultivators?"
41 They said to him; "Because they are
evil, he will bring an evil destruction upon
them and will let out the vineyard to other
cultivators, who will render him the fruits
when they become due."

42 Jesus said to them: "Did you never
read in the Scriptures, 'The stone that
the builders rejected is the one that has
become the chief cornerstone. From Je-
hovah^a this has come to be, and it is mar-
velous in our eyes?' 43 This is why I say
to you, The kingdom of God will be taken
from you and be given to a nation
producing its fruits. 44 Also, the person
falling upon this stone will be shat-
tered. As for anyone upon whom it falls,
it will pulverize him."

45 Now when the chief priests and the
Pharisees had heard his illustrations, they
took note that he was speaking about them.
46 But, although they were seeking to seize
him, they feared the crowds, because these
held him to be a prophet.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And having answered the Jesus again
εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων
spoke in parables to them saying
2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν
Was likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
to man king, whoever made
γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ
marriage festivities to the son of him. And
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι
he sent off the slaves of him to call
τοὺς κεκλημένους εἰς τοὺς
the (ones) having been called into the
γάμους, καὶ οὐκ ᾔθελον
marriage festivities, and not they were willing
ἔλθαι. 4 πάλιν ἀπέστειλεν ἄλλους δούλους
to come. Again he sent off others slaves
λέγων· Εἰπατε τοῖς κεκλημένοις
saying Say you to the (ones) having been called
Ἴδου τὸ ἀριστόν μου ἡτοίμακα, οἱ
Look! The dinner of me I have prepared, the
ταῦροί μου καὶ τὰ σιτιστὰ
bulls of me and the fattened [animals]
τεθυμένα, καὶ πάντα ἔτοιμα·
having been slaughtered, and all (things) ready;
δεῦτε εἰς τοὺς γάμους. 5 οἱ
hither into the marriage festivities. The (ones)
δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν
but having not cared went off, which (one) indeed
εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ
into the own field, which (one) but upon
τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ
the commercial business of him; the but
λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
leftover (ones) having seized the slaves of him
ὑβρίσαν καὶ ἀπέκτειναν.
they treated insolently and they killed.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ
The but king grew wrathful, and
πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν
having sent the armies of him he destroyed
τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν
the murderers those and the city
αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς
of them he burned. Then he is saying to the
δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός
slaves of him The indeed marriage feast ready
ἐστίν, οἱ δὲ κεκλημένοι οὐκ
is, the (ones) but having been called not

22 In further re-
ply Jesus again
spoke to them with
illustrations, saying:
2 "The kingdom of
the heavens has be-
come like a man, a
king, that made a
marriage feast for his
son. 3 And he sent
forth his slaves to
call those invited to
the marriage feast,
but they were unwill-
ing to come. 4 Again
he sent forth other
slaves, saying, 'Tell
those invited: "Look!
I have prepared my
dinner, my bulls and
fattened animals are
slaughtered, and all
things are ready.
Come to the marriage
feast."' 5 But uncon-
cerned they went off,
one to his own field,
another to his com-
mercial business; 6 but
the rest, laying hold
of his slaves, treat-
ed them insolently
and killed them.

7 "But the king
grew wrathful, and
sent his armies and
destroyed those mur-
derers and burned
their city. 8 Then he
said to his slaves,
'The marriage feast
indeed is ready,
but those invited

ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ
were worthy; be going your way therefore upon
τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἔαν
the outlets of the ways, and as many as if ever
εὔρητε καλέσατε εἰς τοὺς
you might find call you into the
γάμους. 10 καὶ ἐξελθόντες οἱ
marriage festivities. And having gone out the
δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς
slaves those into the ways
συνήγαγον πάντας οὓς εὔρον,
they led together all whom they found,
πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη
wicked (ones) and and good (ones); and was filled
ὁ νυμφῶν ἀνακειμένων.
the wedding room of lying up (ones).

11 εἰσελθὼν δὲ ὁ βασιλεὺς
Having come into but the king
θεάσασθαι τοὺς ἀνακειμένους εἶδεν
to view the (ones) lying up he saw
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
there man not having been clothed with
ἔνδυμα γάμου. 12 καὶ λέγει αὐτῷ
garment of marriage; and he is saying to him
Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
Fellow, how did you get in here not having
ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.
garment of marriage? The (one) but was muzzled.
13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις
Then the king said to the servants
Δήσαντες αὐτοῦ πόδας καὶ χεῖρας
Having bound of him feet and hands
ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ
throw you out him into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
outer; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.

14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ
Many for are called (ones) few but
ἐκλεκτοί.
chosen (ones).

15 Τότε πορευθέντες οἱ Φαρισαῖοι
Then having gone their way the Pharisees
συμβούλιον ἔλαβον ὅπως αὐτὸν
counsel together took so that him
παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν
they might trap in word. And they send off
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
to him the disciples of them with the

were not worthy.
9 Therefore go to the
roads leading out of
the city, and any-
one you find invite
to the marriage feast.
10 Accordingly those
slaves went out to
the roads and gath-
ered together all they
found, both wicked
and good; and the
room for the wedding
ceremonies was filled
with those reclining
at the table.

11 "When the king
came in to inspect
the guests he caught
sight there of a man
not clothed with
a marriage garment.
12 So he said to him,
'Fellow, how did you
get in here not hav-
ing on a marriage
garment?' He was
rendered speechless.
13 Then the king said
to his servants, 'Bind
him hand and foot
and throw him out
into the darkness out-
side. There is where
[his] weeping and
the gnashing of [his]
teeth will be.'

14 "For there are
many invited, but few
chosen."

15 Then the Phar-
isees went their way
and took counsel
together in order
to trap him in his
speech. 16 So they dis-
patched to him their
disciples, together with

Ἡρωδιανῶν λέγοντας Διδάσκαλε, οἶδαμεν ὅτι
Herodians saying Teacher, we know that
ἀληθής εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
truthful you are and the way of the God in
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
truth you teach, and not it is of concern to you
περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς
about no one, not for you are looking into
πρόσωπον ἀνθρώπων. 17 εἰπὼν οὖν ἡμῖν
face of men; say therefore to us
τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
what to you it seems; is it allowed to give head tax
Καίσαρι ἢ οὐ; 18 γνοὺς δὲ ὁ
to Caesar or not? Having known but the
Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί
Jesus the wickedness of them said Why
με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ
me are you testing, hypocrites? Show you
μοι τὸ νόμισμα τοῦ κῆνσου. οἱ
to me the coin of the head tax. The (ones)
δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ
but brought toward him denarius. And
λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ
he is saying to them Whose the image this and
ἡ ἐπιγραφή; 21 λέγουσιν Καίσαρος.
the inscription? They are saying Of Caesar.
τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
Then he is saying to them Give you back therefore
τὰ Καίσαρος Καίσαρι καὶ τὰ
the (things) of Caesar to Caesar and the (things)
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες
of the God to the God. And having heard
ἐθαύμασαν, καὶ ἀφέντες αὐτὸν
they wondered, and having let go off him
ἀπῆλθαν.
they went off.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ
In that the day came toward him
Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν,
Sadducees, saying not to be resurrection,
καὶ ἐπηρώτησαν αὐτὸν λέγοντες 24 Διδάσκαλε,
and inquired upon him saying Teacher,
Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
Moses said If ever anyone should die not
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
having children, shall take in marriage the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
brother of him the woman of him and
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
shall make stand up seed to the brother of him.

party followers of Her-
od, saying: "Teacher,
we know you are
truthful and teach
the way of God in
truth, and you do not
care for anybody, for
you do not look upon
men's outward ap-
pearance. 17 Tell us,
therefore, What do
you think? Is it law-
ful to pay head tax
to Caesar or not?"
18 But Jesus, know-
ing their wickedness,
said: "Why do you
put me to the test,
hypocrites? 19 Show
me the head tax
coin." They brought
him a de-nar'i-us.
20 And he said to
them: "Whose image
and inscription is
this?" 21 They said:
"Caesar's." Then he
said to them: "Pay
back, therefore, Cae-
sar's things to Caesar,
but God's things to
God." 22 Well, when
they heard [that],
they marveled, and
leaving him they
went off.

23 On that day Sad-
ducees, who say there
is no resurrection,
came up to him and
asked him: 24 "Teach-
er, Moses said, 'If
any man dies with-
out having children,
his brother must take
his wife in marriage
and raise up offspring
for his brother.'

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
Were but beside us seven brothers; and
ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ
the first (one) having married he deceased, and
μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
not having seed he let go off the woman of him
τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ
to the brother of him; likewise also the
δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.
second one and the third one, till the seven ones;
27 ὕστερον δὲ πάντων ἀπέθανεν ἡ
latterly but of all (them) died the
γυνή. 28 ἐν τῇ ἀναστάσει οὖν
woman. In the resurrection therefore
τίνας τῶν ἑπτὰ ἔσται γυνή;
of which one of the seven will she be woman?
πάντες γὰρ ἔσχον αὐτήν.
All for they had her.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς
to them You are mistaken not knowing the
γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
Scriptures nor the power of the God;
30 ἐν γὰρ τῇ ἀναστάσει οὔτε
in for the resurrection neither
γαμοῦσιν οὔτε γαμίζονται,
they are marrying nor are they given in marriage,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.
but as angels in the heaven they are;

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
about but the resurrection of the dead (ones)
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
not did you read the (thing) spoken to you by
τοῦ θεοῦ λέγοντος 32 Ἐγὼ εἰμι ὁ θεὸς
the God saying I am the God
'Αβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς
of Abraham and the God of Isaac and the God
'Ιακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ
of Jacob? Not he is the God of dead (ones) but
ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι
of living (ones). And having heard the crowds

ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ.
were being astounded upon the teaching of him.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
The but Pharisees having heard that
ἐφίμωσεν τοὺς Σαδδουκαίους
he muzzled the Sadducees

25 Now there were seven brothers with us; and the first married and deceased, and, not having offspring, he left his wife for his brother. 26 It went the same way also with the second and the third, until through all seven. 27 Last of all the woman died. 28 Consequently, in the resurrection, to which of the seven will she be wife? For they all got her."

29 In reply Jesus said to them: "You are mistaken, because you know neither the Scriptures nor the power of God; 30 for in the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven.

31 As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 32 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He^a is the God, not of the dead, but of the living."

33 On hearing [that], the crowds were astounded at his teaching.

34 After the Pharisees heard that he had put the Sadducees to silence,

συνήχθησαν ἐπὶ τὸ αὐτό.
were led together upon the very [place].

35 καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν
And inquired upon one out of them

νομικὸς πειράζων αὐτόν 36 Διδάσκαλε,
versed in law testing him Teacher,

ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
which sort of commandment great in the law?

37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις
The (one) but said to him You shall love

Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
Lord the God of you in whole heart of you

καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
and in whole the soul of you and in whole the

διανοίᾳ σου. 38 αὕτη ἐστὶν ἡ μεγάλη
mind of you; this is the great

καὶ πρώτη ἐντολή. 39 δευτέρα ὁμοία
and first commandment. Second (one) similar

αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν
yourself. On these the two

ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ
commandments whole the law hangs and

οἱ προφῆται.
the prophets.

41 Συνηγμένων δὲ τῶν
Having been led together but of the

Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Pharisees inquired upon them the Jesus

λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ
saying What to you does it seem about the

χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν
Christ? Whose son is he? They are saying

αὐτῷ Τοῦ Δαυεὶδ. 43 λέγει αὐτοῖς
to him Of the David. He is saying to them

Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ
How therefore David in spirit is calling

αὐτὸν κύριον λέγων 44 Εἶπεν Κύριος τῷ
him Lord saying Said Lord to the

κυρίῳ μου Κάθου ἐκ δεξιῶν
lord of me Be sitting out of right-hand [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you

ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυεὶδ
beneath the feet of you? If therefore David

καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
is calling him Lord, how son of him is he?

they came together in one group. 35 And one of them, versed in the Law, asked, testing him: 36 "Teacher, which is the greatest commandment in the Law?" 37 He said to him: "'You must love Jehovah^a your God with your whole heart and with your whole soul and with your whole mind.' 38 This is the greatest and first commandment. 39 The second, like it, is this, 'You must love your neighbor as yourself.' 40 On these two commandments the whole Law hangs, and the Prophets."

41 Now while the Pharisees were gathered together Jesus asked them: 42 "What do you think about the Christ? Whose son is he?" They said to him: "David's." 43 He said to them: "How, then, is it that David by inspiration calls him 'Lord,' saying, 44 'Jehovah^b said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet' "? 45 If, therefore, David calls him 'Lord,' how is he his son?"

32^a He, ⁸BDItVgJ¹⁷; Jehovah, J¹⁸; God, in the Textus Receptus, the Koridethian (9th century) and other texts.

37^a Jehovah, J^{1,2,6-14,16-18,20,21}; the Lord, ⁸B. 44^b Jehovah, J^{1,2,4-14,17,18,20,21}; the Lord, ⁸B.

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
And no one was able to answer to him
λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης
word, nor dared anyone from that
τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
the day to inquire upon him no longer.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις
Then the Jesus spoke to the crowds
καὶ τοῖς μαθηταῖς αὐτοῦ λέγων **2** Ἐπὶ τῆς
and to the disciples of him saying Upon the
Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς
of Moses seat sat down the scribes
καὶ οἱ Φαρισαῖοι. **3** πάντα οὖν
and the Pharisees. All (things) therefore
ὅσα ἂν εἴπωσιν ὑμῖν ποιήσατε
as many as if ever they might say to you do you
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα
and be you observing, according to but the works
αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ
of them not be you doing, they are saying for
καὶ οὐ ποιοῦσιν. **4** δεσμεύουσιν δὲ
and not are doing. They are binding up but
φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς
loads heavy and are imposing upon the
ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
shoulders of the men, they but to the
δακτύλῳ αὐτῶν οὐ θέλουσιν
finger of them not they are willing
κινήσαι αὐτά. **5** πάντα δὲ τὰ ἔργα
to budge them. All but the works
αὐτῶν ποιοῦσιν πρὸς τὸ
of them they are doing toward the
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι
to be viewed to the men; they are broadening
γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι
for the phylacteries of them and they are enlarging
τὰ κράσπεδα, **6** φιλοῦσι δὲ τὴν
the fringes, they like but the
πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ
first place of reclining in the suppers and
τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
the front seats in the synagogues
7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς
and the greetings in the marketplaces
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί.
and to be called by the men Rabbi.
8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί, εἰς
You but not you should be called Rabbi, one
γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
for is of you the teacher, all but

46 And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further.

23 Then Jesus spoke to the crowds and to his disciples, saying: **2** "The scribes and the Pharisees have seated themselves in the seat of Moses. **3** Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. **4** They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. **5** All the works they do they do to be viewed by men; for they broaden the [scripture-containing] cases that they wear as safeguards, and enlarge the fringes of their garments. **6** They like the most prominent place at evening meals and the front seats in the synagogues, **7** and the greetings in the market places and to be called Rabbi by men. **8** But you, do not you be called Rabbi, for one is your teacher, whereas all

ὑμεῖς ἀδελφοί ἐστε· **9** καὶ πατέρα μὴ
you brothers are; and father not
καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ
you should call of you upon the earth, one for
ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος·
is of you the Father the heavenly one;
10 μηδὲ κληθῆτε καθηγηταί, ὅτι
neither should you be called leaders, because
καθηγητῆς ὑμῶν ἐστὶν εἰς ὁ χριστός·
leader of you is one the Christ;
11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
the but greater of you will be of you
διάκονος. **12** Ὅστις δὲ ὑψώσει ἑαυτὸν
servant. Whoever but will exalt himself
ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν
will be humbled, and whoever will humble himself
ὑψωθήσεται.
will be exalted.

13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe but to you, scribes and Pharisees
ὑποκριταί, ὅτι κλείετε τὴν
hypocrites, because you are shutting up the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
kingdom of the heavens in front of the
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
men; you for not you are entering, nor
τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
the (ones) coming in do you let go off to enter.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν
hypocrites, because you go about the sea
καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
and the dry [land] to make one proselyte, and
ὅταν γένηται ποιεῖτε
whenever he might come to be you are making
αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
him son of Gehenna twofold more of you.

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ
Woe to you, guides blind the (ones)
λέγοντες Ὅς ἂν ὁμόση ἐν τῷ
saying Who likely might swear in the
ναῶ, οὐδὲν ἐστὶν, ὃς δ' ἂν
divine habitation, nothing it is, who but likely
ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ
might swear in the gold of the divine habitation
ὀφείλει· **17** μωροὶ καὶ τυφλοί, τίς γὰρ
is in debt; fools and blind (ones), which for

you are brothers. **9** Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. **10** Neither be called 'leaders,' for your Leader is one, the Christ. **11** But the greatest one among you must be your minister. **12** Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. **14** —^a

15 Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Ge·hen·na^b twice as much so as yourselves.

16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.' **17** Fools and blind ones! Which, in fact,

^{14a} This verse is omitted in the Westcott and Hort Greek text. ^{15b} See Appendix under Matthew 5:22.

μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; 18 καὶ ὅς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. 19 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν. ταῦτα δὲ ἔδει ποιῆσαι καὶ τὰ κακεῖνα μὴ ἀφεῖναι. 24 ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι

is greater, the gold or the temple that has sanctified the gold? 18 Also, 'If anyone swears by the altar, it is nothing; but if anyone swears by the gift on it, he is under obligation.' 19 Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? 20 Therefore he that swears by the altar is swearing by it and by all the things on it; 21 and he that swears by the temple is swearing by it and by him that is inhabiting it; 22 and he that swears by heaven is swearing by the throne of God and by him that is sitting on it.

23 "Woe to you, scribes and Pharisees, because you give the tenth of the mint and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. 24 Blind guides, who strain out the gnat but gulp down the camel!

25 "Woe to you, scribes and Pharisees,

ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξώθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἐξώθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἐξώθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων

hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. 26 Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean.

27 "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. 28 In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, 30 and you say, 'If we were in the days of our forefathers, we would not be sharers with them in the blood of the prophets.' 31 Therefore you are bearing witness against yourselves that you are sons of those who murdered

τοὺς προφῆτας. 32 καὶ ὑμεῖς πληρώσατε τὸ
the prophets. And you fill you up the
μέτρον τῶν πατέρων ὑμῶν.
measure of the fathers of you.

33 ὄφεις γεννήματα ἐχιδνῶν, πῶς
Serpents generated ones of vipers, how
φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
should you flee from the judgment of the Gehenna?

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω
Through this look! I am sending off

πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ
toward you prophets and wise (ones) and
γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
scribes; out of them you will kill and

σταυρώσετε, καὶ ἐξ αὐτῶν
you will put on stakes, and out of them

μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
you will scourge in the synagogues of you and

διώξετε ἀπὸ πόλεως εἰς πόλιν·
you will persecute from city into city;

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
so that might come upon you all blood

δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ
righteous being poured out upon the earth from

τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ
the blood of Abel the righteous till the

αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
blood of Zechariah son of Barachiah, whom

ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ
you murdered between the divine habitation and

τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν,
the altar. Amen I am saying to you,

ἥξει ταῦτα πάντα ἐπὶ τὴν
will come these (things) all upon the

γενεὰν ταύτην.
generation this.

37 Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ
Jerusalem Jerusalem, the (one)

ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
killing the prophets and stoning

τοὺς ἀπεσταλμένους πρὸς αὐτήν, —
the (ones) sent off toward her, —

πὸσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
how often I wanted to lead together upon the children

σου, ὃν τρόπον ὄρνις ἐπισυνάγει
of you, which manner hen leads together upon

τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ
the chicks of her under the wings, and

the prophets. 32 Well, then, fill up the measure of your forefathers.

33 "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" 34 For this reason, here I am

sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city;

35 that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zech·a·ri'ah son of Bar·a·chi'ah, whom you murdered between the sanctuary and the altar. 36 Truly I say to you, All these things will come upon this generation.

37 "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But

33^a See Appendix under Matthew 5:22.

οὐκ ἠθελήσατε; 38 ἰδοὺ ἀφίεται
not you did will? Look! Is let go off

ὑμῖν ὁ οἶκος ὑμῶν. 39 λέγω γὰρ ὑμῖν,
to you the house of you. I am saying for to you,

οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως
Not not me you should see from right now until

ὧν εἴπητε Εὐλογημένος ὁ
likely you should say Having been blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου.
coming in name of Lord.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And having gone out the Jesus from the
ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
temple was going his way, and came toward the

μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
disciples of him to show to him the buildings

τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς
of the temple; the (one) but having answered

εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα
said to them Not you are looking at these (things)

πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
all? Amen I am saying to you, not not

ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
should be let go off here stone upon stone which

οὐ καταλυθήσεται.
not will be loosed down.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους
Sitting but of him upon the Mount

τῶν Ἑλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
of the Olives came toward him the disciples

κατ' ἰδίαν λέγοντες Εἰπὼν
according to private [spot] saying Say

ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ
to us when these (things) will be, and what the

σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
sign of the your presence and of conclusion

τοῦ αἰῶνος.
of the age.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said

αὐτοῖς Βλέπετε μὴ τις ὑμᾶς
to them Be you looking at not anyone you

πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ
might mislead; many for will come upon

τῷ ὀνόματί μου λέγοντες Ἐγὼ εἰμι ὁ
the name of me saying I am the

χριστός, καὶ πολλοὺς πλανήσουσιν.
Christ, and many they will mislead.

you people did not want it. 38 Look! Your house is abandoned to you. 39 For I say to you, You will by no means see me from henceforth until you say, 'Blessed is he that comes in Jehovah's^a name!'"

24 Departing now, Jesus was on his way from the temple, but his disciples approached to show him the buildings of the temple. 2 In response he said to them: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down."

3 While he was sitting upon the Mount of Olives, the disciples approached him privately, saying: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"^b

4 And in answer Jesus said to them: "Look out that nobody misleads you; 5 for many will come on the basis of my name, saying, 'I am the Christ,' and will mislead many.

39^a Jehovah's, J1-4,6-14,16-18,21; the Lord's, NB. 3^b System of things,=αἰών (ai-on'), NB; ძღյւ (o·lahm'), J1-14,16-18.

6 μελλήσετε δὲ ἀκούειν πολέμους
You will be about but to be hearing wars
καὶ ἀκοὰς πολέμων· ὁράτε, μὴ
and hearings of wars; be seeing you, not
θροεῖσθε· δεῖ γὰρ γενέσθαι,
you be terrified; it is necessary for to occur,
ἀλλ' οὐπω ἐστὶν τὸ τέλος.
but not yet is the end.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
Will rise up for nation upon nation and
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
kingdom upon kingdom, and will be famines
καὶ σεισμοὶ κατὰ τόπους·
and [earth]quakes down on places;
8 πάντα δὲ ταῦτα ἀρχὴ
all but these (things) beginning
ὠδίνων.
of pangs of birth.

9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
Then they will give over you into tribulation
καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
and will kill you, and you will be
μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν
(ones) being hated by all the nations
διὰ τὸ ὄνομά μου. 10 καὶ τότε

σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
will be stumbled many and one another
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
they will give over and they will hate one another;
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται
and many false prophets will rise up

καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
and will mislead many; and through
τὸ πληθυνθῆναι τὴν ἀνομίαν
the to be increased the lawlessness
ψυχῇσεται ἡ ἀγάπη τῶν πολλῶν.
will cool off the love of the many.

13 ὁ δὲ ὑπομείνας εἰς τέλος
The (one) but having endured into end
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this (one) will be saved. And will be preached
τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
this the good news of the kingdom in
ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν
whole the inhabited [earth] into witness to all
τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.
the nations, and then will come the end.

15 Ὅταν οὖν ἴδητε τὸ
Whenever therefore you might see the

6 You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet.

7 "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. 8 All these things are a beginning of pangs of distress.

9 "Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name. 10 Then, also, many will be stumbled and will betray one another and will hate one another.

11 And many false prophets will arise and mislead many; 12 and because of the increasing of lawlessness the love of the greater number will cool off. 13 But he that has endured to the end is the one that will be saved.

14 And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.

15 "Therefore, when you catch sight of the

βδέλυγμα τῆς ἐρημώσεως τὸ
disgusting thing of the desolation the (thing)
ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς
spoken through Daniel the prophet having stood
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων
in place holy, the (one) reading
νοεῖτω, 16 τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the

Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,

17 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω ἀραι τὰ ἐκ
let him come down to lift up the (things) out of
τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ
the house of him, and the (one) in the
ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἀραι τὸ
field not let him return behind to lift up the

ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς
outer garment of him. Woe but to the (ones)

ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
in belly having and the (ones) giving suck
ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε
in those the days. Be praying

δὲ ἵνα μὴ γένηται ἡ φυγὴ
but in order that not should occur the flight

ὑμῶν χειμῶνος μηδὲ σαββάτω· 21 ἔσται γὰρ
of you of winter nor to sabbath; will be for

τότε θλίψις μεγάλη οἷα οὐ
then tribulation great of what sort not

γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
has occurred from beginning of world until of the

νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ
now not-but not not should occur. And if not

ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
were cut short the days those, not likely

ἑσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς
was saved all flesh; through but the

ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen ones will be cut short the days those.

23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ
Then if ever anyone to you might say Look!

ᾧδε ὁ χριστὸς ἢ ᾧδε, μὴ πιστεύετε·
Here the Christ or Here, not you should believe;

24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
will rise up for false christs and

ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and will give signs great

καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατόν
and portents as-and to mislead if possible

disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) 16 then let those in Ju-de'a begin fleeing to the mountains. 17 Let the man on the housetop not come down to take the goods out of his house; 18 and let the man in the field not return to the house to pick up his outer garment. 19 Woe to the pregnant women and those suckling a baby in those days! 20 Keep praying that your flight may not occur in wintertime, nor on the sabbath day; 21 for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. 22 In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

23 "Then if anyone says to you, 'Look! Here is the Christ,' or, 'There!' do not believe it. 24 For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible,

καὶ τοὺς ἐκλεκτούς· 25 ἰδοὺ προεῖρηκα
also the chosen ones; look! I have foretold
ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν
to you. If ever therefore they might say to you
'ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ
Look! In the desolate place he is, not
ἐξέλθῃτε· 'ἰδοὺ ἐν τοῖς ταμείοις,
you should go out; Look! In the inner chambers,
μὴ πιστεύσητε· 27 ὥσπερ γὰρ ἡ
not you should believe; as-even for the
ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
lightning is coming out from eastern [parts] and
φαίνεται ἕως δυσμῶν, οὕτως ἔσται
is shining until western [parts], thus will be
ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
the presence of the Son of the man;
28 ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ
where if ever may be the carcass, there
συναχθήσονται οἱ ἀετοί.
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
Immediately but after the tribulation of the
ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days those the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the light
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of it, and the stars will fall from the
οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens
σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ
will be shaken. And then will appear the
σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
sign of the Son of the man in
οὐρανῷ, καὶ τότε κόψονται πᾶσαι
heaven, and then will strike themselves all
αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν
the tribes of the earth and they will see the
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
Son of the man coming upon the
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds of the heaven with power and
δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the
ἁγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,
καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτούς
and they will lead together upon the chosen (ones)
αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ'

even the chosen ones.
25 Look! I have fore-
warned you. 26 There-
fore, if people say to
you, 'Look! He is in
the wilderness,' do not
go out; 'Look! He is
in the inner cham-
bers,' do not believe
it. 27 For just as the
lightning comes out
of eastern parts and
shines over to west-
ern parts, so the
presence of the Son
of man will be.
28 Wherever the car-
cass is, there the
eagles will be gath-
ered together.

29 "Immediately af-
ter the tribulation of
those days the sun
will be darkened, and
the moon will not
give its light, and the
stars will fall from
heaven, and the pow-
ers of the heavens
will be shaken. 30 And
then the sign of the
Son of man will ap-
pear in heaven, and
then all the tribes
of the earth will beat
themselves in lamen-
tation, and they will
see the Son of man
coming on the clouds
of heaven with pow-
er and great glory.
31 And he will send
forth his angels with
a great trumpet sound,
and they will gath-
er his chosen ones
together from the
four winds, from one

ἄκρων οὐρανῶν ἕως τῶν ἄκρων
extremities of heavens until the extremities
αὐτῶν.
of them.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
γένηται ἀπαλὸς καὶ τὰ φύλλα
should become tender and the leaves
ἐκφύῃ, γινώσκετε ὅτι
it may make grow out, you are knowing that
ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν
near the summer; thus also you, whenever
ἴδητε πάντα ταῦτα,
you might see all these (things),
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
be you knowing that near he is upon doors.
34 Ἀμὲν λέγω ὑμῖν ὅτι οὐ μὴ
Amen I am saying to you that not not
παρέλθῃ ἡ γενεὰ αὕτη ἕως ὃν
should pass away the generation this until likely
πάντα ταῦτα γένηται. 35 ὁ
all these (things) should occur. The
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ
heaven and the earth will pass away, the but
λόγοι μου οὐ μὴ παρέλθωσιν.
words of me not not should pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας
About but the day that and hour
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
no one has known, neither the angels of the
οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ
heavens nor the Son, if not the Father
μόνος. 37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ
only. As-even for the days of the
Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ
Noah, thus will be the presence of the
υἱοῦ τοῦ ἀνθρώπου· 38 ὥς γὰρ ἦσαν ἐν
Son of the man; as for were in
ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ
the days those the (ones) before the
κατακλυσμοῦ τρώγοντες καὶ πίνοντες,
cataclysm feeding themselves and drinking,
γαμοῦντες καὶ γαμίζοντες,
marrying and been given in marriage,
ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν
until of which day entered Noah into the

extremity of the heav-
ens to their other
extremity.

32 "Now learn from
the fig tree as an
illustration this point:
Just as soon as its
young branch grows
tender and it puts
forth leaves, you
know that summer is
near. 33 Likewise also
you, when you see
all these things, know
that he is near at the
doors. 34 Truly I say
to you that this gen-
eration will by no
means pass away
until all these things
occur. 35 Heaven and
earth will pass away,
but my words will by
no means pass away.

36 "Concerning that
day and hour nobody
knows, neither the
angels of the heavens
nor the Son,^a but
only the Father.
37 For just as the
days of Noah were,
so the presence of
the Son of man will
be. 38 For as they
were in those days
before the flood,
eating and drinking,
men marrying and
women being given
in marriage, until
the day that Noah
entered into the

36^a Nor the Son, ⁸B¹D¹V¹g(4 MSS.)ArmJ^{17,18,21}.

κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
ark, and not they knew until came the
κατακλυσμὸς καὶ ᾤρεν ἅπαντας, οὕτως
cataclysm and lifted up all, thus
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
will be the presence of the Son of the
ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
man. Then will be two in the field,

εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
one is being taken along and one is being let go off;

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία
two [women] grinding in the mill, one

παραλαμβάνεται καὶ μία ἀφίεται.
is being taken along and one is being let go off.

42 γρηγορεῖτε οὖν, ὅτι οὐκ
Be you staying awake therefore, because not
οἴδατε ποῖα ἡμέρα ὁ κύριος
you have known to what sort of day the Lord
ὑμῶν ἔρχεται.
of you is coming.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ
That (thing) but be you knowing that if

ᾔδει ὁ οἰκοδεσπότης ποῖα
had known the householder to what sort of
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he stayed awake

ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι
likely and not likely he allowed to be dug through

τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ
the house of him. Through this also

ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι
you be proving yourselves ready, because

ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ
to what not you are thinking hour the Son of the

ἀνθρώπου ἔρχεται.
man is coming.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ
Who really is the faithful slave and

φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ
discreet whom set down the lord upon

τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
the domestics of him of the to give

αὐτοῖς τὴν τροφήν ἐν καιρῷ; 46 μακάριος
to them the food in appointed time? Happy

ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ
the slave that whom having come the

κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα·
lord of him will find thus doing;

47 ἀμὲν λέγω ὑμῖν ὅτι ἐπὶ πάνσιν τοῖς
amen I am saying to you that upon all the

ark; 39 and they took
no note until the
flood came and swept
them all away, so
the presence of the
Son of man will be.
40 Then two men will
be in the field: one
will be taken along
and the other be
abandoned; 41 two
women will be grind-
ing at the hand mill:
one will be taken
along and the other
be abandoned. 42 Keep
on the watch, there-
fore, because you do
not know on what
day your Lord is
coming.

43 "But know one
thing, that if the
householder had
known in what watch
the thief was coming,
he would have kept
awake and not al-
lowed his house to
be broken into. 44 On
this account you
too prove yourselves
ready, because at an
hour that you do
not think to be it,
the Son of man is
coming.

45 "Who really is
the faithful and
discreet slave whom
his master appointed
over his domestics,
to give them their
food at the proper
time? 46 Happy is
that slave if his
master on arriving
finds him doing so.
47 Truly I say to you,

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
belongings of him he will set down him.

48 ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος
If ever but might say the bad slave

ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει
that in the heart of him Is taking his time

μου ὁ κύριος, 49 καὶ ἄρξηται
of me the lord, and he should start

τύπτειν τοὺς συνδούλους αὐτοῦ,
to be beating the fellow slaves of him,

ἐσθίῃ δὲ καὶ πίνῃ μετὰ
may be eating but and may be drinking with

τῶν μεθύοντων, 50 ἥξει ὁ
the (ones) getting drunk, will come the

κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ
lord of the slave that in day to which

οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ
not he is expecting and in hour to which not

γινώσκει, 51 καὶ διχοτομήσει αὐτόν
he is knowing, and he will cut asunder him

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
and the part of him with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
he will place; there will be the weeping and

ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν
Then will be likened the kingdom of the

οὐρανῶν δέκα παρθένοις, αἵτινες λαβούσαι
heavens to ten virgins, who having taken

τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς
the lamps of themselves went out into

ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ
meeting of the bridegroom. Five but out of

αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι·
them were foolish and five discreet;

3 αἱ γὰρ μωραὶ λαβούσαι τὰς
the for foolish (ones) having taken the

λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'
lamps of them not took with

ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
themselves oil; the but discreet (ones)

ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
took oil in the receptacles with the

λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ
lamps of themselves. Taking his time but

τοῦ νυμφίου ἐνύσταξαν πάσαι καὶ
of the bridegroom they nodded all and

ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ
were sleeping. Of middle but of night outcry

He will appoint him
over all his belong-
ings.

48 "But if that evil
slave should say in
his heart, 'My mas-
ter is delaying,' 49 and
should start to beat
his fellow slaves and
should eat and drink
with the confirmed
drunkards, 50 the
master of that slave
will come on a day
that he does not ex-
pect and in an hour
that he does not
know, 51 and will
punish him with the
greatest severity and
will assign him his
part with the hypo-
crites. There is where
[his] weeping and
the gnashing of [his]
teeth will be.

25 "Then the king-
dom of the heav-
ens will become like
ten virgins that took
their lamps and went
out to meet the
bridegroom. 2 Five of
them were foolish,
and five were discreet.
3 For the foolish took
their lamps but took
no oil with them,
4 whereas the discreet
took oil in their re-
ceptacles with their
lamps. 5 While the
bridegroom was de-
laying, they all nod-
ded and went to
sleep. 6 Right in the
middle of the night

γέγονεν ἰδοὺ ὁ νυμφίος, **7** τότε
has occurred Look! The bridegroom, Then
ἐξέρχεσθε εἰς ἀπάντησιν. **7** τότε
Be you going out into meeting. Then
ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
rose up all the virgins those and
ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. **8** αἱ
put in order the lamps of themselves. The
δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε
but foolish (ones) to the discreet (ones) said Give
ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
to us out of the oil of you, because the
λαμπάδες ἡμῶν σβέννυνται.
lamps of us are being extinguished.
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
Answered but the discreet (ones) saying
Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
Perhaps not not it might be enough to us and
ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς
to you; be going your way rather toward the (ones)
πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
selling and buy for yourselves.
10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν
Going off but of them to buy came
ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον
the bridegroom, and the ready (ones) went in
μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
with him into the marriage festivities, and
ἐκλείσθη ἡ θύρα. **11** ὕστερον δὲ ἔρχονται.
was shut the door. Latterly but are coming
καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε
also the leftover virgins saying Lord
κύριε, ἄνοιξον ἡμῖν. **12** ὁ δὲ
lord, open to us; the (one) but
ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν,
having answered said Amen I am saying to you,
οὐκ οἶδα ὑμᾶς.
not I have known you.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ
Be you staying awake therefore, because not
οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
you have known the day nor the hour.

14 Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν
As-even for man traveling abroad
ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
called the own slaves and gave over
αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, **15** καὶ
to them the belongings of him, and
ὃ μὲν ἔδωκεν πέντε τάλαντα
to which (one) indeed he gave five talents

there arose a cry,
'Here is the bride-
groom! Be on your
way out to meet him.'
7 Then all those vir-
gins rose and put
their lamps in order.
8 The foolish said to
the discreet, 'Give us
some of your oil,
because our lamps
are about to go
out.' **9** The discreet
answered with the
words, 'Perhaps there
may not be quite
enough for us and
you. Be on your way,
instead, to those who
sell it and buy for
yourselves.' **10** While
they were going off
to buy, the bride-
groom arrived, and
the virgins that were
ready went in with
him to the marriage
feast; and the door
was shut. **11** After-
wards the rest of the
virgins also came,
saying, 'Sir, sir, open
to us!' **12** In answer
he said, 'I tell you
the truth, I do not
know you.'

13 "Keep on the
watch, therefore, be-
cause you know nei-
ther the day nor the
hour.

14 "For it is just
as when a man,
about to travel abroad,
summoned slaves of
his and committed to
them his belongings.
15 And to one he
gave five talents,

ὃ δὲ δύο ὃ δὲ ἓν,
to which (one) but two to which (one) but one,
ἐκάστω κατὰ τὴν ἰδίαν δύναμιν, καὶ
to each (one) according to the own power, and
ἀπεδήμησεν. **16** εὐθέως
he traveled abroad. Immediately

πορευθεὶς ὁ τὰ πέντε τάλαντα
having gone his way the (one) the five talents
λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ
having received worked in them and
ἐκέρδησεν ἄλλα πέντε. **17** ὡσαύτως
gained others five; as-thus
ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.
the (one) the two gained others two;
18 ὁ δὲ τὸ ἓν λαβὼν
the (one) but the one having received
ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυπεν τὸ
having gone off dug up earth and hid the
ἄργύριον τοῦ κυρίου αὐτοῦ.
silver of the lord of him.

19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
After but much time is coming the
κύριος τῶν δούλων ἐκείνων καὶ συναίρει
lord of the slaves those and lifts up with
λόγον μετ' αὐτῶν. **20** καὶ προσελθὼν
word with them. And having come toward

ὁ τὰ πέντε τάλαντα λαβὼν
the (one) the five talents having received
προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
brought toward others five talents saying
Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε
Lord, five talents to me you gave over; see
ἄλλα πέντε τάλαντα ἐκέρδησα. **21** ἔφη αὐτῷ
others five talents I gained. Said to him
ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ
the lord of him Well, slave good and
πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ
faithful, upon few (things) you were faithful, upon

πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
many (things) you I shall set down; enter into the
χαρὰν τοῦ κυρίου σου.
joy of the lord of you.

22 προσελθὼν καὶ ὁ τὰ δύο
Having come toward also the (one) the two
τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι
talents said Lord, two talents to me
παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
you gave over; see others two talents I gained.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε
Said to him the lord of him Well, slave

to another two, to
still another one, to
each one according
to his own ability,
and he went abroad.
16 Immediately the
one that received the
five talents went his
way and did business
with them and gained
five more. **17** In the
same way the one
that received the two
gained two more.
18 But the one that
received just one went
off, and dug in the
ground and hid the
silver money of his
master.

19 "After a long
time the master of
those slaves came and
settled accounts with
them. **20** So the one
that had received five
talents came forward
and brought five
additional talents,
saying, 'Master, you
committed five talents
to me; see, I gained
five talents more.'
21 His master said to
him, 'Well done, good
and faithful slave!
You were faithful
over a few things.
I will appoint you
over many things.
Enter into the joy of
your master.' **22** Next
the one that had
received the two tal-
ents came forward
and said, 'Master, you
committed to me two
talents; see, I gained
two talents more.'
23 His master said
to him, 'Well done,

ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς
good and faithful, upon few (things) you were
πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
faithful, upon many you I shall set down;
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
enter into the joy of the lord of you.

24 προσελθὼν δὲ καὶ ὁ τὸ
Having come toward but also the (one) the
ἐν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων
one talent having received said Lord, I knew
σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
you that hard you are man, reaping
ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ
where not you sowed and gathering whence not
δισκόρπισας· 25 καὶ φοβηθεὶς
you scattered; and having feared

ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
having gone off I hid the talent of you in
τῇ γῇ· ἴδε ἔχεις τὸ σόν.
the earth; see you are having the yours.

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
Having answered but the lord of him said
αὐτῷ Πονηρὲ δούλε καὶ ὀκνηρέ, ἤδεις ὅτι
to him Wicked slave and sluggish, you knew that
θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
I am reaping where not I sowed and am gathering
ὅθεν οὐ δισκόρπισα; 27 ἔδει
whence not I scattered? It was necessary

σε οὖν βαλεῖν τὰ ἀργύριά μου
you therefore to throw the silver [pieces] of me
τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ
to the bankers, and having come I
ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
carried off likely the mine with interest.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ
Lift you up therefore from him the
τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα
talent and give to the (one) having the ten
τάλαντα· 29 τῷ γὰρ ἔχοντι παντὶ
talents; to the (one) for having to everyone

δοθήσεται καὶ περισσευθήσεται·
it will be given and he will be made to abound;

τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει
of the (one) but not having also which he is having
ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον
will be lifted up from him. And the useless

δούλον ἐκβάλετε εἰς τὸ σκότος τὸ
slave throw you out into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
outer; there will be the weeping

good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.'

24 'Finally the one that had received the one talent came forward and said, 'Master, I knew you to be an exacting man, reaping where you did not sow and gathering where you did not winnow. 25 So I grew afraid and went off and hid your talent in the ground. Here you have what is yours.' 26 In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? 27 Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest.

28 "Therefore TAKE away the talent from him and give it to him that has the ten talents. 29 For to everyone that has, more will be given and he will have abundance; but as for him that does not have, even what he has will be taken away from him. 30 And throw the good-for-nothing slave out into the darkness outside. There is where [his] weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
and the gnashing of the teeth.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ
Whenever but should come the Son of the
ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ
man in the glory of him and all the
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
angels with him, then he will sit down upon
θρόνου δόξης αὐτοῦ, 32 καὶ
throne of glory of him, and

συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα
will be led together in front of him all
τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
the nations, and he will separate them [persons]
ἀπ' ἀλλήλων, ὥστε ὁ ποιμὴν ἀφορίζει
from one another, as-even the shepherd is separating
τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ
the sheep from the kids, and
στήσει τὰ μὲν πρόβατα ἐκ
he will make to stand the indeed sheep out of
δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ
right-hand [places] of him the but kids out of
εὐωνύμων.
left-hand [places].

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς
Then will say the king to the (ones)
ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ
out of right-hand [places] of him Hither, the (ones)
εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε
blessed of the Father of me, inherit

τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
the having been prepared to you kingdom from
καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ
founding of world; I hungered for and
ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
you gave to me to eat, I got thirsty and
ἐποτίσατέ με, ξένος ἤμην καὶ
you caused to drink me, stranger I was and
συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ
you gathered me, naked and you clothed
με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
me, I fell sick and you looked after me, in
φυλακῇ ἤμην καὶ ἦλθατε πρὸς με. 37 τότε
prison I was and you came toward me. Then

ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
will answer to him the righteous (ones)
λέγοντες Κύριε, πότε σε εἶδαμεν πεινῶντα καὶ
saying Lord, when you we saw hungering and
ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
we fed, or thirsting and we caused to drink?

and the gnashing of [his] teeth will be.'

31 "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. 32 And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. 33 And he will put the sheep on his right hand, but the goats on his left.

34 "Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. 35 For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; 36 naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.' 37 Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink?

38 πότε δέ σε είδαμεν ξένον και
When but you we saw stranger and
συνηγάγομεν, ἢ γυμνὸν και περιεβάλομεν;
we gathered, or naked and we clothed?
39 πότε δέ σε είδομεν ἀσθενούντα ἢ ἐν
When but you we saw falling sick or in
φυλακῇ και ἤλθομεν πρὸς σε; 40 και
prison and we came toward you? And
ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς
having answered the king will say to them
'Ἀμήν λέγω ὑμῖν, ἐφ' ὅσον
Amen I am saying to you, upon how much
ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου
you did to one of these the brothers of me
τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
the least (ones), to me you did.

41 τότε ἐρεῖ και τοῖς ἐξ
Then he will say also to the (ones) out of
εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
left-hand [places] Be going your way from me
κατηραμένοι εἰς τὸ πῦρ τὸ
(ones) having been cursed into the fire the
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ
everlasting the having been prepared to the Devil
και τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα
and to the angels of him; I became hungry
γὰρ και οὐκ ἐδώκατέ μοι φαγεῖν, και
for and not you gave me to eat, and
ἐδίψησα και οὐκ ἐποτίσατέ με,
I got thirsty and not you caused to drink me,
43 ξένος ἤμην και οὐ συνηγάγετέ με,
stranger I was and not you gathered me,
γυμνὸς και οὐ περιεβάλετέ με, ἀσθενὴς και
naked and not you clothed me, sick and
ἐν φυλακῇ και οὐκ ἐπεσκέψασθέ με. 44 τότε
in prison and not you looked after me. Then
ἀποκριθήσονται και αὐτοὶ λέγοντες Κύριε,
will answer also they saying Lord,
τότε σε είδομεν πεινῶντα ἢ διψῶντα ἢ
when you we saw hungering or thirsting or
ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ και
stranger or naked or sick or in prison and
οὐ διηκονήσαμεν σοι; 45 τότε ἀποκριθήσεται
not we did service to you? Then he will answer
αὐτοῖς λέγων Ἀμήν λέγω ὑμῖν, ἐφ'
to them saying Amen I say to you, upon
ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν
how much not you did to one of these the
ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 και
least (ones), neither to me you did. And

38 When did we see
you a stranger and
receive you hospita-
bly, or naked, and
clothe you? 39 When
did we see you sick
or in prison and go
to you?' 40 And in
reply the king will
say to them, 'Truly
I say to you, To
the extent that you
did it to one of the
least of these my
brothers, you did it
to me.'

41 "Then he will
say, in turn, to those
on his left, 'Be on
your way from me,
you who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I be-
came hungry, but you
gave me nothing to
eat, and I got thirsty,
but you gave me
nothing to drink. 43 I
was a stranger, but
you did not receive
me hospitably; naked,
but you did not clothe
me; sick and in pris-
on, but you did not
look after me.'

44 Then they also
will answer with the
words, 'Lord, when
did we see you hun-
gry or thirsty or a
stranger or naked or
sick or in prison and
did not minister to
you?' 45 Then he will
answer them with the
words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not
do it to me.' 46 And

ἀπελεύσονται οὗτοι εἰς κόλασιν
will go off these into lopping off
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζῶν
everlasting, the but righteous (ones) into life
αἰώνιον.
everlasting.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
πάντας τοὺς λόγους τούτους, εἶπεν τοῖς
all the words these, he said to the
μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι μετὰ δύο
disciples of him You have known that after two
ἡμέρας τὸ πάσχα γίνεται, και ὁ
days the passover is occurring, and the
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
Son of the man is being given over into the
σταυρωθῆναι.
to be put upon the stake.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς
Then were led together the chief priests
και οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
and the older men of the people into the
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
courtyard of the chief priest the (one) being said
Καϊάφα, 4 και συνεβουλεύσαντο ἵνα
Caiaphas, and took counsel together in order that
τὸν Ἰησοῦν δόλῳ κρατήσωσιν και
the Jesus to crafty device they might seize and
ἀποκτείνωσιν. 5 ἔλεγον δὲ Μὴ ἐν
they may kill; they were saying but Not in
τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
the festival, in order that not uproar might occur
ἐν τῷ λαῷ.
in the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν
Of the but Jesus having come to be in
Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
Bethany in house of Simon the leper,
7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
came toward to him woman having alabaster case
μύρου βαρυτίμου και κατέχεεν ἐπὶ
of perfumed oil costly and was pouring upon
τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. 8 ἰδόντες
the head of him lying up. Having seen
δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες
but the disciples became indignant saying
Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἐδύνατο γὰρ
Into what the waste this? Was able for
τοῦτο πρᾶθῆναι πολλοῦ και δοθῆναι
this to be sold of much and to be given

these will depart in-
to everlasting cutting-
off, but the righteous
ones into everlasting
life."

26 Now when Jesus
had finished all
these sayings, he
said to his disciples:
2 "You know that
two days from now
the passover occurs,
and the Son of man
is to be delivered up
to be impaled."

3 Then the chief
priests and the older
men of the people
gathered together in
the courtyard of the
high priest who
was called Ca'ia·phas,
4 and took counsel
together to seize Jesus
by crafty device and
kill him. 5 However,
they kept saying:
"Not at the festival,
in order that no up-
roar may arise among
the people."

6 While Jesus hap-
pened to be in Beth'-
a·ny in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing this
the disciples became
indignant and said:
"Why this waste?
9 For this could have
been sold for a great
deal and been given

πτωχοῖς. **10** γνοὺς δὲ ὁ Ἰησοῦς
to poor (ones). Having known but the Jesus
εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ
said to them Why troubles have you beside to the
γυναικί; ἔργον γὰρ καλὸν ἡργάσατο εἰς
woman? Work for fine she worked into
ἐμέ. **11** πάντοτε γὰρ τοὺς πτωχοὺς
me; always for the poor (ones)
ἔχετε μεθ' ἑαυτῶν, ἐμέ δὲ οὐ
you are having with selves, me but not
πάντοτε ἔχετε. **12** βαλοῦσα γὰρ
always you are having; having thrown for
αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
this [woman] the perfumed oil this upon the
σώματός μου πρὸς τὸ ἐνταφιάσαι
body of me toward the to put into the grave
με ἐποίησεν. **13** ἀμὴν λέγω ὑμῖν, ὅπου
me she did. Amen I am saying to you, where
ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
if ever might be preached the good news this in
ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ
whole the world, will be spoken also which
ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this [woman] into remembrance of her.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα,
Then having gone his way one of the twelve,
ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
the (one) being said Judas Iscariot, toward
τοὺς ἀρχιερεῖς **15** εἶπεν Τί θέλετέ
the chief priests he said What are you willing
μοι δοῦναι καὶ γὰρ ὑμῖν παραδώσω αὐτόν;
to me to give and I to you will give over him?
οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
The (ones) but stipulated to him thirty
ἀργύρια. **16** καὶ ἀπὸ τότε ἐζήτει
silver [pieces]. And from then he was seeking
εὐκαιρίαν ἵνα αὐτόν παραδῷ.
opportunity in order that him he might give over.

17 Τῇ δὲ πρώτῃ τῶν
To the but first [day] of the
ἄζύμων προσῆλθον οἱ μαθηταὶ τῷ
unfermented cakes came toward the disciples to the
Ἰησοῦ λέγοντες Ποῦ θέλεις
Jesus saying Where are you willing
ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
we should prepare to you to eat the passover?
18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν
The (one) but said Be you going under into the
πόλιν πρὸς τὸν δεῖνα καὶ εἰπατε αὐτῷ
city toward the So-and-so and say to him,

to poor people.”
10 Aware of this, Je-
sus said to them:
“Why do you try to
make trouble for the
woman? For she did
a fine deed toward
me. **11** For you always
have the poor with
you, but you will not
always have me.
12 For when this
woman put this per-
fumed oil upon my
body, she did it for
the preparation of me
for burial. **13** Truly I
say to you, Wherever
this good news is
preached in all the
world, what this wom-
an did shall also be
told as a remem-
brance of her.”

14 Then one of the
twelve, the one called
Judas Is-car'i-ot, went
to the chief priests
15 and said: “What
will you give me to
betray him to you?”
They stipulated to
him thirty silver
pieces. **16** So from
then on he kept seek-
ing a good opportu-
nity to betray him.

17 On the first day
of the unfermented
cakes the disciples
came up to Jesus,
saying: “Where do
you want us to pre-
pare for you to eat
the passover?” **18** He
said: “Go into the
city to So-and-so
and say to him,

Ὁ διδάσκαλος λέγει Ὁ καιρὸς
The teacher is saying The appointed time
μου ἐγγύς ἐστίν· πρὸς σὲ ποιῶ τὸ
of me near is; toward you I am making the
πάσχα μετὰ τῶν μαθητῶν μου. **19** καὶ
passover with the disciples of me. And
ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς
did the disciples as gave orders to them
ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
the Jesus, and they prepared the passover.

20 Ὁψίας δὲ γενομένης
Of evening but having come to be
ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.
he was lying up with the twelve disciples.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν
And eating of them he said Amen
λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
I am saying to you that one out of you

παραδώσει με. **22** καὶ λυπούμενοι σφόδρα
will give over me. And being grieved very much
ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος
they started to be saying to him one each

Μήτι ἐγὼ εἰμι, κύριε; **23** ὁ δὲ
Not what I am, Lord? The (one) but

ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας
having answered said The (one) having dipped in
μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
with me the hand in the bowl this (one)

με παραδώσει. **24** ὁ μὲν υἱὸς τοῦ
me will give over; the indeed Son of the
ἀνθρώπου ὑπάγει καθὼς
man is going away according as

γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
it has been written about him, woe but to the
ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
man that through whom the Son of the

ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ
man is being given over; fine it was to him
εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος·
if not was generated the man that.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ
Having answered but Judas the (one)
παραδιδούς αὐτόν εἶπεν Μήτι ἐγὼ εἰμι,
giving over him said Not what I am,

ῥαββεί; λέγει αὐτῷ Σὺ εἶπας.
Rabbi? He is saying to him You you said.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ
Eating but of them having taken the
Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
Jesus loaf and having blessed he broke and

The Teacher says,
“My appointed time is
near; I will celebrate
the passover with my
disciples at your
home.” **19** And the
disciples did as Jesus
ordered them, and
they got things ready
for the passover.

20 When, now, it
had become evening,
he was reclining
at the table with
the twelve disciples.

21 While they were
eating, he said: “Tru-
ly I say to you, One
of you will betray
me.” **22** Being very
much grieved at this,
they commenced each
and every one to say

to him: “Lord, it is
not I, is it?” **23** In
reply he said: “He
that dips his hand
with me in the bowl
is the one that will
betray me. **24** True,
the Son of man is
going away, just as it
is written concerning

him, but woe to that
man through whom
the Son of man is
betrayed! It would
have been finer for
him if that man had
not been born.” **25** By
way of reply Judas,
who was about to
betray him, said: “It
is not I, is it, Rabbi?”
He said to him: “You
yourself said [it].”

26 As they contin-
ued eating, Jesus took
a loaf and, after
saying a blessing,
he broke it and,

he broke it and,

he broke it and,

he broke it and,

he broke it and,

he broke it and,

δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε
having given to the disciples he said Take you
φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.
eat you, this is the body of me.
27 καὶ λαβὼν ποτήριον καὶ
And having taken cup and
εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων
having given thanks he gave to them saying
Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο
Drink you out of it [you] all, this
γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης
for is the blood of me of the covenant
τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
the (one) about many being poured out into
ἄφεσιν ἁμαρτιῶν· 29 λέγω δὲ ὑμῖν,
forgiveness of sins; I am saying but to you,
οὐ μὴ πῶ ἀπ' ἄρτι ἐκ
not not I should drink from right now out of
τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
this the product of the vine until
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
the day that whenever it
πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
I may be drinking with you new in the
βασιλείᾳ τοῦ πατρὸς μου. 30 Καὶ
kingdom of the Father of me. And
ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος
having sung hymns they went out into the Mount
τῶν Ἑλαιῶν.
of the Olives.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες
Then is saying to them the Jesus All
ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
you will be stumbled in me in the night
ταύτῃ, γέγραπται γάρ Πατάξω τὸν
this, it has been written for I shall smite the
ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα
shepherd, and will be scattered about the sheep
τῆς ποίμνης· 32 μετὰ δὲ τὸ ἐγερθῆναί
of the flock; after but the to be raised up
με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
me I shall go before you into the Galilee.
33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
Having answered but the Peter said to him
Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
If all they will be stumbled in you, I
οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ
never shall be stumbled. Said to him
ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ
the Jesus Amen I am saying to you that in this

giving it to the
disciples, he said:
"TAKE, eat. This
means my body."
27 Also, he took a
cup and, having given
thanks, he gave it to
them, saying: "Drink
out of it, all of you;
28 for this means my
'blood of the cove-
nant,' which is to be
poured out in behalf
of many for forgive-
ness of sins. 29 But
I tell you, I will
by no means drink
henceforth any of
this product of the
vine until that day
when I drink it new
with you in the king-
dom of my Father."
30 Finally, after sing-
ing praises, they went
out to the Mount of
Olives.

31 Then Jesus said
to them: "All of you
will be stumbled in
connection with me
on this night, for
it is written, 'I will
strike the shepherd,
and the sheep of the
flock will be scattered
about.' 32 But after I
have been raised up,
I will go ahead of
you into Gal'i-lee."
33 But Peter, in an-
swer, said to him:
"Although all the
others are stumbled
in connection with
you, never will I be
stumbled!" 34 Jesus
said to him: "Truly
I say to you, On this

τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς
the night before cock to sound three times
ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος
you will disown me. Is saying to him the Peter
Κἂν δέῃ με σὺν σοί
And if it may be necessary me together with you
ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως
to die, not not you I shall disown. Likewise
καὶ πάντες οἱ μαθηταὶ εἶπαν.
also all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then is coming with them the Jesus
εἰς χωρίον λεγόμενον Γεθσημανεὶ, καὶ λέγει
into spot being said Gethsemane, and is saying
τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
to the disciples Sit you down in this place until
οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ
which having gone off there I might pray. And
παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο
having taken along the Peter and the two
υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
sons of Zebedee he started to be grieved and
ἀδημονεῖν. 38 τότε λέγει αὐτοῖς
to be sorely troubled. Then he is saying to them
Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως
Deeply grieved is the soul of me until
θανάτου· μένате ὧδε καὶ γρηγορεῖτε
death; stay you here and be you staying awake
μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν
with me. And having come toward little
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
he fell upon face of him praying
καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
and saying Father of me, if possible it is,
παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
let pass by from me the cup this;
πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
besides not as I am willing but as you.

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
And he is coming toward the disciples and
εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
is finding them sleeping, and is saying to the
Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν
Peter Thus not you were strong one hour
γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε
to stay awake with me? Be you staying awake
καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε
and be you praying, in order that not you might enter
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ
into temptation; the indeed spirit eager the

night, before a cock
crows, you will dis-
own me three times."
35 Peter said to him:
"Even if I should
have to die with you,
I will by no means
disown you." All the
other disciples also
said the same thing.

36 Then Jesus came
with them to the spot
called Geth-sem'a-ne,
and he said to the
disciples: "Sit down
here while I go over
there and pray."
37 And taking along
Peter and the two
sons of Zeb'e-dee, he
started to be grieved
and to be sorely
troubled. 38 Then he
said to them: "My
soul is deeply grieved,
even to death. Stay
here and keep on the
watch with me."
39 And going a little
way forward, he fell
upon his face, praying
and saying: "My Fa-
ther, if it is possible,
let this cup pass
away from me. Yet,
not as I will, but as
you will."

40 And he came to
the disciples and
found them sleeping,
and he said to Peter:
"Could you men not
so much as watch
one hour with me?
41 Keep on the watch
and pray continually,
that you may not
enter into tempta-
tion. The spirit,
of course, is eager,

δὲ σὰρξ ἀσθενής. 42 πάλιν ἐκ
but flesh weak. Again out of
δευτέρου ἀπελθὼν προσήγατο λέγων
second [time] having gone off he prayed saying
Πάτερ μου, εἰ οὐ δύναται τοῦτο
Father of me, if not it is possible this
παρελθεῖν ἔαν μὴ αὐτὸ πίνω,
to pass by if ever not it I should drink,
γενηθήτω τὸ θέλημά σου. 43 καὶ
let take place the will of you. And
ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας,
having come again he found them sleeping,
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
were for of them the eyes
βεβαρημένοι. 44 καὶ ἀφεῖς
having been made heavy. And having let go off
αὐτοὺς πάλιν ἀπελθὼν προσήγατο ἐκ
them again having gone off he prayed out of
τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
third [time] the very word having said again.
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ
Then he is coming toward the disciples and
λέγει αὐτοῖς Καθεύδετε λοιπὸν
is saying to them You are sleeping leftover (thing)
καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα
and you are resting; look! has drawn near the hour
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
and the Son of the man is being given over
εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε
into hands of sinners. Be you getting up
ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
let us be going; look! has drawn near the (one)
παραδιδούς με. 47 Καὶ ἔτι αὐτοῦ λαλοῦντος
giving over me. And yet of him speaking
ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ μετ'
look! Judas one of the twelve came and with
αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων
him crowd much with swords and clubs
ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ
from the chief priests and older men of the
λαοῦ.
people.
48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν
The (one) but giving over him gave
αὐτοῖς σημεῖον λέγων Ὁν ἂν φιλήσω
to them sign saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ
he it is; seize you him. And
εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν
immediately having come toward the Jesus he said:

but the flesh is weak." 42 Again, for the second time, he went off and prayed, saying: "My Father, if it is not possible for this to pass away except I drink it, let your will take place." 43 And he came again and found them sleeping, for their eyes were heavy. 44 So leaving them, he again went off and prayed for the third time, saying once more the same word. 45 Then he came to the disciples and said to them: "At such a time as this you are sleeping and taking your rest! Look! The hour has drawn near for the Son of man to be betrayed into the hands of sinners. 46 Get up, let us go. Look! My betrayer has drawn near." 47 And while he was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people.

48 Now his betrayer had given them a sign, saying: "Whoever it is I kiss, this is he; take him into custody." 49 And going straight up to Jesus he said:

Χαίρε, ραββεὶ· καὶ κατεφίλησεν
Be rejoicing, Rabbi; and he kissed down
αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐταίρε,
him. The but Jesus said to him Fellow,
ἐφ' ᾧ παρέι; τότε
upon which are you present? Then
προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
having come toward they laid on the hands upon
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ
the Jesus and seized him. And look!
εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας
one of the (ones) with Jesus having stretched out
τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
the hand drew the sword of him and
πατάξας τὸν δούλον τοῦ ἀρχιερέως
having smitten the slave of the chief priest
ἀφείλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει
he took off of him the ear. Then is saying
αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν
to him the Jesus Return the sword
σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
of you into the place of it, all for
οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
the (ones) having taken sword in sword
ἀπολούνται· 53 ἢ δοκεῖς ὅτι οὐ
they will perish; or are you thinking that not
δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ
I am able to entreat the Father of me, and
παραστήσει μοι ἄρτι πλείω δώδεκα
he will supply to me right now more than twelve
λεγιῶνας ἀγγέλων; 54 πῶς οὖν
legions of angels? How therefore
πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
should be fulfilled the Scriptures that thus
δεῖ γενέσθαι; 55 Ἐν ἐκείνῃ τῇ ὥρᾳ
it is necessary to take place? In that the hour
εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ
said the Jesus to the crowds As upon
ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων
robber you came out with swords and clubs
συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
to arrest me? According to day in the
ιερῷ ἑκαθεζόμενον διδάσκων καὶ οὐκ
temple I was sitting down teaching and not
ἐκράτησατέ με. 56 Τοῦτο δὲ ὅλον
you seized me. This but whole
γέγονεν ἵνα πληρωθῶσιν αἱ
has taken place in order that might be fulfilled the
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
Scriptures of the prophets. Then the disciples
Then all the disciples

"Good day, Rabbi!" and kissed him very tenderly. 50 But Jesus said to him: "Fellow, for what purpose are you present?" Then they came forward and laid hands on Jesus and took him into custody. 51 But, look! one of those with Jesus reached out his hand and drew his sword and struck the slave of the high priest and took off his ear. 52 Then Jesus said to him: "Return your sword to its place, for all those who take the sword will perish by the sword. 53 Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? 54 In that case, how would the Scriptures be fulfilled that it must take place this way?" 55 In that hour Jesus said to the crowds: "Have you come out with swords and clubs as against a robber to arrest me? Day after day I used to sit in the temple teaching, and yet you did not take me into custody. 56 But all this has taken place for the scriptures to be fulfilled." Then all the disciples

πάντες ἄφέντες αὐτὸν ἔφυγον.
all having let go off him fled.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
The (ones) but having seized the Jesus
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου
led off toward Caiaphas the high priest, where
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
the scribes and the older men
συνήχθησαν. 58 ὁ δὲ Πέτρος
were led together. The but Peter
ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
was following to him from afar off until the
αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν
courtyard of the chief priest, and having entered
ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν
within was sitting with the subordinates to see
τὸ τέλος.
the end.
59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
The but chief priests and the Sanhedrin
ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole were seeking false testimony down on the
Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
Jesus so that him they might put to death,
60 καὶ οὐχ εὗρον πολλῶν
and not they found of many
προσελθόντων ψευδομαρτύρων. ὕστερον δὲ
having come toward false witnesses. Latterly but
προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη
having come toward two said This one said
Δύναμαι καταλύσαι τὸν ναὸν τοῦ
I am able to loose down the divine habitation of the
θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.
God and through three days to build up.
62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν
And having stood up the chief priest said
αὐτῷ Οὐδὲν ἀποκρίνη; τί οὗτοί
to him Nothing are you answering? What these
σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς
of you are testifying down on? The but Jesus
ἔσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ
was silent. And the chief priest said to him
Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ
I put under oath you down of the God the
ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ
living in order that to us you should say if you
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει
are the Christ the Son of the God. Is saying

abandoned him and fled.
57 Those who took Jesus into custody led him away to Caiaphas the high priest, where the scribes and the older men were gathered together. 58 But Peter kept following him at a good distance, as far as the courtyard of the high priest, and, after going inside, he was sitting with the house attendants to see the outcome.
59 Meantime the chief priests and the entire San'he-drin^a were looking for false witness against Jesus in order to put him to death, 60 but they found none, although many false witnesses came forward. Later on two came forward 61 and said: "This man said, 'I am able to throw down the temple of God and build it up in three days.'" 62 With that the high priest stood up and said to him: "Have you no answer? What is it these are testifying against you?" 63 But Jesus kept silent. So the high priest said to him: "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" 64 Jesus said

59^a San'he-drin, J^{17,18}; or, "Supreme Court." See Matthew 5:22.

αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν
to him the Jesus You you said; besides
λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν
I am saying to you, from right now you will see the
υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
Son of the man sitting out of
δεξιῶν τῆς δυνάμεως καὶ
right-hand [parts] of the power and
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
coming upon the clouds of the
οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρηξεν
heaven. Then the chief priest broke through
τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν·
the outer garments of him saying He blasphemed;
τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε
what yet need we are having of witnesses? See
νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν
now you heard the blasphemy. What to you
δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν
seems it? The (ones) but having answered said
Ἐνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν
Held in of death he is. Then they spit
εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
into the face of him and hit with fists
αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
him, the (ones) but slapped saying
Προφήτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ
Prophecy to us, Christ, who is the (one)
παίσας σε;
having hit you?
69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω
The but Peter was sitting outside
ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
in the courtyard; and came toward him one
παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
servant girl saying Also you were with Jesus
τοῦ Γαλιλαίου. 70 ὁ δὲ ἡρνήσατο
the Galilean; the (one) but denied
ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί
in front of all saying Not I have known what
λέγεις. 71 ἐξελθόντα δὲ εἰς τὸν
you are saying. Having gone out but into the
πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει
gatehouse saw him another [girl] and is saying
τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ
to the (ones) there This (one) was with Jesus
τοῦ Ναζωραίου. 72 καὶ πάλιν ἡρνήσατο μετὰ
the Nazarene; and again he denied with
ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
oath that Not I have known the man.

to him: "You yourself said [it]. Yet I say to you men, From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." 65 Then the high priest ripped his outer garments, saying: "He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. 66 What is your opinion?" They returned answer: "He is liable to death." 67 Then they spit into his face and hit him with their fists. Others slapped him in the face, 68 saying: "Prophecy to us, you Christ. Who is it that struck you?" 69 Now Peter was sitting outside in the courtyard; and a servant girl came up to him, saying: "You, too, were with Jesus the Gal-i-le'an!" 70 But he denied it before them all, saying: "I do not know what you are talking about." 71 After he had gone out to the gatehouse, another girl noticed him and said to those there: "This man was with Jesus the Naz-a-rene." 72 And again he denied it, with an oath: "I do not know the man!"

73 μετὰ μικρὸν δὲ προσελθόντες
After little but having come toward
οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
the (ones) standing said to the Peter Truly
καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά
also you out of them are, and for the speech
σου δῆλόν σε ποιεῖ. 74 τότε ἤρξατο
of you evident you it is making; then he started
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς
I have known the man. And at once
ἀλέκτωρ ἐφώνησεν. 75 καὶ ἐμνήσθη ὁ
cock sounded; and remembered the
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι
Peter of the saying of Jesus having said that
Πρὶν ἀλέκτορα φωνῆσαι τρίς
Before cock to sound three times
ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω
you will disown me, and having gone forth outside
ἐκλαυσεν πικρῶς.
he wept bitterly.

27 Πρωίας δὲ γενομένης
Of morning but having occurred
συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
counsel together took all the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
and the older men of the people down on
τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν. 2 καὶ
the Jesus as-and to put to death him; and
δήσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν
having bound him they led off and gave over
Πειλάτῳ τῷ ἡγεμόνι.
to Pilate the governor.

3 Τότε ἰδὼν Ἰούδας ὁ
Then having seen Judas the (one)
παραδοὺς αὐτόν ὅτι κατεκρίθη
having given over him that he was judged down
μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
having felt remorse turned back the thirty
ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
silver [pieces] to the chief priests and
πρεσβυτέροις 4 λέγων Ἠμάρτον
older men saying I sinned
παραδοὺς αἷμα δίκαιον. οἱ δὲ
having given over blood righteous. The (ones) but
εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ.
said What toward us? You will see.
5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν
And having cast the silver [pieces] into the

73 After a little while those standing around came up and said to Peter: "Certainly you also are one of them, for, in fact, your dialect gives you away." 74 Then he started to curse and swear: "I do not know the man!" And immediately a cock crowed. 75 And Peter called to mind the saying Jesus spoke, namely: "Before a cock crows, you will disown me three times." And he went outside and wept bitterly.

27 When it had become morning, all the chief priests and the older men of the people held a consultation against Jesus so as to put him to death. 2 And, after binding him, they led him off and handed him over to Pilate the governor.

3 Then Judas, who betrayed him, seeing he had been condemned, felt remorse and turned the thirty silver pieces back to the chief priests and older men, 4 saying: "I sinned when I betrayed righteous blood." They said: "What is that to us? You must see to that!" 5 So he threw the silver pieces into the

ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν
divine habitation he withdrew, and having gone off
ἀπήγγαστο. 6 Οἱ δὲ ἀρχιερεῖς
he hanged himself. The but chief priests
λαβόντες τὰ ἀργύρια εἶπαν Οὐκ
having taken the silver [pieces] said Not
ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
it is allowed to throw them into the
κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.
sacred treasure, since price of blood it is;
7 συμβούλιον δὲ λαβόντες ἡγόρασαν
counsel together but having taken they bought
ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς
out of them the Field of the Potter into
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη
burial to the strangers. Through which was called
ὁ ἄγρος ἐκεῖνος Ἄγρος Αἱματος ἕως τῆς
the field that Field of Blood till the
σήμερον. 9 Τότε ἐπληρώθη τὸ ῥηθὲν
today. Then was fulfilled the (thing) spoken
διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ
through Jeremiah the prophet saying And
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty silver [pieces], the
τιμὴν τοῦ τετιμημένου ὧν
price of the (one) having been priced whom
ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ
they priced from sons of Israel, and
ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως,
they gave them into the field of the potter,
καθὰ συνέταξέν μοι Κύριος.
according to what things ordered to me Lord.

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν
The but Jesus stood in front
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτόν ὁ
of the governor; and inquired upon him the
ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν
governor saying You are the king of the
Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ
Jews? The but Jesus said You
λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι
you are saying. And in the to be accused
αὐτόν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
him by the chief priests and older men
οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ
nothing he answered. Then is saying to him
ὁ Πειλάτος Οὐκ ἀκούεις
the Pilate Not you are hearing

temple and withdrew, and went off and hanged himself. 6 But the chief priests took the silver pieces and said: "It is not lawful to drop them into the sacred treasury, because they are the price of blood." 7 After consulting together, they bought with them the potter's field to bury strangers. 8 Therefore that field has been called "Field of Blood" to this very day. 9 Then what was spoken through Jeremiah the prophet was fulfilled, saying: "And they took the thirty silver pieces, the price upon the man that was priced, the one on whom some of the sons of Israel set a price, 10 and they gave them for the potter's field, according to what Jehovah^a had commanded me."

11 Jesus now stood before the governor; and the governor put the question to him: "Are you the king of the Jews?" Jesus replied: "You yourself say [it]." 12 But, while he was being accused by the chief priests and older men, he made no answer. 13 Then Pilate said to him: "Do you not hear

10^a Jehovah, J1,2,4,7-14,16,17; the Lord, KABJ¹⁸.

πόσα σου καταμαρτυροῦσιν;
how many (things) of you they are testifying against?

14 καὶ οὐκ ἀπεκρίθη αὐτῷ
And not he answered to him

πρὸς οὐδὲ ἐν ῥήμα, ὥστε
toward not-but one saying, as-and

θαυμάζειν τὸν ἡγεμόνα λίαν.
to be wondering the governor very much.

15 Κατὰ δὲ ἑορτὴν εἰώθει
According to but festival was accustomed

ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον
the governor to release one to the crowd bound one

ὃν ᾔθελον. 16 εἶχον δὲ
whom they were wanting. They were having but

τότε δέσμιον ἐπίσημον λεγόμενον Βαραββάν.
then bound one notorious being said Barabbas.

17 συνηγμένων οὖν αὐτῶν
Having been led together therefore of them

εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
said to them the Pilate Whom are you willing

ἀπολύσω ὑμῖν, τὸν Βαραββάν ἢ
I should release to you, the Barabbas or

Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ᾔδει
Jesus the being said Christ? He had known

γὰρ ὅτι διὰ φθόνον παρέδωκαν
for that through envy they gave over

αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
him. Sitting but of him upon the

βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
judgment seat sent off toward him the

γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ
woman of him saying Nothing to you and to the

δικαίῳ ἐκείνῳ, πολλὰ γὰρ
righteous (one) that, many (things) for

ἔπαθον σήμερον κατ' ὄναρ
I suffered today according to dream

δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
through him. The but chief priests and the

πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα
older men persuaded the crowds in order that

αἰτήσωνται τὸν Βαραββάν τὸν δὲ
they should ask for the Barabbas the but

Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς
Jesus should they destroy. Having answered

δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα
but the governor said to them Whom

θέλετε ἀπὸ τῶν δύο ἀπολύσω
are you willing from the two I should release

ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββάν.
to you? The (ones) but said The Barabbas.

how many things they are testifying against you?" 14 Yet he did not answer him, no, not a word, so that the governor wondered very much.

15 Now from festival to festival it was the custom of the governor to release a prisoner to the crowd, the one they wanted.

16 Just at that time they were holding a notorious prisoner called Bar·ab·bas.

17 Hence when they were gathered together Pilate said to them: "Which one do you want me to release to you, Bar·ab·bas or Jesus the so-called Christ?"

18 For he was aware that out of envy they had handed him over.

19 Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying: "Have nothing to do with that righteous man, for I

suffered a lot today in a dream because of him." 20 But the chief priests and the older men persuaded the crowds to ask for Bar·ab·bas, but to have Jesus destroyed.

21 Now in responding the governor said to them: "Which of the two do you want me to release to you?" They said: "Bar·ab·bas."

22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν
Is saying to them the Pilate What therefore

ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
shall I make Jesus the being said Christ?

λέγουσιν πάντες Σταυρωθήτω.
They are saying all Let him be put on the stake.

23 ὁ δὲ ἔφη Τί γὰρ κακὸν
The (one) but said What for bad (thing)

ἐποίησεν; οἱ δὲ περισσῶς
did he do? The (ones) but abundantly

ἔκραζον λέγοντες Σταυρωθήτω.
were crying out saying Let him be put on the stake.

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν
Having seen but the Pilate that nothing

ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
benefits but rather uproar is occurring

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
having taken water he washed off the hands

κατέναντι τοῦ ὄχλου λέγων Ἀθῶός εἰμι
down opposite the crowd saying Innocent I am

ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
from the blood of this (one); you

ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ
you will see. And having answered all the

λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
people said The blood of him upon us

καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε
and upon the children of us. Then

ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, τὸν δὲ
he released to them the Barabbas, the but

Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Jesus having whipped he gave over in order that

σταυρωθῇ.
he might be put on the stake.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor

παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
having taken along the Jesus into the

πρατώριον συνήγαγον ἐπ' αὐτὸν ὅλην
praetorium led together upon him whole

τὴν σπεῖραν. 28 καὶ ἐκδύσαντες
the body of troops. And having disrobed

αὐτὸν χλαμύδα κοκκίνην περιέθηκαν
him cloak scarlet they placed around

αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ
him, and having braided crown out of

ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
thorns they imposed upon the head

αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
of him and reed in the right [hand] of him,

22 Pilate said to them: "What, then, shall I do with Jesus the so-called Christ?"

They all said: "Let him be impaled!"

23 He said: "Why, what bad thing did he do?" Still they kept crying out all the more: "Let him be impaled!"

24 Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying: "I am innocent of the blood of this [man]. You yourselves must see to it." 25 At that all the people said in answer: "His blood come upon us and upon our children." 26 Then he released Bar·ab·bas to them, but he had Jesus whipped and handed him over to be impaled.

27 Then the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him. 28 And disrobing him, they draped him with a scarlet cloak, 29 and they braided a crown out of thorns and put it on his head and a reed in his right hand.

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ
and having knelt in front of him
ἐνέπαιζαν αὐτῷ λέγοντες Χαίρε,
they made fun of him saying Be rejoicing,
βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες
king of the Jews, and having spit on
εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
into him they took the reed and
ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ
were hitting into the head of him. And
ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν
when they made fun of him, they took off him
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
the cloak and put on him the
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
outer garments of him, and they led off him
εἰς τὸ σταυρῶσαι.
into the to be put on the stake.
32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
Going out but they found man
Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον
Cyrenian to name Simon; this (one)
ἠγγάρευσαν ἵνα
they impressed into service in order that
ᾶρη τὸν σταυρὸν αὐτοῦ. 33 Καὶ
he might lift up the stake of him. And
ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
having come into place being said Golgotha,
ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,
which is of Skull Place being said,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
they gave to him to drink wine with gall
μεμιγμένον· καὶ γευσάμενος οὐκ
having been mixed; and having tasted not
ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ
he willed to drink. Having put on the stake but
αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ
him they distributed the outer garments of him
βάλλοντες κλῆρον, 36 καὶ καθήμενοι
throwing lot, and sitting
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ
they were observing him there. And
ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
they put upon above the head of him the
αἰτίαν αὐτοῦ γεγραμμένην Οὗτός
charge of him having been written This (one)
ἐστὶν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.
is Jesus the King of the Jews.

And, kneeling before him, they made fun of him, saying: "Good day, you King of the Jews!" 30 And they spit upon him and took the reed and began hitting him upon his head. 31 Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling.

32 As they were going out they found a native of Cy-re-ne named Simon. This man they impressed into service to lift up his torture stake.* 33 And when they came to a place called Gol'go-tha, that is to say, Skull Place, 34 they gave him wine mixed with gall to drink; but, after tasting it, he refused to drink. 35 When they had impaled him they distributed his outer garments by casting lots, 36 and, as they sat, they watched over him there. 37 Also, they posted above his head the charge against him, in writing: "This is Jesus the King of the Jews."

32^a See Appendix under Matthew 10:38.

38 Τότε σταυροῦνται σὺν αὐτῷ
Then are put on stakes together with him
δύο λησταί, εἷς ἐκ δεξιῶν καὶ
two robbers, one out of right-hand [parts] and
εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ
one out of left-hand [parts]. The (ones) but
παραπορευόμενοι ἐβλασφήμουν αὐτὸν
passing along were blaspheming him
κινούμενους τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
moving the heads of them and saying
Ὁ καταλύων τὸν ναὸν
The (one) loosing down the divine habitation
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
and in three days building, save
σεαυτὸν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι
yourself; if son you are of the God, come down
ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων
chief priests making fun of with the scribes
καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους
and older men were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς
he saved, himself not he is able to save; king
Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ
of Israel he is, let him come down now from
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
the stake and we will believe upon him.
43 Πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω
He has trusted upon the God, let him rescue
νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ
now if he is willing him; he said for that of God
εἰμι υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ
I am Son. The but very (thing) also the
λησταὶ οἱ συνσταυρωθέντες
robbers the (ones) put on stakes together
σὺν αὐτῷ ὠνείδιζον αὐτόν.
together with him were reproaching him.
45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο
From but sixth hour darkness occurred
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
upon all the earth till hour ninth.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ
About but the ninth hour called out the
Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἐλωὶ ἐλωὶ
Jesus to voice great saying Eloi eloi
λεμὰ σαβαχθανεὶ; τοῦτ' ἐστὶν Θεέ μου θεέ
lema sabachthani? this is God of me God
is, "My God, my God,

38 Then two robbers were impaled with him, one on his right and one on his left. 39 So the passers-by began speaking abusively of him, wagging their heads 40 and saying: "O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!"* 41 In like manner also the chief priests with the scribes and older men began making fun of him and saying: 42 "Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him. 43 He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" 44 In the same way even the robbers that were impaled together with him began reproaching him.

45 From the sixth hour on a darkness fell over all the land, until the ninth hour. 46 About the ninth hour Jesus called out with a loud voice, saying: "E'li, E'li, la'ma sa-bach-tha'ni?" that is, "My God, my God,

40^a See Appendix under Matthew 10:38.

μου, ἵνα τί με ἐγκατέλιπες; of me, in order that what me left you down in?

47 Τινὲς δὲ τῶν ἐκεῖ ἐστηκότων Some but of the (ones) there having stood ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ having heard were saying that Elijah is sounding for οὗτος. 48 καὶ εὐθέως δραμὼν εἰς this (one). And immediately having run one ἐξ αὐτῶν καὶ λαβὼν σπόγγον out of them and having taken sponge πλήσας τε ὄξους καὶ περιθεὶς having filled and of sour wine and having put about καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ reed he was causing to drink him. The δὲ λοιποὶ εἶπαν Ὑψος ἴδωμεν εἰ but leftover (ones) said Let go off let us see if ἔρχεται Ἠλείας σῶσων αὐτόν. [[ἄλλος is coming Elijah to save him. [[Another δὲ λαβὼν λόγχην ἐνυξεν αὐτοῦ τὴν but having taken spear pierced of him the πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]] side, and came out water and blood.]]

50 ὁ δὲ Ἰησοῦς πάλιν κράξας The but Jesus again having cried out φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. to voice great he let go off the spirit.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ And look! the curtain of the ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως divine habitation was split from above till κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ below into two, and the earth was shaken, and αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ the rock-masses were split, and the μνημεῖα ἀνεώχθησαν καὶ πολλὰ memorial tombs were opened and many σώματα τῶν κεκοιμημένων ἁγίων bodies of the having fallen asleep holy (ones) ἠγέρθησαν, 53 καὶ ἐξεληθόντες were raised up, and [they] having gone forth ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν out of the memorial tombs after the being raised up αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ of him they entered into the holy city and ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ they were made apparent to many. The but ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ centurion and the (ones) with him τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν observing the Jesus having seen the

why have you forsaken me?" 47 At hearing this, some of those standing there began to say: "This man is calling E-li-jah." 48 And immediately one of them ran and took a sponge and soaked it with sour wine and put it on a reed and went giving him a drink. 49 But the rest of them said: "Let him be! Let us see whether E-li-jah comes to save him." [[Another man took a spear and pierced his side, and blood and water came out.]] 50 Again Jesus cried out with a loud voice, and yielded up [his] breath.

51 And, look! the curtain of the sanctuary was rent in two, from top to bottom, and the earth quaked, and the rock-masses were split. 52 And the memorial tombs were opened and many bodies of the holy ones that had fallen asleep were raised up, 53 (and persons, coming out from among the memorial tombs after his being raised up, entered into the holy city,) and they became visible to many people. 54 But the army officer and those with him watching over Jesus, when they saw the

σεισμὸν καὶ τὰ γινόμενα earthquake and the (things) occurring ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς they became afraid very much, saying Truly θεοῦ υἱὸς ἦν οὗτος. of God Son was this (one).

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ Were but there women many from μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν far off viewing, who followed τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι to the Jesus from the Galilee serving αὐτῷ. 56 ἐν αἷς ἦν Μαρία ἡ to him; in whom was Mary the Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου Magdalene and Mary the of the James καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν and Joseph mother and the mother of the υἱῶν Ζεβεδαίου. sons of Zebedee.

57 Ὁψίας δὲ γενομένης ἦλθεν Of evening but having come to be came ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα man rich from Arimathea, the name Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Joseph, who also he was discipled to the Ἰησοῦ. 58 οὗτος προσελθὼν τῷ Jesus; this (one) having come toward to the Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Pilate asked for the body of the Jesus. τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι. Then the Pilate commanded to be given back.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ And having taken the body the Joseph ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ placed it in the new of him memorial tomb ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ which he quarried in the rock-mass, and προσκυλίσας λίθον μέγαν τῇ θύρᾳ having rolled toward stone big to the door τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ of the memorial tomb he went off. Was but ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη there Mary the Magdalene and the other Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. Mary sitting from opposite the grave.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ To the but morrow, which is after

earthquake and the things happening, grew very much afraid, saying: "Certainly this was God's Son."

55 Moreover, many women were there viewing from a distance, who had accompanied Jesus from Gal'i-lee to minister to him; 56 among whom was Mary Mag'da-lene, also Mary the mother of James and Jo'ses, and the mother of the sons of Zeb'e-dee.

57 Now as it was late in the afternoon, there came a rich man of Ar-i-ma-the'a, named Joseph, who had also himself become a disciple of Jesus. 58 This man went up to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given over. 59 And Joseph took the body, wrapped it up in clean fine linen, 60 and laid it in his new memorial tomb, which he had quarried in the rock-mass. And, after rolling a big stone to the door of the memorial tomb, he left. 61 But Mary Mag'da-lene and the other Mary continued there, sitting before the grave.

62 The next day, which was after

τὴν παρασκευήν, συνήχθησαν οἱ
the Preparation, were led together the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον
chief priests and the Pharisees toward Pilate
63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
saying Lord, we remembered that that
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς
the errant one said yet living After three
ἡμέρας ἐγείρομαι. 64 κέλευσον
days I am being raised up; command
οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
therefore to be made secure the grave till the
τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ
third day, not at any time having come the
μαθηταὶ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ
disciples might steal him and might say to the
λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
people He was raised up from the dead (ones), and
ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς
will be the last error worse of the
πρώτης. 65 ἔφη αὐτοῖς ὁ Πειλάτος
first. Said to them the Pilate
Ἔχετε κουστωδία· ὑπάγετε
You are having custody men; be you going under
ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ
make secure as you have known. The (ones)
δὲ πορευθέντες ἡσφάλισαν τὸν
but having gone their way made secure the
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave having sealed the stone with the
κουστωδίας.
custody men.

28 Ὅψὲ δὲ σαββάτων, τῇ
After but of sabbaths, to the [day]
ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
lighting up into one of sabbaths, came
Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to view the grave.

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·
And look! [earth]quake occurred great;
ἄγγελος γὰρ Κυρίου καταβὰς ἐξ
angel for of Lord having descended out of
οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε
heaven and having come toward he rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
the stone and was sitting on top of it.

the Preparation, the
chief priests and the
Pharisees gathered
together before Pilate,
63 saying: "Sir, we
have called to mind
that that impostor
said while yet alive,
'After three days I
am to be raised up.'
64 Therefore com-
mand the grave to
be made secure until
the third day, that
his disciples may
never come and steal
him and say to the
people, 'He was raised
up from the dead!'
and this last im-
posture will be worse
than the first." 65 Pi-
late said to them:
"You have a guard.
Go make it as secure
as you know how."
66 So they went and
made the grave se-
cure by sealing the
stone and having the
guard.

28 After^a the sab-
bath, when it
was growing light on
the first day of the
week, Mary Mag'da-
lene and the other
Mary came to view
the grave.

2 And, notice! a
great earthquake had
taken place; for Jeho-
vah's^b angel had de-
scended from heaven
and approached and
rolled away the stone,
and was sitting on it.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
Was but the outward appearance of him as
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
lightning and the clothing of him white as
χιῶν. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
snow. From but the fear of him
ἐσείσθησαν οἱ τηροῦντες καὶ
were made to quake the (ones) observing and
ἐγενήθησαν ὡς νεκροί.
became as dead (ones).

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν
Having answered but the angel said
ταῖς γυναῖξιν Μὴ φοβεῖσθε ὑμεῖς, οἶδα
to the women Not be fearful you, I have known
γὰρ ὅτι Ἰησοῦν τὸν
for that Jesus the (one)
ἔσταυρωμένον ζητεῖτε. 6 οὐκ
having been put on the stake you are seeking; not
ἔστιν ὧδε, ἡγέρθη γὰρ καθὼς
he is here, he was raised up for according as
εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
he said; hither see you the place where
ἔκειτο. 7 καὶ ταχὺ πορευθεῖσαι
he was lying; and quickly having gone your way
εἵπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
say you to the disciples of him that
Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
He was raised up from the dead (ones), and look!
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
he goes before you into the Galilee, there
αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
him you will see; look! I said to you.

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ
And having gone off quickly from the
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης
memorial tomb with fear and joy great
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
they ran to report back to the disciples of him.
9 καὶ ἰδοὺ Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων
And look! Jesus met them saying
Χαίρετε· αἱ δὲ προσελθοῦσαι
Be you rejoicing; the (ones) but having come toward
ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
seized of him the feet and did obeisance
αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς
to him. Then is saying to them the Jesus
Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε
Not be fearful; be you going under report back
τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν
to the brothers of me in order that they might go off

3 His outward appear-
ance was as lightning,
and his clothing as
white as snow. 4 Yes,
for fear of him the
watchmen trembled
and became as dead
men.

5 But the angel in
answer said to the
women: "Do not you
be fearful, for I know
you are looking for
Jesus who was im-
paled. 6 He is not
here, for he was
raised up, as he said.
Come, see the place
where he was lying.
7 And go quickly and
tell his disciples that
he was raised up
from the dead, and,
look! he is going
ahead of you into
Gal'i-lee; there you
will see him. Look!
I have told you."

8 So, quickly leav-
ing the memorial
tomb, with fear and
great joy, they ran
to report to his dis-
ciples. 9 And, look!
Jesus met them and
said: "Good day!"
They approached and
caught him by his
feet and did obeisance
to him. 10 Then Jesus
said to them: "Have
no fear! Go, report
to my brothers, that
they may go off

1^a After, J^{17,18,21}. See Appendix under Matthew 28:1. 2^b Jehovah's, J^{2,4}, 7-14, 16-18; the Lord's, KAB.

εἰς τὴν Γαλιλαίαν, κάκει με ὄψονται.
into the Galilee, and there me they will see.

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες
Going their way but of them look! some
τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all
τὰ γενόμενα. 12 καὶ
the (things) having happened. And

συναχθέντες μετὰ τῶν
having been led together with the
πρεσβυτέρων συμβούλιόν τε λαβόντες
older men counsel together and having taken
ἀργύρια ἱκανὰ ἔδωκαν τοῖς
silver [pieces] sufficient they gave to the
στρατιώταις 13 λέγοντες Εἶπατε ὅτι Οἱ
soldiers saying Say that The
μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole
αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ ἐὰν
him of us sleeping; and if ever

ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,
ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους
we shall persuade and you free from worry
ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken
ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver [pieces] did as they were taught. And
διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside
Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν
The but eleven disciples went their way
εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where
ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen
αὐτὸν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but
ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the
Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given
μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon
τῆς γῆς· 19 πορευθέντες οὖν
the earth; having gone your way therefore

into Gal'i-lee; and there they will see me."

11 While they were on their way, look! some of the guard went into the city and reported to the chief priests all the things that had happened. 12 And after these had gathered together with the older men and taken counsel, they gave a sufficient number of silver pieces to the soldiers 13 and said: "Say, 'His disciples came in the night and stole him while we were sleeping.' 14 And if this gets to the governor's ears, we will persuade [him] and will set you free from worry." 15 So they took the silver pieces and did as they were instructed; and this saying has been spread abroad among the Jews up to this very day.

16 However, the eleven disciples went into Gal'i-lee to the mountain where Jesus had arranged for them, 17 and when they saw him they did obeisance, but some doubted. 18 And Jesus approached and spoke to them, saying: "All authority has been given me in heaven and on the earth. 19 Go therefore

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing

αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all

ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to you; and look!

ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως
I with you am all the days till

τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, 20 teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."^a

20^a System of things=αἰών (ai-on'), SAB; οὐλῶν (o-lahm'), J^{1-14, 16-18}.

KATA MARKON ACCORDING TO MARK

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.

2 Καθὼς γέγραπται ἐν τῷ Ἰσαΐα
According as it has been written in the Isaiah
τῷ προφῆτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger
μου πρὸ προσώπου σου, ὃς
of me before face of you, who
κατασκευάσει τὴν ὁδὸν σου· 3 φωνὴ
will prepare the way of you; voice

βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε
of (one) crying out in the wilderness Make you ready
τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of Lord, straight make you the roads
αὐτοῦ, 4 ἐγένετο Ἰωάννης ὁ βαπτίζων
of him, came to be John the (one) baptizing
ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.

5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all

ἡ Ἰουδαία χώρα καὶ οἱ ἱεροσολυμεῖται
the Judean country and the Jerusalemites

1 [The] beginning of the good news about Jesus Christ: 2 Just as it is written in Isaiah the prophet: "(Look! I am sending forth my messenger before your face, who will prepare your way;)" 3 listen! someone is crying out in the wilderness, 'Prepare the way of Jehovah,^b you people, make his roads straight,' 4 John the baptizer turned up in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins. 5 Consequently all the territory of Ju-de'a and all the inhabitants of Jerusalem made their way out to him,

3^b Jehovah, J^{7-14, 16-18, 20}; the Lord, SAB.

εἰς τὴν Γαλιλαίαν, κάκει με ὄψονται.
into the Galilee, and there me they will see.

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες
Going their way but of them look! some
τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all
τὰ γενόμενα. 12 καὶ
the (things) having happened. And

συναχθέντες μετὰ τῶν
having been led together with the
πρεσβυτέρων συμβούλιόν τε λαβόντες
older men counsel together and having taken

ἀργύρια ἱκανὰ ἔδωκαν τοῖς
silver [pieces] sufficient they gave to the
στρατιώταις 13 λέγοντες Εἶπατε ὅτι Οἱ
soldiers saying Say that The

μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole
αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ ἐάν
him of us sleeping; and if ever

ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,
ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
we shall persuade and you free from worry

ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken
ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver [pieces] did as they were taught. And

διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside
Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.

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The but eleven disciples went their way

εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where
ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen

αὐτὸν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but
ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the

Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given

μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon
τῆς γῆς· 19 πορευθέντες οὖν
the earth; having gone your way therefore

into Gal'i-lee; and there they will see me."

11 While they were on their way, look! some of the guard went into the city and reported to the chief priests all the things that had happened. 12 And after these had gathered together with the older men and taken counsel, they gave a sufficient number of silver pieces to the soldiers 13 and said: "Say, 'His disciples came in the night and stole him while we were sleeping.' 14 And if this gets

to the governor's ears, we will persuade [him] and will set you free from worry." 15 So they took the silver pieces and did as they were instructed; and this saying has been spread abroad among the Jews up to this very day.

16 However, the eleven disciples went into Gal'i-lee to the mountain where Jesus had arranged for them, 17 and when they saw him they did obeisance, but some doubted. 18 And Jesus approached and spoke to them, saying: "All authority has been given me in heaven and on the earth. 19 Go therefore

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing

αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all

ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to you; and look!

ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως
I with you am all the days till

τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, 20 teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."a

20^a System of things=αἰών (ai-on'), NAB; οὐλῶν (o-lahm'), J^{1-14, 16-18}.

KATA MARKON ACCORDING TO MARK

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.

2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα
According as it has been written in the Isaiah
τῷ προφῆτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger
μου πρὸ προσώπου σου, ὃς
of me before face of you, who
κατασκευάσει τὴν ὁδὸν σου· 3 φωνὴ
will prepare the way of you; voice

βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε
of (one) crying out in the wilderness Make you ready
τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of Lord, straight make you the roads

αὐτοῦ, 4 ἐγένετο Ἰωάννης ὁ βαπτίζων
of him, came to be John the (one) baptizing
ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism

μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.

5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all

ἡ Ἰουδαία χώρα καὶ οἱ ἱεροσολυμεῖται
the Judean country and the Jerusalemites

1 [The] beginning of the good news about Jesus Christ: 2 Just as it is written in Isaiah the prophet: "(Look! I am sending forth my messenger before your face, who will prepare your way;)" 3 listen! someone is crying out in the wilderness, 'Prepare the way of Jehovah,^b you people, make his roads straight,'" 4 John the baptizer turned up in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins. 5 Consequently all the territory of Ju-de'a and all the inhabitants of Jerusalem made their way out to him,

3^b Jehovah, J^{7-14, 16-18, 20}; the Lord, NAB.

πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
all, and were being baptized by him in the
'Ιορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
Jordan River openly confessing the
ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ 'Ιωάννης
sins of them. And was the John
ἐνδεδυμένος τρίχας καμήλου καὶ
having been clothed hairs of camel and
ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ
girdle leathern about the loin(s) of him, and
ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ
eating locusts and honey wild. And
ἐκήρυσσεν λέγων "Ἐρχεται ὁ
he was preaching saying Is coming the
ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ
one stronger of me behind me, of whom not
εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα
I am sufficient having stooped to loosen the lace
τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ ἐβάπτισα
of the sandals of him; I baptized
ὕμᾱς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
you to water, he but will baptize you
πνεύματι ἁγίῳ.
to spirit holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
And it occurred in those the days
ἦλθεν 'Ιησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας
came Jesus from Nazareth of the Galilee
καὶ ἐβαπτίσθη εἰς τὸν 'Ιορδάνην ὑπὸ
and was baptized into the Jordan by
'Ιωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ
John. And at once going up out of
τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς
the water he saw being split the heavens
καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον
and the spirit as dove coming down
εἰς αὐτόν. 11 καὶ φωνὴ ἐγένετο ἐκ τῶν
into him; and voice occurred out of the
οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
heavens You are the Son of me the loved,
ἐν σοὶ εὐδόκησα.
in you I thought well.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν
And at once the spirit him
ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν
thrusts out into the wilderness. And he was
ἐν τῇ ἐρήμῳ τεσσαρὰκοντα ἡμέρας
in the wilderness forty days
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
being tempted by the Satan, and he was with

and they were bap-
tized by him in the
Jordan River, open-
ly confessing their
sins. 6 Now John was
clothed with camel's
hair and with a
leather girdle around
his loins, and was
eating insect locusts
and wild honey. 7 And
he would preach, say-
ing: "After me some-
one stronger than I
am is coming; I am
not fit to stoop and
untie the laces of his
sandals. 8 I baptized
you with water, but
he will baptize you
with holy spirit."

9 In the course of
those days Jesus
came from Naz'a-reth
of Gal'i-lee and was
baptized in the Jor-
dan by John. 10 And
immediately on com-
ing up out of the
water he saw the
heavens being parted,
and, like a dove, the
spirit coming down
upon him; 11 and a
voice came out of
the heavens: "You
are my Son, the
beloved; I have ap-
proved you."

12 And immediately
the spirit impelled
him to go into the
wilderness. 13 So he
continued in the wil-
derness forty days,
being tempted by Sa-
tan, and he was with

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν
the wild beasts, and the angels were serving
αὐτῷ.
to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be given over the
'Ιωάννην ἦλθεν ὁ 'Ιησοῦς εἰς τὴν Γαλιλαίαν
John came the Jesus into the Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ
preaching the good news of the God and
λέγων ὅτι Πεπλήρωται ὁ καιρὸς
saying that Has been fulfilled the appointed time
καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
and has drawn near the kingdom of the God;
μετανοεῖτε καὶ πιστεύετε ἐν τῷ
be you repenting and be you believing in the
εὐαγγελίῳ.
good news.

16 Καὶ παράγων παρὰ τὴν θάλασσαν
And passing by beside the sea
τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ 'Ανδρέαν
of the Galilee he saw Simon and Andrew
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
the brother of Simon casting around in the
θαλάσσῃ, ἦσαν γὰρ ἄλεις. 17 καὶ εἶπεν
sea, they were for fishers; and said
αὐτοῖς ὁ 'Ιησοῦς Δεῦτε ὀπίσω μου, καὶ
to them the Jesus Hither behind me, and
ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων.
I shall make you to become fishers of men.
18 καὶ εὐθὺς ἀφέντες τὰ
And at once having let go off the
δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ
nets they followed him. And

προβὰς ὀλίγον εἶδεν 'Ιάκωβον
having stepped before little he saw James
τὸν τοῦ Ζεβεδαίου καὶ 'Ιωάννην τὸν
the [son] of the Zebedee and John the
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
brother of him, and them in the boat
καταρτίζοντας τὰ δίκτυα, 20 καὶ
adjusting down the nets, and
εὐθὺς ἐκάλεσεν αὐτούς. καὶ
at once he called them. And
ἀφέντες τὸν πατέρα αὐτῶν
having let go off the father of them
Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν
Zebedee in the boat with the
μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. 21 Καὶ
hired men they went off behind him. And

the wild beasts, but
the angels were min-
istering to him.

14 Now after John
was put under arrest
Jesus went into Gal'-
i-lee, preaching the
good news of God
15 and saying: "The
appointed time has
been fulfilled, and the
kingdom of God has
drawn near. Be re-
pentant, you people,
and have faith in the
good news."

16 While walking
alongside the sea of
Gal'i-lee he saw Si-
mon and Andrew the
brother of Simon
casting [their nets]
about in the sea, for
they were fishers.
17 So Jesus said to
them: "Come after
me, and I shall cause
you to become fishers
of men." 18 And at
once they abandoned
their nets and fol-
lowed him. 19 And
after going a little
farther he saw James
the [son] of Zeb'e-
dee and John his
brother, in fact, while
they were in their
boat mending their
nets; 20 and without
delay he called them.
In turn they left
their father Zeb'e-dee
in the boat with the
hired men and went
off after him. 21 And

εἰσπορεύονται εἰς Καφαρναούμ. they are entering into Capernaum.

Καὶ εὐθὺς τοῖς σάββασιν
And at once to the sabbaths
εἰσελθὼν εἰς τὴν συναγωγὴν
having entered into the synagogue
ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ
he was teaching. And they were astounded upon
τῇ διδασκῇ αὐτοῦ, ἣν γὰρ διδάσκων
the teaching of him, he was for teaching
αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
them as authority having and not as the
γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν
scribes. And at once was in
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
the synagogue of them man in spirit
ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us
καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
and to you, Jesus Nazarene? Did you come
ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
to destroy us? I know you who you are, the
ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξελθε
the Jesus saying Be muzzled and come forth
ἐξ αὐτοῦ. 26 καὶ σπαράξαν αὐτὸν τὸ
out of him. And having convulsed him the
πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
spirit the unclean and having sounded
φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.
to voice great came forth out of him.
27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
And were astonished all, as-and
συνζητεῖν αὐτοὺς λέγοντας Τί
to be seeking together them saying What
ἐστὶν τοῦτο; διδασχὴ καινὴ κατ'
is this? Teaching new; according to
ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
authority and to the spirits the unclean
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
he gives orders, and they are obeying him.
28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς
And went forth the hearing of him at once
πανταχοῦ εἰς ὅλην τὴν περίχωρον
everywhere into whole the country roundabout
τῆς Γαλιλαίας.
of the Galilee.
29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς
And at once out of the synagogue

they went their way into Ca-per'na-um.

No sooner was it the sabbath than he entered into the synagogue and began to teach. 22 And they became astounded at his way of teaching, for there he was teaching them as one having authority, and not as the scribes. 23 Also, at that immediate time there was in their synagogue a man under the power of an unclean spirit, and he shouted, 24 saying: "What have we to do with you, Jesus you Naz-a-rene? Did you come to destroy us? I know exactly who you are, the Holy One of God." 25 But Jesus rebuked it, saying: "Be silent, and come on out of him!" 26 And the unclean spirit, after throwing him into a convulsion and yelling at the top of its voice, came on out of him. 27 Well, the people were all so astonished that they began a discussion among themselves, saying: "What is this? A new teaching! He authoritatively orders even the unclean spirits, and they obey him." 28 So the report about him spread out immediately in all directions through all the country round about in Gal'i-lee.

29 And immediately they went out of the synagogue

ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν
having gone forth they came into the house
Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ
of Simon and Andrew with James and
Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος
John. The but mother-in-law of Simon
κατέκειτο πυρέσσουσα, καὶ εὐθὺς
was lying down burning with fever, and at once
λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
they are saying to him about her. And
προσελθὼν ἤγειρεν αὐτήν
having come toward he raised up her
κρατήσας τῆς χειρός· καὶ ἀφῆκεν
having taken hold of the hand; and let go off
αὐτήν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
her the fever, and she was serving to them.
32 Ὁψίας δὲ γενομένης, ὅτε
Of evening but having occurred, when
ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς
set the sun, they were bringing toward
αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ
him all the (ones) badly having and
τοὺς δαιμονιζομένους. 33 καὶ ἦν ὅλη ἡ
the (ones) being demonized; and was whole the
πόλις ἐπισυνηγμένη πρὸς τὴν
city having been led together upon toward the
θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς
door. And he cured many badly
ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
having to various sicknesses, and demons
πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν
many he threw out, and not he was letting go off
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
to be speaking the demons, because they knew
αὐτὸν Χριστὸν εἶναι.
him Christ to be.
35 Καὶ πρῶι ἐν νυχτὶ λίαν
And early in morning in night very much
ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
having stood up he went out and went off into
ἔρημον τόπον κακεῖ προσήύχετο. 36 καὶ
lonely place and there was praying. And
κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
pursued down him Simon and the (ones) with
αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and they found him and they are saying
αὐτῷ ὅτι Πάντες ζητοῦσίν σε. 38 καὶ
to him that All are seeking you. And
λέγει αὐτοῖς Ἀγωμεν ἀλλαχοῦ εἰς τὰς
he is saying to them Let us go elsewhere into the

and went into the home of Simon and Andrew with James and John. 30 Now Simon's mother-in-law was lying down sick with a fever, and they at once told him about her. 31 And going to her he raised her up, taking her by the hand; and the fever left her, and she began ministering to them.

32 After evening had fallen, when the sun had set, the people began bringing him all those who were ill and those demon-possessed; 33 and the whole city was gathered right at the door. 34 So he cured many that were ill with various sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew him to be Christ.

35 And early in the morning, while it was still dark, he rose up and went outside and left for a lonely place, and there he began praying. 36 However, Simon and those with him hunted him down 37 and found him, and they said to him: "All are looking for you." 38 But he said to them: "Let us go somewhere else, into the

ἐχομένας κωμοπόλεις, ἵνα καὶ
being had [near] village cities, in order that also
ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.
there I might preach, into this for I went out.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς
And he came preaching into the synagogues
αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ
of them into whole the Galilee and the
δαιμόνια ἐκβάλλων.
demons throwing out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And is coming toward him leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
entreating him and kneeling down saying
αὐτῷ ὅτι Ἐάν θέλῃς δύνασαι με
to him that If ever you may will you are able me
καθαρίσαι. 41 καὶ σπλαγχνισθεὶς
to make clean. And having been moved with pity

ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο
having stretched out the hand of him he touched
καὶ λέγει αὐτῷ Θέλω, καθαρῶς
and is saying to him I am willing, be cleansed;

42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ
and at once went off from him the
λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ
leprosy, and he was cleansed. And

ἐμβριμησάμενος αὐτῷ εὐθὺς
having given strict orders to him at once
ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ Ὅρα
he thrust out him, and is saying to him See
μηδενὶ μηδὲν εἶπης, ἀλλὰ
to no one nothing you should tell, but

ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ
be going under yourself show to the priest and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
bring toward about the cleansing of you

ἃ προσέταξεν Μωυσῆς εἰς
what (things) directed Moses into
μαρτύριον αὐτοῖς. 45 ὁ δὲ
witness to them. The (one) but

ἐξελθὼν ἤρξατο κηρύσσειν
having gone out started to be proclaiming

πολλὰ καὶ διαφημίζει τὸν λόγον,
many (things) and to spread abroad the word,

ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς
as-and not yet him to be able manifestly

εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω
into city to enter, but outside

ἐπ' ἐρήμοις τόποις ἦν· καὶ
upon lonely places he was; and

village towns nearby,
that I may preach
there also, for it
is for this purpose
I have gone out."
39 And he did go,
preaching in their
synagogues through-
out the whole of
Gal'i-lee and expel-
ling the demons.

40 There also came
to him a leper, en-
treating him even on
bended knee, saying
to him: "If you just
want to, you can
make me clean." 41 At
that he was moved
with pity, and he
stretched out his
hand and touched
him, and said to
him: "I want to. Be
made clean." 42 And
immediately the lep-
rosy vanished from
him, and he became
clean. 43 Furthermore,
he gave him strict
orders and at once
sent him away, 44 and
said to him: "See
that you tell nobody
a thing, but go show
yourself to the priest
and offer in behalf
of your cleansing the
things Moses directed,
for a witness to
them." 45 But after
going away the man
started to proclaim
it a great deal and
to spread the account
abroad, so that [Je-
sus] was no longer
able to enter openly
into a city, but he
continued outside in
lonely places. Yet

ἦρχοντο πρὸς αὐτὸν πάντοθεν.
were coming toward him from all sides.

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
And having entered again into Capernaum
δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν·
through days it was heard that in house he is;

2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι
and were led together many as-and not yet
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
to be room not-but the [places] toward the door,

καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ
and he was speaking to them the word. And
ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
they come bringing toward him paralytic

αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ
being lifted up by four. And not
δυνάμενοι προσενέγκαι αὐτῷ διὰ
being able to bring near to him through

τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου
the crowd they unroofed the roof where
ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν
he was, and having dug out they lower the

κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
cot where the paralytic was lying down.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
And having seen the Jesus the faith
αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον,
of them is saying to the paralytic Child,

ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δέ
are being let go off of you the sins. Were but

τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
some of the scribes there sitting and
διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 Τί
reasoning in the hearts of them Why

οὗτος οὕτω λαλεῖ; βλασφημεῖ· τίς
this (one) thus speaks? He is blaspheming; who
δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ
is able be letting go off sins if not one the

θεός; 8 καὶ εὐθὺς ἐπιγνοὺς ὁ
God? And at once having recognized the
Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
Jesus to the spirit of him that thus

διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς
they are reasoning in themselves he is saying to them
Τί ταῦτα διαλογίζεσθε ἐν ταῖς
Why these (things) you are reasoning in the

καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον,
hearts of you? Which is easier,
εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί
to say to the paralytic Are being let go off

they kept coming to
him from all sides.
2 However, after
some days he
again entered into
Ca-per'na-um and he
was reported to be
at home. 2 Conse-
quently many gath-
ered, so much so that
there was no more
room, not even about
the door, and he be-
gan to speak the
word to them. 3 And
men came bringing
him a paralytic car-
ried by four. 4 But
not being able to
bring him right to
[Jesus] on account of
the crowd, they re-
moved the roof over
where he was, and
having dug an open-
ing they lowered the
cot on which the
paralytic was lying.
5 And when Jesus saw
their faith he said to
the paralytic: "Child,
your sins are forgiv-
en." 6 Now there were
some of the scribes
there, sitting and rea-
soning in their hearts:
7 "Why is this man
talking in this man-
ner? He is blasphem-
ing. Who can forgive
sins except one, God?"
8 But Jesus, having
discerned immediately
by his spirit that
they were reasoning
that way in them-
selves, said to them:
"Why are you rea-
soning these things in
your hearts? 9 Which
is easier, to say to
the paralytic, 'Your
sins are forgiven,'

σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
of you the sins, or to say Get up
καὶ ἄρον τὸν κράβαττόν σου
and lift up the cot of you
καὶ περιπάτει; 10 ἵνα δὲ
and be walking about? In order that but
εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
you might know that authority is having the Son
τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς
of the man to let go off sins upon the
γῆς — λέγει τῷ παραλυτικῷ 11 Σοὶ
earth — he is saying to the paralytic To you
λέγω, ἔγειρε ἄρον τὸν κράβαττόν
I am saying, Be getting up lift up the cot
σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.
of you and be going under into the house of you.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν
And he got up and at once having lifted up the
κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
cot he went out in front of all, as-and
ἐξίστασθαι πάντας καὶ
to stand out of themselves all and
δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως
to be glorifying the God saying that Thus
οὐδέποτε εἶδαμεν.
never we saw.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν
And he went out again beside the
θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο
sea; and all the crowd was coming
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
toward him, and he was teaching them.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν
And passing by he saw Levi the [son]
τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον,
of the Alphaeus sitting upon the tax office,
καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι. καὶ
and he is saying to him Be following me. And
ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ
having stood up he followed him. And
γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
it occurs to be lying down him in the house
αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
of him, and many tax collectors and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
of him, were for many and they were following
αὐτῷ. 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων
him. And the scribes of the Pharisees

or to say, 'Get up and pick up your cot and walk'? 10 But in order for you men to know that the Son of man has authority to forgive sins upon the earth,"—he said to the paralytic: 11 "I say to you, Get up, pick up your cot, and go to your home." 12 At that he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: "We never saw the like of it." 13 Again he went out beside the sea; and all the crowd kept coming to him, and he began to teach them. 14 But as he was passing along, he caught sight of Le'vi the [son] of Al-phae'us sitting at the tax office, and he said to him: "Be my follower." And rising up he followed him. 15 Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they began following him. 16 But the scribes of the Pharisees,

ιδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν
having seen that he eats with the sinners
καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
and tax collectors were saying to the disciples
αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ
of him That with the tax collectors and
ἁμαρτωλῶν ἐσθίει; 17 καὶ ἀκούσας ὁ
sinners he eats? And having heard the
Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν
Jesus is saying to them that Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
are having the (ones) being strong of healer but
οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
the (ones) badly having; not I came to call
δικαίους ἀλλ' ἁμαρτωλοὺς.
righteous (ones) but sinners.
18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ
And were the disciples of John and the
Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ
Pharisees fasting. And they are coming and
λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
are saying to him Through what the disciples
Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
of John and the disciples of the Pharisees
νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
are fasting, the but your disciples not
νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
are fasting? And said to them the Jesus
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν
Not are able the sons of the bridechamber in
ὧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
what [time] the bridegroom with them is
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν
to be fasting? How much time they are having the
νυμφίον μετ' αὐτῶν οὐ δύνανται
bridegroom with them not they are able
νηστεύειν· 20 ἐλεύσονται δὲ ἡμέραι ὅταν
to be fasting; will come but days when
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
might be taken off from them the bridegroom,
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
and then they will fast in that the day.
21 οὐδεὶς ἐπίβλημα ῥάκους ἀγνόφου
No one patch of cloth unshrunk
ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ
sews upon outer garment old; if but
μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ
not, is lifting up the fullness from it the
καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα
new one of the old one, and worse split

when they saw he was eating with the sinners and tax collectors, began saying to his disciples: "Does he eat with the tax collectors and sinners?" 17 Upon hearing this Jesus said to them: "Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners."

18 Now John's disciples and the Pharisees practiced fasting. So they came and said to him: "Why is it the disciples of John and the disciples of the Pharisees practice fasting, but your disciples do not practice fasting?" 19 And Jesus said to them: "While the bridegroom is with them the friends of the bridegroom cannot fast, can they? As long as they have the bridegroom with them they cannot fast. 20 But days will come when the bridegroom will be taken away from them, and then they will fast in that day. 21 Nobody sews a patch of unshrunk cloth upon an old outer garment; if he does, its full strength pulls from it, the new from the old, and the tear

γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον
it becomes. And no one is thrusting wine
νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,
new into skin bags old; if but not,
ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ
will burst the wine the skin bags, and the
οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ
wine is being lost also the skin bags; but
οἶνον νέον εἰς ἀσκοὺς καινοὺς.
wine new into skin bags new.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν
And it happened him in the sabbaths
διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ
to be proceeding through the grainfields, and the
μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες
disciples of him started way to be doing plucking
τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι
the heads of grain. And the Pharisees

ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς
were saying to him See why are they doing to the
σάββασιν ὃ οὐκ ἔξεστιν; 25 καὶ λέγει
sabbaths which not is lawful? And he is saying

αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν
to them Never did you read what did

Δαυεὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν
David when need he had and he got hungry

αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς
he and the (ones) with him? How

εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
he entered into the house of the God upon

Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
Abiathar chief priest and the loaves of the

προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν
presentation he ate, which not it is lawful

φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ
to eat if not the priests, and he gave also

τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ
to the (ones) together with him being? And

ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ
he was saying to them The sabbath through

τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος
the man came to be and not the man

διὰ τὸ σάββατον· 28 ὥστε κύριός
through the sabbath; as-and Lord

ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
is the Son of the man also of the

σαββάτου.
sabbath.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, καὶ
And he entered again into synagogue, and

becomes worse. 22 Also, nobody puts new wine into old wine-skins; if he does, the wine bursts the skins, and the wine is lost as well as the skins. But people put new wine into new wine-skins."

23 Now it happened that he was proceeding through the grainfields on the sabbath, and his disciples started to make their way plucking the heads of grain. 24 So the Pharisees went saying to him:

"Look here! Why are they doing on the sabbath what is not lawful?" 25 But he said to them: "Have you never once read what David did when he fell in need and got hungry, he and the men with him?"

26 How he entered into the house of God, in the account about A·bi·a·thar the high priest, and ate the loaves of presentation, which it is not lawful for anybody to eat except the priests, and he gave some also to the men who were with him?" 27 So he went on to say to them: "The sabbath came into existence for the sake of man, and not man for the sake of the sabbath; 28 hence the Son of man is Lord even of the sabbath."

3 Once again he entered into a synagogue, and a

ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων
was there man having been dried up having

τὴν χεῖρα· 2 καὶ παρετήρουν
the hand; and they were observing beside

αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,
him if to the sabbaths he will cure him,

ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ
in order that they might accuse him. And

λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα
he is saying to the man to the (one) the hand

ἔχοντι ξηράν· Ἐγείρε εἰς τὸ μέσον.
having withered Be getting up into the midst.

4 καὶ λέγει αὐτοῖς Ἐξεστὶν τοῖς σάββασιν
And he is saying to them Is it lawful to the sabbaths

ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
to do good or to do bad, soul to save or

ἀποκτείνειν; οἱ δὲ ἐσιώπων.
to kill? The (ones) but were being silent.

5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
And having looked around on them with wrath,

συνλυπούμενος ἐπὶ τῇ πωρώσει
being thoroughly grieved upon the dulling

τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ
of the heart of them, he says to the man

Ἐκτεῖνον τὴν χεῖρά σου· καὶ ἐξέτεινεν,
Stretch out the hand of you; and he stretched out,

καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 Καὶ
and was restored the hand of him. And

ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ
having gone out the Pharisees at once with

τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν
the Herodians counsel together were giving

κατ' αὐτοῦ ὅπως αὐτόν ἀπολέσωσιν.
down on him so that him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him

ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ
withdrew toward the sea; and much

πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
multitude from the Galilee followed,

καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ
and from the Judea and from

Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ
Jerusalem and from the Idumea and

πέραν τοῦ Ἰορδάνου καὶ περὶ
other side of the Jordan and about

Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες
Tyre and Sidon, multitude much, hearing

ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.
as many (things) as he is doing came toward him.

man was there with a dried-up hand. 2 So they were watching him closely to see whether he would cure the man on the sabbath, in order that they might accuse him. 3 And he said to the man with the withered hand: "Get up [and come] to the center." 4 Next he said to them: "Is it lawful on the sabbath to do a good deed or to do a bad deed, to save or to kill a soul?" But they kept silent. 5 And after looking around upon them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man: "Stretch out your hand." And he stretched it out, and his hand was restored. 6 At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him.

7 But Jesus with his disciples withdrew to the sea; and a great multitude from Gal'i-lee and from Ju-de'a followed him. 8 Even from Jerusalem and from Id-u-me'a and from across the Jordan and around Tyre and Si'don, a great multitude, on hearing of how many things he was doing, came to him.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
And he said to the disciples of him in order that
πλοιάριον προσκαρτερῇ αὐτῷ
little boat should constantly be serviceable to him
διὰ τὸν ὄχλον ἵνα μὴ
through the crowd in order that not
θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ
they might press upon him; many for
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ
he cured, as-and to be falling upon him
ἵνα αὐτοῦ ἅψωνται ὅσοι
in order that of him might touch as many as
εἶχον μάστιγας. 11 καὶ τὰ πνεύματα
were having scourges. And the spirits
τὰ ἀκάθαρτα, ὅταν αὐτόν
the unclean, whenever him
ἐθεώρουν, προσέπιπτον αὐτῷ καὶ
they were beholding, were falling toward him and
ἐκράζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς
were crying out saying that You are the Son
τοῦ θεοῦ. 12 καὶ πολλὰ
of the God. And many (things)
ἐπετίμα αὐτοῖς ἵνα μὴ
he was saying in rebuke to them in order that not
αὐτὸν φανερὸν ποιήσωσιν.
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
And he is stepping up into the mountain and
προσκαλεῖται οὓς ἤθελεν αὐτός,
calls toward himself whom was wanting he,
καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ
and they went off toward him. And
ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους
he made twelve, whom also apostles
ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ
he named, in order that they might be with him
καὶ ἵνα ἀποστέλλῃ αὐτοὺς
and in order that he may send off them
κηρύσσειν 15 καὶ ἔχειν ἐξουσίαν
to be preaching and to be having authority
ἐκβάλλειν τὰ δαιμόνια·
to be throwing out the demons;

16 καὶ ἐποίησεν τοὺς δώδεκα καὶ
and he made the twelve and
ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,
he put upon name to the Simon Peter,
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
and James the [son] of the Zebedee and
Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ
John the brother of the James and

9 And he told his disciples to have a little boat continually at his service so that the crowd might not press upon him. 10 For he cured many, with the result that all those who had grievous diseases were falling upon him to touch him. 11 Even the unclean spirits, whenever they would behold him, would prostrate themselves before him and cry out, saying: "You are the Son of God." 12 But many times he sternly charged them not to make him known.

13 And he ascended a mountain and summoned those he wanted, and they went off to him. 14 And he formed [a group of] twelve, whom he also named "apostles," that they might continue with him and that he might send them out to preach 15 and to have authority to expel the demons.

16 And the [group of] twelve that he formed were Simon, to whom he also gave the surname Peter, 17 and James the [son] of Zeb'e-dee and John the brother of James (he also

ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές,
he put upon them name Boanerges,
ὃ ἔστιν Υἱοὶ Βροντῆς, 18 καὶ
which is Sons of Thunder, and
'Ανδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
Andrew and Philip and Bartholomew
καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
and Matthew and Thomas and James
τὸν τοῦ Ἀλφαίου καὶ Θαδδαίου καὶ
the [son] of the Alphaeus and Thaddaeus and
Σίμωνα τὸν Καναναῖον 19 καὶ Ἰούδαν
Simon the Cananaean and Judas
'Ισκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
Iscariot, who also gave over him.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέρχεται
And he comes into house; and comes together
πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
again the crowd, as-and not to be able them
μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
not-but bread to eat. And having heard
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
the (ones) beside him went out to lay hold of
αὐτόν, ἔλεγον γὰρ ὅτι
him, they were saying for that
ἐξέστη. 22 καὶ οἱ γραμματεῖς
he stood out [of his mind]. And the scribes

οἱ ἀπὸ Ἱεροσολύμων καταβάντες
the (ones) from Jerusalem having come down
ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι
were saying that Beelzebub he is having, and that
ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
in the ruler of the demons he is throwing out
τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος
the demons. And having called toward himself
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
them in parables he was saying to them
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
How is able Satan Satan to be throwing out?

24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
And if ever kingdom upon itself
μερισθῇ, οὐ δύναται σταθῆναι ἢ
should be divided, not is able to stand the
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
kingdom that; and if ever house upon
ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ
itself should be divided, not will be able the
οἰκία ἐκείνη στῆναι· 26 καὶ εἰ ὁ Σατανᾶς
house that to stand; and if the Satan

gave these the surname Bo·a·ner'ges,^a which means Sons of Thunder), 18 and Andrew and Philip and Bar·thol'o·mew and Matthew and Thomas and James the son of Al·phae'us and Thad·dae'us and Simon the Ca·na·nae'an 19 and Judas Is·car'i·ot, who later betrayed him.

And he went into a house. 20 Once more the crowd gathered, so that they were not able even to eat a meal. 21 But when his relatives heard about it, they went out to lay hold of him, for they were saying: "He has gone out of his mind." 22 Also, the scribes that came down from Jerusalem were saying: "He has Be·el'ze·bub, and he expels the demons by means of the ruler of the demons." 23 So, after calling them to him, he began to say to them with illustrations: "How can Satan expel Satan? 24 Why, if a kingdom becomes divided against itself, that kingdom cannot stand; 25 and if a house becomes divided against itself, that house will not be able to stand. 26 Also, if Satan

ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
 stood up upon himself and was divided,
 οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.
 not is able to stand but end he is having.

27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
 But not is able no one into the house

τοῦ ἰσχυροῦ εἰσελθὼν τὰ
 of the strong [man] having entered the

σκεύη αὐτοῦ διαρπάσαι ἔαν μὴ
 vessels of him to plunder if ever not

πρῶτον τὸν ἰσχυρὸν δῶσῃ, καὶ
 first the strong [man] he should bind, and

τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμήν
 then the house of him he will plunder. Amen

λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
 I am saying to you that all (things) will be let go off

τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα
 to the sons of the men, the sins

καὶ αἱ βλασφημίαι ὅσα ἔαν
 and the blasphemies as many as if ever

βλασφημήσωσιν. 29 ὃς δ'
 they might blasphemously commit; who but

ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
 likely should blaspheme into the spirit the

ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
 holy, not he is having letting go off into the

αἰῶνα, ἀλλὰ ἐνοχός ἐστιν αἰωνίου
 age, but held in is of everlasting

ἁμαρτήματος. 30 ὅτι ἔλεγον
 sin. Because they were saying

Πνεῦμα ἀκάθαρτον ἔχει.
 Spirit unclean he is having.

31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
 And are coming the mother of him and the

ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν
 brothers of him and outside standing they sent off

πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ
 toward him calling him. And

ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
 was sitting about him crowd, and

λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου
 they are saying to him Look! The mother of you

καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.
 and the brothers of you outside are seeking you.

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς
 And having answered to them he is saying Who

ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
 is the mother of me and the brothers?

34 καὶ περιβλεψάμενος τοὺς περὶ
 And having looked around on the (ones) about

has risen up against himself and become divided, he cannot stand, but is coming to an end. 27 In fact, no one that has got into the house of a strong man is able to plunder his movable goods unless first he binds the strong man, and then he will plunder his house. 28 Truly I say to you that all things will be forgiven the sons of men, no matter what sins and blasphemies they blasphemously commit. 29 However, whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin." 30 This, because they were saying: "He has an unclean spirit."

31 Now his mother and his brothers came, and, as they were standing on the outside, they sent in to him to call him. 32 As it was, a crowd was sitting around him, so they said to him: "Look! Your mother and your brothers outside are seeking you."

33 But in reply he said to them: "Who are my mother and my brothers?" 34 And having looked about upon those

αὐτὸν κύκλῳ καθημένους λέγει Ἰδε ἡ
 him to circle sitting he is saying See the

μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 ὃς
 mother of me and the brothers of me; who

ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
 likely should do the will of the God, this (one)

ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
 brother of me and sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
 And again he started to be teaching beside

τὴν θάλασσαν. καὶ συνάγεται
 the sea. And is being led together

πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς
 toward him crowd most, as-and him into

πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
 boat having stepped in to sit in the

θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν
 sea, and all the crowd toward the

θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ
 sea upon the earth they were. And

ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
 he was teaching them in parables

πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
 many (things), and was saying to them in the

διδαχῇ αὐτοῦ 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν
 teaching of him Be you hearing. Look! Went out

ὁ σπείρων σπεῖραι. 4 καὶ ἐγένετο
 the (one) sowing to sow. And it happened

ἐν τῷ σπεῖρειν ὁ μὲν ἔπεσεν
 in the to be sowing which [seed] indeed fell

παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ
 beside the way, and came the birds and

κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν
 ate down it. And another [seed] fell

ἐπὶ τὸ πετρώδες καὶ ὅπου οὐκ
 upon the rocky [place] and where not

εἶχεν γῆν πολλήν, καὶ εὐθὺς
 it was having earth much, and at once

ἐξανέτειλεν διὰ τὸ μὴ ἔχειν
 it rose up out through the not to be having

βάθος γῆς. 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
 depth of earth; and when rose up the sun

ἐκαυματίσθη καὶ διὰ τὸ μὴ
 it was scorched and through the not

ἔχειν ρίζαν ἐξηράνθη. 7 καὶ
 to be having root it was dried up. And

ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
 another [seed] fell into the thorns, and

ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ
 came up the thorns and choked it, and

sitting around him in a circle, he said: "See, my mother and my brothers! 35 Whoever does the will of God, this one is my brother and sister and mother."

4 And he again started teaching beside the sea. And a very great crowd gathered near him, so that he went aboard a boat and sat out on the sea, but all the crowd beside the sea were on the shore. 2 So he began to teach them many things with illustrations and to say to them in his teaching: 3 "Listen. Look! The sower went out to sow. 4 And as he was sowing, some [seed] fell alongside the road, and the birds came and ate it up. 5 And other [seed] fell upon the rocky place where it, of course, did not have much soil, and it immediately sprang up because of not having depth of soil. 6 But when the sun rose, it was scorched, and for not having root it withered. 7 And other [seed] fell among the thorns, and the thorns came up and choked it, and

καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπρεσεν
fruit not it gave. And other [seeds] fell
εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν
into the earth the fine, and was giving fruit
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερον
coming up and increasing, and was bringing
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
into thirty and in sixty and in
ἑκατόν. 9 Καὶ ἔλεγεν Ὁς ἔχει
one hundred. And he was saying Who is having
ὦτα ἀκούειν ἀκουέτω.
ears to be hearing let him be hearing.

10 Καὶ ὅτε ἐγένετο κατὰ
And when he got to be according to
μόνας, ἡρώτων αὐτὸν οἱ
only (ones), were questioning on him the (ones)
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
about him together with the twelve the
παραβολὰς. 11 καὶ ἔλεγεν αὐτοῖς
parables. And he was saying to them
Ἵμῖν τὸ μυστήριον δέδοται τῆς
To you the mystery has been given of the
βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς
kingdom of the God; to those but the (ones)
ἔξω ἐν παραβολαῖς τὰ πάντα
outside in parables the all (things)
γίνεται, 12 ἵνα βλέποντες
is occurring, in order that looking
βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
they might look and not should see, and hearing
ἀκούωσι καὶ μὴ συνίωσιν, μὴ
they might hear and not should comprehend, not
ποτε ἐπιστρέψωσιν καὶ
at any time they should turn back and
ἀφεθῇ αὐτοῖς. 13 καὶ λέγει
it should be let go off to them. And he is saying
αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν
to them Not have you known the parable
ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
this, and how all the parables
γνώσεσθε;
will you have acquaintance with?

14 Ὁ σπείρων τὸν λόγον σπείρει.
The (one) sowing the word is sowing.
15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν
These but are the (ones) beside the way
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
where is being sown the word, and whenever
ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ
they might hear at once is coming the Satan and

it yielded no fruit.
8 But others fell up-
on the fine soil, and,
coming up and in-
creasing, they began
to yield fruit, and
they were bearing
thirtyfold, and sixty
and a hundred." 9 So
he added the word:
"Let him that has
ears to listen listen."

10 Now when he
got to be alone, those
around him with the
twelve began ques-
tioning him on the
illustrations. 11 And
he proceeded to say
to them: "To you
the sacred secret of
the kingdom of God
has been given, but
to those outside all
things occur in illus-
trations, 12 in order
that, though looking,
they may look and
yet not see, and,
though hearing, they
may hear and yet
not get the sense of
it, nor ever turn back
and forgiveness be
given them." 13 Fur-
ther, he said to them:
"You do not know
this illustration, and
so how will you un-
derstand all the other
illustrations?"

14 "The sower sows
the word. 15 These,
then, are the ones
alongside the road
where the word is
sown; but as soon as
they have heard [it]
Satan comes and

αἶρει τὸν λόγον τὸν ἐσπαρμένον
is lifting up the word the (one) having been sown
εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν ὁμοίως
into them. And these are likewise
οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
the (ones) upon the rocky [places] being sown,
οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who whenever they might hear the word at once
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy they are accepting it, and
οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
not they are having root in themselves but
πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως
temporary they are, next occurring of tribulation
ἢ διωγμοῦ διὰ τὸν λόγον
or of persecution through the word
εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι
at once they are being stumbled. And others
εἰσιν οἱ εἰς τὰς ἀκάνθας
are the (ones) into the thorns
σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον
being sown; these are the (ones) the word
ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ
having heard, and the anxieties of the
αἰῶνος καὶ ἡ ἀπάτη τοῦ
age and the seductiveness of the
πλούτου καὶ αἱ περὶ τὰ λοιπὰ
riches and the about the leftover (things)
ἐπιθυμία εἰσπορευόμεναι συνπνίγουσιν
desires making their way in are choking together
τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ
the word, and unfruitful it becomes. And
ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
those are the (ones) upon the earth the fine
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον
having been sown, who are hearing the word
καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν
and accept alongside and bear fruit in
τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
thirty and in sixty and in one hundred.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι
And he was saying to them that Not what
ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν
is coming the lamp in order that under the
μόδιον τεθῇ ἢ ὑπὸ τὴν
measuring basket it should be put or under the
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν
bed, not in order that upon the lampstand

takes away the word
that was sown in
them. 16 And likewise
these are the ones
sown upon the rocky
places: as soon as
they have heard the
word, they accept it
with joy. 17 Yet they
have no root in them-
selves, but they con-
tinue for a time;
then as soon as trib-
ulation or persecution
arises because of the
word, they are stum-
bled. 18 There are
still others who are
sown among the
thorns; these are the
ones that have heard
the word, 19 but the
anxieties of this sys-
tem of things^a and
the deceptive power
of riches and the
desires for the rest
of the things make
inroads and choke
the word, and it
becomes unfruitful.
20 Finally, the ones
that were sown on
the fine soil are those
who listen to the
word and favorably
receive it and bear
fruit thirtyfold and
sixty and a hundred."

21 And he went on
to say to them: "A
lamp is not brought
to be put under a
measuring basket or
under a bed, is it?
It is brought to be put
upon a lampstand,

19^a System of things=αἰών (ai-on'), NBA; מַלְחָמָה (o-lahm'), J¹⁷, 18.

τεθῆ; 22 οὐ γὰρ ἔστιν κρυπτόν
should be put? Not for is (something) hidden
ἐάν μὴ ἵνα φανερωθῇ,
if ever not in order that it should be manifested,
οὐδὲ ἐγένετο ἀπόκρυφον
neither became (something) carefully concealed
ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
but in order that it should come into manifest.
23 Εἴ τις ἔχει ὦτα ἀκούειν
If anyone is having ears to be hearing
ἀκούετω.
let him be hearing.

24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε
And he was saying to them Be you looking at
τί ἀκούετε. ἐν ᾧ μέτρῳ
what you are hearing. In what measure
μετρεῖτε μετρηθήσεται ὑμῖν καὶ
you are measuring it will be measured to you and
προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει,
it will be added to you. Who for is having,
δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ
it will be given to him; and who not is having, also
ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
which he is having will be lifted up from him.

26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ
And he was saying Thus is the
βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλη
kingdom of the God as man might throw
τὸν σπόρον ἐπὶ τῆς γῆς 27 καὶ
the seed upon the earth and
καθεύδῃ καὶ ἐγείρηται
he may be sleeping and may be rising up
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
[at] night and [by] day, and the seed
βλαστᾷ καὶ μηκύνεται ὡς οὐκ
may be sprouting and may be lengthening as not
οἶδεν αὐτός. 28 αὐτομάτῃ ἡ γῆ
has known he. Of its own self the earth
καρποφορεῖ, πρῶτον χόρτον, εἶτεν
is bearing fruit, first grass-blade, next
στάχυν, εἶτεν πλήρη σίτον ἐν τῷ στάχυϊ.
stalk head, next full grain in the stalk head.
29 ὅταν δὲ παραδοῖ ὁ καρπός,
Whenever but should give over the fruit,
εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
at once he sends off the sickle, because
παρέστηκεν ὁ θερισμός.
has stood beside the harvest.

30 Καὶ ἔλεγεν Πῶς ὁμοιώσωμεν τὴν
And he was saying How might we liken the

is it not? 22 For there is nothing hidden except for the purpose of being exposed; nothing has become carefully concealed but for the purpose of coming into the open. 23 Whoever has ears to listen, let him listen."

24 He further said to them: "Pay attention to what you are hearing. With the measure that you are measuring out, you will have it measured out to you, yes, you will have more added to you. 25 For he that has will have more given to him; but he that does not have, even what he has will be taken away from him."

26 So he went on to say: "In this way the kingdom of God is just as when a man casts the seed upon the ground, 27 and he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. 28 Of its own self the ground bears fruit gradually, first the grass blade, then the stalk head, finally the full grain in the head. 29 But as soon as the fruit permits it, he thrusts in the sickle, because the harvest time has come."

30 And he went on to say: "With what are we to liken the

βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
kingdom of the God, or in what it
παραβολῇ θώμεν; 31 ὡς κόκκῳ σινάπεως,
parable might we put? As to grain of mustard,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
which whenever it might be sown upon the earth,
μικρότερον ὢν πάντων τῶν σπερμάτων
smaller being of all the seeds
τῶν ἐπὶ τῆς γῆς — 32 καὶ ὅταν
the (ones) upon the earth — and whenever
σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον
it might be sown, it comes up and becomes greater
πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους
of all the vegetables and is making branches
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν
great, as-and to be able under the shadow
αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.
of it the birds of the heaven to tent down.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
And to suchlike parables many
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
he was speaking to them the word, according as
ἠδύναντο ἀκούειν. 34 χωρὶς δὲ
they were able to be hearing; apart from but
παραβολῆς οὐκ ἐλάλει αὐτοῖς,
parable not he was speaking to them,
κατ' ἰδίαν δὲ τοῖς ἰδίοις
according to private [spot] but to the own
μαθηταῖς ἐπέλυεν πάντα.
disciples he was explaining all (things).

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he is saying to them in that the
ἡμέρᾳ ὅψιας γενομένης Διέλθωμεν
day of evening having come to be Let us go through
εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν
into the other side. And having let go off the
ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
crowd they are taking along him as he was in
τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
the boat, and other boats was with him.
37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ
And occurs hurricane great of wind, and
τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
the waves was throwing upon into the boat,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
as-and already to be getting filled the boat.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ
And he was in the stern upon the
προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν
pillow sleeping; and they wake up

kingdom of God, or in what illustration shall we set it out? 31 Like a mustard grain, which at the time it was sown in the ground was the tiniest of all the seeds that are on the earth— 32 but when it has been sown, it comes up and becomes greater than all other vegetables and produces great branches, so that the birds of the heaven are able to find lodging under its shadow."

33 So with many illustrations of that sort he would speak the word to them, as far as they were able to listen. 34 Indeed, without an illustration he would not speak to them, but privately to his disciples he would explain all things.

35 And on that day, when evening had fallen, he said to them: "Let us cross to the other shore." 36 So, after they had dismissed the crowd, they took him in the boat, just as he was, and there were other boats with him. 37 Now a great violent windstorm broke out, and the waves kept dashing into the boat, so that the boat was close to being swamped. 38 But he was in the stern, sleeping upon a pillow. So they woke him up

αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ
him and are saying to him Teacher, not
μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ
it is of concern to you that we are perishing? And
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
having been raised up he gave rebuke to the wind
καὶ εἶπεν τῇ θαλάσῃ Σιώπα,
and said to the sea Be silent,
πεφίμωσο. καὶ ἐκόπασεν ὁ
be having been muzzled. And abated the
ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ
wind, and came to be calm great. And
εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὐπω
he said to them Why cowardly are you? Not yet
ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν
are you having faith? And they feared
φόβον μέγαν, καὶ ἔλεγον πρὸς
fear great, and they were saying toward
ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ
one another Who really this is that also
ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea is obedient to him?

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς
And they came into the other side of the
θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.
sea into the country of the Gerasenes.
2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου
And having got out of him out of the boat
εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν
at once met him out of the
μνημείων ἄνθρωπος ἐν πνεύματι
memorial tombs man in spirit
ἁκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν
unclean, who the dwelling was having
ἐν τοῖς μνήμασιν, καὶ οὐδὲ
in the remembrance tombs, and not-but
ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν
to chain not yet no one was able him
δῆσαι 4 διὰ τὸ αὐτὸν πολλάκις
to bind through the him many times
πέδαις καὶ ἀλύσεσι δεδέσθαι
to fetters and chains to have been bound
καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς
and to have been snapped apart by him the
ἀλύσεις καὶ τὰς πέδας συντετρίφθαι,
chains and the fetters to have been smashed,
καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·
and no one was having strength him to subdue;
5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν
and through all night and day in

and said to him:
"Teacher, do you not
care that we are
about to perish?"
39 With that he
roused himself and
rebuked the wind
and said to the sea:
"Hush! Be quiet!"
And the wind abated,
and a great calm set
in. 40 So he said to
them: "Why are you
fainthearted? Do you
not yet have any
faith?" 41 But they
felt an unusual fear,
and they would say
to one another: "Who
really is this, because
even the wind and
the sea obey him?"

5 Well, they got to
the other side of
the sea into the coun-
try of the Ger'a-senes.
2 And immediately af-
ter he got out of the
boat a man under
the power of an un-
clean spirit met him
from among the me-
morial tombs. 3 He
had his haunt among
the tombs; and up to
that time absolutely
nobody was able to
bind him fast even
with a chain, 4 be-
cause he had often-
times been bound with
fetters and chains,
but the chains were
snapped apart by him
and the fetters were
actually smashed;
and nobody had the
strength to subdue
him. 5 And contin-
ually, night and day,

τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
the remembrance tombs and in the mountains
ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν
he was (one) crying out and slashing himself
λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν
to stones. And having seen the Jesus
ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
from afar he ran and did obeisance
αὐτόν, 7 καὶ κρᾶζας φωνῇ
to him, and having cried out to voice
μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ
great he is saying What to me and to you, Jesus
υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω
Son of the God of the Most High? I put under oath
σε τὸν θεόν, μή με βασανίσῃς.
you the God, not me you should torment.
8 ἔλεγεν γὰρ αὐτῷ "Ἐξελθε τὸ
He was saying for to it Come out you the
πνεῦμα τὸ ἁκάθαρτον ἐκ τοῦ ἀνθρώπου.
spirit the unclean out of the man.
9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά
And he was inquiring upon him What name
σοι; καὶ λέγει αὐτῷ Λεγιὼν ὄνομά
to you? And he is saying to him Legion name
μοι, ὅτι πολλοί ἐσμεν. 10 καὶ
to me, because many we are; and
παρεκάλει αὐτὸν πολλὰ ἵνα
he was entreating him many (things) in order that
μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
not them he may send off outside of the country.

11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
Was but there toward the mountain herd
χοίρων μεγάλη βοσκομένη. 12 καὶ
of swine great feeding itself; and
παρεκάλει αὐτὸν λέγοντες Πέμψον ἡμᾶς
they entreated him saying Send us
εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
into the swine, in order that into them
εἰσέλθωμεν. 13 καὶ ἐπέτρεπεν αὐτοῖς.
we may enter. And he gave permission to them.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἁκάθαρτα
And having come out the spirits the unclean
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ
entered into the swine, and rushed the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,
herd down the precipice into the sea,
ὥς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ
as two thousand, and they were choking in the
θαλάσῃ. 14 Καὶ οἱ βόσκοντες αὐτοὺς
sea. And the (ones) feeding them

he was crying out
in the tombs and in
the mountains and
slashing himself with
stones. 6 But on catch-
ing sight of Jesus
from a distance he
ran and did obeisance
to him, 7 and, when
he had cried out
with a loud voice,
he said: "What have
I to do with you,
Jesus, Son of the Most
High God? I put you
under oath by God
not to torment me."
8 For he had been
telling it: "Come out
of the man, you un-
clean spirit." 9 But he
began to ask him:
"What is your name?"
And he said to him:
"My name is Legion,
because there are
many of us." 10 And
he entreated him
many times not to
send the spirits out
of the country.

11 Now a great herd
of swine was there at
the mountain feeding.
12 So they entreated
him, saying: "Send us
into the swine, that
we may enter into
them." 13 And he per-
mitted them. With
that the unclean
spirits came out and
entered into the swine;
and the herd rushed
over the precipice in-
to the sea, about two
thousand of them,
and they drowned
one after another in
the sea. 14 But the
herders of them

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
fled and reported back into the city and
εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
into the fields; and they came to see what
ἐστὶν τὸ γεγονός. 15 καὶ
is the (thing) having happened. And
ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
they are coming toward the Jesus, and
θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
they behold the (one) being demonized sitting
ἱματισμένον καὶ σωφρονοῦντα,
having been garmented and being of sound mind,
τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ
the (one) having had the legion, and
ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς
they got fearful. And related to them
οἱ ἰδόντες πῶς ἐγένετο τῷ
the (ones) having seen how it happened to the (one)
δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
being demonized and about the swine.
17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
And they started to be entreating him
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
to go off from the districts of them.
18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
And stepping in of him into the boat
παρακάλει αὐτὸν ὁ
was entreating him the (one)
δαιμονισθεὶς ἵνα μετ'
having been demonized in order that with
αὐτοῦ ᾗ. 19 καὶ οὐκ ἀφῆκεν
him he might be. And not he let go off
αὐτόν, ἀλλὰ λέγει αὐτῷ Ὑπαγε
him, but he is saying to him Be going under
εἰς τὸν οἶκόν σου πρὸς τοὺς
into the house of you toward the (ones)
σούς, καὶ ἀπάγγειλον αὐτοῖς
yours, and report to them
ὅσα ὁ κύριός σοι
as many (things) as the Lord to you
πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ
has done and had mercy on you. And
ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ
he went off and started to be heralding in the
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
Decapolis as many (things) as did to him
ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
the Jesus, and all were wondering.

19^a Jehovah, J7-10, 16-18; the Lord, NBA.

fled and reported it
in the city and in
the countryside; and
people came to see
what it was that had
happened. 15 So they
came to Jesus, and
they beheld the de-
mon-possessed [man]
sitting clothed and in
his sound mind, this
[man] that had had
the legion; and they
grew fearful. 16 Also,
those who had seen
it related to them
how this had hap-
pened to the demon-
possessed [man] and
about the swine.
17 And so they start-
ed to entreat him to
go away from their
districts.

18 Now as he was
boarding the boat,
the [man] that had
been demon-possessed
began entreating him
that he might contin-
ue with him. 19 How-
ever, he did not let
him, but said to him:
"Go home to your
relatives, and report
to them all the things
Jehovah^a has done
for you and the mercy
he had on you." 20 And he went away
and started to pro-
claim in the De·cap-
o·lis all the things
Jesus did for him;
and all the people
began to wonder.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ
And having crossed through of the Jesus
ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν
in the boat again into the other side
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ
was led together crowd much upon him, and
ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἔρχεται
he was beside the sea. And is coming
εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος,
one of the synagogue chiefs, to name Jairus,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς
and having seen him he falls toward the
πόδας αὐτοῦ 23 καὶ παρακαλεῖ αὐτὸν
feet of him and he entreats him
πολλὰ λέγων ὅτι Τὸ θυγάτριόν
many (things) saying that The little daughter
μου ἐσχάτως ἔχει, ἵνα
of me lastly is having, in order that
ἐλθὼν ἐπιθής τὰς χεῖρας αὐτῇ
having come you may put upon the hands to her
ἵνα σωθῇ καὶ ζήσῃ.
in order that she might be saved and might live.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ
And he went off with him. And
ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ
was following to him crowd much, and
συνέθλιβον αὐτόν.
they were pressing together him.
25 καὶ γυνὴ οὔσα ἐν ῥύσει αἵματος
And woman being in flow of blood
δώδεκα ἔτη 26 καὶ πολλὰ
twelve years and many (things)
παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ
having suffered by many healers and
δαπανήσασα τὰ παρ' αὐτῆς πάντα
having spent the (things) beside her all
καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον
and nothing having been benefited but rather
εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα
into the worse having come, having heard
τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
the (things) about the Jesus, having come in
τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ
the crowd from behind she touched of the
ἱματίου αὐτοῦ. 28 ἔλεγεν γὰρ
outer garment of him; she was saying for
ὅτι Ἐὰν ἄψωμαι κἂν τῶν
that If ever I might touch and if ever of the
ἱματίων αὐτοῦ σωθήσομαι. 29 καὶ
outer garments of him I shall be saved. And
get well." 29 And

21 After Jesus had
crossed back again in
the boat to the op-
posite shore a great
crowd gathered to-
gether to him; and
he was beside the
sea. 22 Now one of
the presiding officers
of the synagogue,
Ja'i·rus by name,
came and, on catch-
ing sight of him, he
fell at his feet 23 and
entreated him many
times, saying: "My
little daughter is in
an extreme condition.
Would you please
come and put your
hands upon her that
she may get well and
live." 24 At that he
went off with him.
And a great crowd
was following him
and pressing against
him.

25 Now there was a
woman subject to a
flow of blood twelve
years, 26 and she had
been put to many
pains by many phy-
sicians and had spent
all her resources and
had not been bene-
fited but, rather, had
got worse. 27 When
she heard the things
about Jesus, she came
behind in the crowd
and touched his outer
garment; 28 for she
kept saying: "If I
touch just his out-
er garments I shall
get well." 29 And

εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ
at once was dried up the fountain of the
αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
blood of her, and she knew to the body
ὅτι ἰαται ἀπὸ τῆς μάστιγος.
that she has been healed from the scourge.

30 καὶ εὐθὺς ὁ Ἰησοῦς
And at once the Jesus
ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
having recognized in himself the out of him
δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν
power having gone out having turned about in
τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο
the crowd he was saying Who of me touched
τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ
of the outer garments? And were saying to him
οἱ μαθηταὶ αὐτοῦ Βλέπετε τὸν ὄχλον
the disciples of him You are looking at the crowd
συνθλίβοντά σε, καὶ λέγεις Τίς
pressing together you, and you are saying Who
μου ἥψατο; 32 καὶ περιεβλέπετο
of me touched? And he was looking around
ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ
to see the (one) this having done. The but
γυνὴ φοβηθεῖσα καὶ τρέμουσα,
woman having been frightened and trembling,
εἰδυῖα δὲ γέγονεν αὐτῇ, ἦλθεν καὶ
knowing which has happened to her, came and
προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell toward him and said to him all the
ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ
truth. The (one) but said to her
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
Daughter, the faith of you has saved you;
ὑπάγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ
be going under into peace, and be sound from
τῆς μάστιγός σου.
the scourge of you.

35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται
Yet of him speaking they are coming
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ
from the synagogue chief saying that The
θυγάτηρ σου ἀπέθανεν· τί ἔτι
daughter of you died; why yet
σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ
are you bothering the teacher? The but
Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
Jesus having overheard the word being spoken
λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,
is saying to the synagogue chief Not be fearing,

immediately her fountain of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.

30 Immediately, also, Jesus recognized in himself that power had gone out of him, and he turned about in the crowd and began to say: "Who touched my outer garments?" 31 But his disciples began to say to him: "You see the crowd pressing in upon you, and do you say, 'Who touched me?'" 32 However, he was looking around to see her that had done this. 33 But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. 34 He said to her: "Daughter, your faith has made you well. Go in peace, and be in good health from your grievous sickness."

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said: "Your daughter died! Why bother the teacher any longer?" 36 But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue: "Have no fear,

μόνον πιστεύε. 37 καὶ οὐκ ἀφῆκεν
only be having faith. And not let go off
οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
no one with him to follow with if not
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν
the Peter and James and John the
ἀδελφὸν Ἰακώβου.
brother of James.

38 καὶ ἔρχονται εἰς τὸν οἶκον
And they are coming into the house
τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
of the synagogue chief, and he is beholding
θόρυβον καὶ κλαίοντας καὶ
noisy confusion and (ones) weeping and
ἀλαλάζοντας πολλά, 39 καὶ
(ones) wailing aloud much, and
εἰσελθὼν λέγει αὐτοῖς Τί
having come in he is saying to them Why
θορυβεῖσθε καὶ
are you causing noisy confusion and
κλαίετε; τὸ παιδίον οὐκ
are you weeping? The little child not
ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ
died but is sleeping. And
κατεγέλων αὐτοῦ. αὐτὸς δὲ
they were laughing scornfully of him. He but
ἐκβαλὼν πάντας παραλαμβάνει τὸν
having thrown out (them) all takes along the
πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
father of the little child and the mother and
τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου
the (ones) with him, and goes his way in where
ἦν τὸ παιδίον. 41 καὶ κρατήσας
was the little child; and having taken hold
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
of the hand of the little child he is saying to her

Ταλειθά κούμ, ὃ ἐστὶν μεθερμηνευόμενον
Talitha cum, which is being translated
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
The little girl, to you I am saying, Be getting up.
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ
And at once stood up the little girl and
περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα.
was walking about, she was for of years twelve.
καὶ ἐξέστησαν εὐθὺς
And they stood out of (themselves) at once
ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο
to ecstasy great. And he gave orders
αὐτοῖς πολλὰ ἵνα μηδεὶς
to them many (things) in order that no one

only exercise faith." 37 Now he did not let anyone follow along with him except Peter and James and John the brother of James.

38 So they came to the house of the presiding officer of the synagogue, and he beheld the noisy confusion and those weeping and letting out many wails, 39 and, after stepping in, he said to them: "Why are you causing noisy confusion and weeping? The young child has not died, but is sleeping." 40 At this they began to laugh scornfully at him. But, having put them all out, he took along the young child's father and mother and those with him, and he went in where the young child was. 41 And, taking the hand of the young child, he said to her: "Tal' i- tha cu' mi," which, translated, means: "Maiden, I say to you, Get up!" 42 And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy. 43 But he ordered them again and again to let no one

γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ
should know this, and he said to be given to her
φαγεῖν.
to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
And he went out from there, and is coming into
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
the father (place) of him, and are following
αὐτῷ οἱ μαθηταὶ αὐτοῦ. **2** Καὶ
to him the disciples of him. And
γενομένου σαββάτου ἤρξατο
having come to be of sabbath he started
διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ
to be teaching in the synagogue; and the
πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες
many hearing were astounded saying
Πόθεν τούτῳ ταῦτα, καὶ τίς
From where to this (one) these (things), and what
ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ
the wisdom the given to this (one), and the
δυνάμεις τοιαύται διὰ τῶν χειρῶν
powerful works such through the hands
αὐτοῦ γινόμεναι; **3** οὐχ οὗτός ἐστιν ὁ
of him taking place? Not this (one) is the
τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
carpenter, the son of the Mary and brother
Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος;
of James and of Joses and of Juda and of Simon?
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
And not are the sisters of him here toward
ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
us? And they were being stumbled in him.
4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ
And was saying to them the Jesus that Not
ἐστὶν προφήτης ἀτιμὸς εἰ μὴ ἐν τῇ
is prophet unhonored if not in the
πατρίδι αὐτοῦ καὶ ἐν τοῖς
father (place) of him and in the
συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
relatives of him and in the house of him.
5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
And not he was able there to do not one
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις
powerful work, if not to few sickly (ones)
ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν· **6** καὶ
having put upon the hands he cured; and
ἐθαύμασεν διὰ τὴν ἀπιστίαν
he wondered through the lack of faith
αὐτῶν. Καὶ περιῆγεν
of them. And he was going around

learn of this, and he
said that something
should be given her
to eat.

6 And he departed
from there and
came into his home
territory, and his dis-
ciples followed him.
2 When it became
sabbath, he started
teaching in the syn-
agogue; and the
greater number of
those listening were
astounded and said:
"Where did this man
get these things? And
why should this wis-
dom have been given
this man, and such
powerful works be
performed through his
hands? **3** This is the
carpenter the son of
Mary and the brother
of James and Joseph
and Judas and Simon,
is it not? And his
sisters are here with
us, are they not?" So
they began to stum-
ble at him. **4** But
Jesus went on to say
to them: "A prophet
is not unhonored ex-
cept in his home
territory and among
his relatives and in
his own house." **5** So
he was able to do no
powerful work there
except to lay his
hands upon a few
sickly ones and cure
them. **6** Indeed, he
wondered at their lack
of faith. And he
went round about

τὰς κώμας κύκλῳ διδάσκων.
the villages to circle teaching.

7 Καὶ προσκαλεῖται τοὺς δώδεκα,
And he calls toward himself the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and started them to be sending off two two,
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
and was giving to them authority of the
πνευμάτων τῶν ἀκαθάρτων, **8** καὶ
spirits the unclean, and
παρήγγειλεν αὐτοῖς ἵνα μηδὲν
he gave instructions to them in order that nothing
αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,
they should lift up into way if not staff only,
μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
not bread, not pouch, not into the girdle
χαλκόν, **9** ἀλλὰ ὑποδεδεμένους
copper [money], but having had bound under
σανδάλια, καὶ μὴ ἐνδύσασθαι δύο
sandals, and not to wear two
χιτῶνας. **10** καὶ ἔλεγεν αὐτοῖς
undergarments. And he was saying to them
Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ
Where if ever you might enter into house, there
μένετε ἕως ἂν ἐξέλθητε
be you staying until likely you might go out
ἐκεῖθεν. **11** καὶ ὅς ἂν τόπος μὴ
from there. And what likely place not
δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
might receive you not-but they might hear of you,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν
going your way out from there shake you out the
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
dust the underneath the feet of you into
μαρτύριον αὐτοῖς. **12** Καὶ ἐξελθόντες
witness to them. And having gone out
ἐκήρυξαν ἵνα μετανοώσιν,
they preached in order that they may repent,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,
and demons many they were throwing out,
καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους
and were greasing to oil many sickly (ones)
καὶ ἐθεράπευον·
and were curing.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
And heard the king Herod,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ
manifest for became the name of him, and
ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων
they were saying that John the (one) baptizing

to the villages in a
circuit, teaching.

7 Now he summoned
the twelve, and he
initiated sending them
out two by two, and
he began to give
them authority over
the unclean spirits.
8 Also, he gave them
orders to carry noth-
ing for the trip except
a staff alone, no
bread, no food pouch,
no copper money in
their girdle purses,
9 but to bind on san-
dals, and not to wear
two undergarments.
10 Further, he said to
them: "Wherever you
enter into a home,
stay there until you
go out of that place.
11 And wherever a
place will not receive
you nor hear you, on
going out from there
shake off the dirt that
is beneath your feet
for a witness to
them." **12** So they set
out and preached in
order that people
might repent; **13** and
they would expel
many demons and
grease many sickly
people with oil and
cure them.

14 Now it got to
the ears of King
Herod, for the name
of [Jesus] became
public, and peo-
ple were saying:
"John the baptizer

ἐγήγερται ἐκ νεκρῶν, καὶ
has been raised up out of dead (ones), and
διὰ τοῦτο ἐνεργοῦσιν αἱ
through this are working in the
δυνάμεις ἐν αὐτῷ. 15 ἄλλοι δὲ
powerful works in him; others but
ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ
were saying that Elijah it is; others but
ἔλεγον ὅτι προφήτης ὡς εἰς τῶν
were saying that prophet as one of the
προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρώδης
prophets. Having heard but the Herod
ἔλεγεν· Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάνην,
was saying Whom I beheaded John,
οὗτος ἡγέρθη. 17 Αὐτὸς γὰρ ὁ
this (one) was raised up. He for the
Ἡρώδης ἀποστείλας ἐκράτησεν τὸν
Herod having sent off took hold of the
Ἰωάνην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ
John and bound him in prison through
Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
Herodias the woman of Philip the brother
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν
of him, because her he married; was saying
γὰρ ὁ Ἰωάνης τῷ Ἡρώδῃ ὅτι Οὐκ
for the John to the Herod that Not
ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ
it is lawful to you to be having the woman of the
ἀδελφοῦ σου. 19 ἡ δὲ Ἡρωδιάς
brother of you. The but Herodias
ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν
was having within to him and was willing him
ἀποκτείνειν, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ
to kill, and not she was able; the for
Ἡρώδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς
Herod was fearing the John, having known
αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
him male person righteous and holy, and
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ
was keeping safe him, and having heard of him
πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ
many (things) he was at loss, and gladly of him
ἤκουεν.
he was hearing.

21 Καὶ γενομένης ἡμέρας εὐκαίρου
And having come to be of day convenient
ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ
when Herod to the birthday festivities of him
δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν
supper made to the greatest men

has been raised from the dead, and on that account the powerful works are operating in him." 15 But others were saying: "It is E-li'jah." Still others were saying: "It is a prophet like one of the prophets." 16 But when Herod heard it he began to say: "The John that I beheaded, this one has been raised up." 17 For Herod himself had sent out and arrested John and bound him in prison on account of He-ro'di-as the wife of Philip his brother, because he had married her. 18 For John had repeatedly said to Herod: "It is not lawful for you to be having the wife of your brother." 19 But He-ro'di-as was nursing a grudge against him and was wanting to kill him, but could not. 20 For Herod stood in fear of John, knowing him to be a righteous and holy man; and he was keeping him safe. And after hearing him he was at a great loss what to do, yet he continued to hear him gladly.

21 But a convenient day came along when Herod spread an evening meal on his birthday for his top-ranking men

αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς
of him and to the chiliarchs and to the
πρώτοις τῆς Γαλιλαίας, 22 καὶ
first (ones) of the Galilee, and
εἰσελθούσης τῆς θυγατρὸς αὐτοῦ
having entered of the daughter of him
Ἡρωδιάδος καὶ ὀρχησαμένης, ἥρεσεν
of Herodias and having danced, she gave pleasure
τῷ Ἡρώδῃ καὶ τοῖς
to the Herod and to the (ones)
συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν
lying up with. The but king said
τῷ κορασίῳ· Αἶτησόν με ὅ ἐάν
to the little girl Ask for me which if ever
θέλης, καὶ δώσω σοι. 23 καὶ
you may will, and I shall give to you; and
ᾤμοσεν αὐτῇ· Ὅτι ἐάν με αἰτήσῃς
he swore to her That if ever me you might ask for
δώσω σοι ἕως ἡμίσεος τῆς
I shall give to you until half of the
βασιλείας μου. 24 καὶ ἐξελθούσα εἶπεν
kingdom of me. And having gone out she said
τῇ μητρὶ αὐτῆς· Τί αἰτήσωμαι; ἡ
to the mother of her What should I ask for? The
δὲ εἶπεν· Τὴν κεφαλὴν Ἰωάνου τοῦ
but said The head of John the (one)
βαπτίζοντος. 25 καὶ εἰσελθούσα εὐθὺς
baptizing. And having come in at once
μετὰ σπουδῆς πρὸς τὸν βασιλέα
with speed toward the king
ᾗτήσατο λέγουσα· Θέλω ἵνα
she made request saying I am willing in order that
ἐξαυτῆς δῶς μοι ἐπὶ
out of same [hour] you should give to me upon
πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.
plate the head of John the Baptist.
26 καὶ περίλυπος γενόμενος ὁ
And deeply grieved having become the
βασιλεὺς διὰ τοὺς ὅρκους καὶ
king through the oaths and
τοὺς ἀνακειμένους οὐκ ᾔθελσεν
the (ones) lying up not he willed
ἀθετῆσαι αὐτήν. 27 καὶ εὐθὺς
to disregard her; and at once
ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
having sent off the king body guardsman
ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.
he gave the order to bring the head of him.
καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ
And having gone off he beheaded him in the

and the military commanders and the foremost ones of Gal'i-lee. 22 And the daughter of this very He-ro'di-as came in and danced and pleased Herod and those reclining with him. The king said to the maiden: "Ask me for whatever you want, and I will give it to you." 23 Yes, he swore to her: "Whatever you ask me for, I will give it to you, up to half my kingdom." 24 And she went out and said to her mother: "What should I ask for?" She said: "The head of John the baptizer." 25 Immediately she went in with haste to the king and made her request, saying: "I want you to give me right away on a platter the head of John the Baptist." 26 Although he became deeply grieved, yet the king did not want to disregard her, in view of the oaths and those reclining at the table. 27 So the king immediately dispatched a body guardsman and commanded him to bring his head. And he went off and beheaded him in the

φυλακῇ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
prison and brought the head of him
ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
upon plate and he gave it to the little girl,
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ
and the little girl gave it to the mother
αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
of her. And having heard the disciples of him
ἦλθαν καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν
came and lifted up the corpse of him and put
αὐτὸ ἐν μνημείῳ.
it in memorial tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι
And are being led together the apostles
πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ
toward the Jesus, and reported back to him
πάντα ὅσα ἐποίησαν καὶ ὅσα
all (things) as many as they did and as many as
ἐδίδασκαν. 31 καὶ λέγει αὐτοῖς Δεῦτε
they taught. And he is saying to them Hither
ὕμεις αὐτοὶ κατ' ἰδίαν εἰς
you very (ones) according to private [spot] into
ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
lonely place and rest up little. Were
γὰρ οἱ ἐρχόμενοι καὶ οἱ
for the (ones) coming and the (ones)
ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
going under many, and not-but to eat
εὐκαίρουν. 32 καὶ ἀπῆλθον ἐν τῷ
they had leisure time. And they went off in the
πλοίῳ εἰς ἔρημον τόπον κατ'
boat into lonely place according to
ἰδίαν. 33 καὶ εἶδαν αὐτοὺς
private [spot]. And they saw them
ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ
going under and knew many, and to foot
ἀπὸ πασῶν τῶν πόλεων συνέδραμον
from all the cities they ran together
ἐκεῖ καὶ προῆλθον αὐτούς. 34 Καὶ
there and came ahead of them. And
ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ
having gone out he saw much crowd, and
ἐσπλαγχνίσθη ἐπ' αὐτούς ὅτι
he felt tender affection upon them because
ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
they were as sheep not having shepherd,
καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
and he started to be teaching them many (things).

35 Καὶ ἤδη ὥρας πολλῆς
And already of hour much

prison 28 and brought
his head on a platter,
and he gave it to
the maiden, and the
maiden gave it to her
mother. 29 When his
disciples heard of it
they came and took
up his corpse and
laid it in a memorial
tomb.

30 And the apostles
gathered together be-
fore Jesus and re-
ported to him all the
things they had done
and taught. 31 And
he said to them:
"Come, you yourselves,
privately into a lonely
place and rest up
a bit." For there
were many coming
and going, and they
had no leisure time
even to eat a meal.
32 So off they went
in the boat for a
lonely place to them-
selves. 33 But people
saw them going and
many got to know
it, and from all the
cities they ran there
together on foot and
got ahead of them.
34 Well, on getting
out, he saw a great
crowd, but he was
moved with pity for
them, because they
were as sheep with-
out a shepherd. And
he started to teach
them many things.

35 By now the hour

γενομένης προσελθόντες αὐτῷ οἱ
having come to be having come toward him the
μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἐρημός ἐστιν
disciples of him were saying that Lonely is
ὁ τόπος, καὶ ἤδη ὥρα πολλή.
the place, and already hour much;
36 ἀπόλυσον αὐτούς, ἵνα
let loose off them, in order that
ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ
having gone off into the to circle fields and
κώμας ἀγοράσωσιν ἑαυτοῖς τί
villages they might buy to themselves what
φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς
they might eat. The (one) but having answered
εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them Give to them you to eat.
καὶ λέγουσιν αὐτῷ Ἀπελθόντες
And they are saying to him Having gone off
ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ
might we buy of denarii two hundred loaves and
δώσωμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ
shall we give to them to eat? The (one) but
λέγει αὐτοῖς Πόσους ἔχετε ἄρτους;
is saying to them How many are you having loaves?
ὑπάγετε ἴδετε. καὶ γνόντες
Be you going under see. And having come to know
λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ
they are saying Five, and two fishes. And
ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
he gave orders to them to recline all (ones)
συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
symposiums symposiums upon the green grass.
40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
And they fell up garden rows garden rows
κατὰ ἑκατὸν καὶ κατὰ
according to hundred and according to
πεντήκοντα. 41 καὶ λαβὼν τοὺς πέντε
fifty. And having taken the five
ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
loaves and the two fishes having looked up
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν
into the heaven he blessed and broke down
τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
the loaves and he was giving to the disciples
ἵνα παρατιθῶσιν αὐτοῖς, καὶ
in order that they may put beside them, and
τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ
the two fishes he divided to all. And
ἔφαγον πάντες καὶ ἐχορτάσθησαν. 43 καὶ
they ate all (they) and were satisfied; and

had grown late, and
his disciples came up
to him and began to
say: "The place is
isolated, and the
hour is already late.
36 Send them away,
that they may go off
into the countryside
and villages round
about and buy them-
selves something to
eat." 37 In reply he
said to them: "You
give them something
to eat." At this they
said to him: "Shall
we go off and buy
two hundred de-nar'-
i-i worth of loaves
and give [them] to
the people to eat?"
38 He said to them:
"How many loaves
have you? Go see!"
After ascertaining it,
they said: "Five, be-
sides two fishes."
39 And he instructed
all the people to re-
cline by companies
on the green grass.
40 And they laid
themselves down in
groups of a hundred
and of fifty. 41 Tak-
ing now the five
loaves and the two
fishes he looked up
to heaven and said
a blessing, and broke
the loaves up and
began giving them to
the disciples, that
these might place
them before the peo-
ple; and he divided up
the two fishes for all.
42 So they all ate and
were satisfied; 43 and

ἦραν κλάσματα δώδεκα κοφίνων
they lifted up fragments twelve of baskets
πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ
fillings and from the fishes. And
ἦσαν οἱ φαγόντες τοὺς ἄρτους
were the (ones) having eaten the loaves
πεντακισχίλιοι ἄνδρες.
five thousand male persons.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς
And at once he put under necessity the
μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
disciples of him to step inside into the boat
καὶ προάγειν εἰς τὸ πέραν πρὸς
and to be going before into the other side toward
Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
Bethsaida, until he lets loose off the crowd.

46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν
And having set self off to them he went off
εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ
into the mountain to pray. And

ὁψίας γενομένης ἦν τὸ πλοῖον ἐν
of evening having come to be was the boat in
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
midst of the sea, and he alone upon

τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς
the earth. And having seen them

βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
being tormented in the to be driving, was for

ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ
the wind in opposition to them, about

τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
fourth watch of the night he comes toward

αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ
them walking about upon the sea; and

ἤθελεν παρελθεῖν αὐτούς. 49 οἱ
he was willing to go past them. The (ones)

δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
but having seen him upon the sea

περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν
walking about thought that apparition it is

καὶ ἀνέκραξαν, 50 πάντες γὰρ αὐτὸν
and they cried aloud, all for him

εἶδαν καὶ ἐταράχθησαν. ὁ δὲ
saw and were troubled. The (one) but

εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
at once spoke with them, and he is saying

αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ
to them Be you taking courage, I am, not

φοβεῖσθε. 51 καὶ ἀνέβη πρὸς
be you fearful. And he stepped up toward

they took up frag-
ments, twelve baskets
full, aside from the
fishes. 44 Furthermore,
those who ate of the
loaves were five thou-
sand men.

45 And, without de-
lay, he compelled his
disciples to board the
boat and go on ahead
to the opposite shore
toward Beth·sa'i·da,
while he himself dis-
missed the crowd.

46 But after saying
good-by to them he
went off into a moun-
tain to pray. 47 Eve-
ning having now

fallen, the boat was
in the midst of the
sea, but he was alone
on the land. 48 And

when he saw them
being hard put to
it in their rowing,
for the wind was

against them, about
the fourth watch of
the night he came
toward them, walking

on the sea; but he
was inclined to pass
them by. 49 At catch-
ing sight of him

walking on the sea
they thought: "It is
an apparition!" and

they cried aloud.
50 For they all saw
him and were trou-
bled. Immediately he

spoke with them, and
he said to them:
"Take courage, it is
I; have no fear."

51 And he got up

into the boat with
them, and the wind
abated. At this they
were very much

amazed within them-
selves, 52 for they
had not grasped the
meaning of the loaves,
but their hearts con-
tinued dull of under-
standing.

53 And when they
got across to land,
they came into Gen-
nes'a·ret and an-
chored ship nearby.

54 But as soon as
they got out of the
boat, people recog-
nized him, 55 and
they ran around all
that region and start-
ed to carry about on
cots those who were
ailing to where they
heard he was. 56 And
wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ket places, and they
would plead with him
that they might touch
just the fringe of
his outer garment.
And as many as did
touch it were made
well.

αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ
them into the boat, and abated the
ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς
wind. And very much in themselves

ἐξίσταντο, 52 οὐ γὰρ συνῆκαν
they were amazed, not for they got perception
ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
upon the loaves, but was of them the
καρδία πεπωρωμένη.
heart having been dulled.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
And having crossed through upon the earth
ἦλθον εἰς Γεννησαρέτ καὶ
they came into Gennesaret and

προσωρμίσθησαν. 54 καὶ ἐξελθόντων
were anchored toward. And having gone out

αὐτῶν ἐκ τοῦ πλοίου εὐθὺς
of them out of the boat at once

ἐπιγνόντες αὐτὸν 55 περιέδραμον ὅλην
having recognized him they ran around whole

τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς
the country that and started upon the

κραβάττοις τοὺς κακῶς ἔχοντας
cots the (ones) badly having

περιφέρειν ὅπου ἤκουον
to be carrying around where they were hearing

ὅτι ἔστιν. 56 καὶ ὅπου ἂν
that he is. And where likely

εἰσεπορεύετο εἰς κώμας ἢ εἰς
he was going his way in into villages or into

πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς
cities or into fields in the marketplaces

ἐτίθεσαν τοὺς ἀσθενούντας, καὶ
they were putting the (ones) being sick, and

παρεκάλουν αὐτὸν ἵνα κἂν
they were entreating him in order that and if ever

τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
of the fringe of the outer garment of him

ἅψωνται· καὶ ὅσοι ἂν ἤψαντο
they might touch; and as many as likely touched

αὐτοῦ ἐσώζοντο.
of him were being saved.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ
And are being led together toward him the

Φαρισαῖοι καὶ τινες τῶν γραμματέων
Pharisees and some of the scribes

ἐλθόντες ἀπὸ Ἱεροσολύμων 2 καὶ
having come from Jerusalem and

ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι
having seen some of the disciples of him that

into the boat with
them, and the wind
abated. At this they
were very much
amazed within them-
selves, 52 for they
had not grasped the
meaning of the loaves,
but their hearts con-
tinued dull of under-
standing.

53 And when they
got across to land,
they came into Gen-
nes'a·ret and an-
chored ship nearby.

54 But as soon as
they got out of the
boat, people recog-
nized him, 55 and
they ran around all
that region and start-
ed to carry about on
cots those who were
ailing to where they
heard he was. 56 And
wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ket places, and they
would plead with him
that they might touch
just the fringe of
his outer garment.
And as many as did
touch it were made
well.

55 and they ran around whole
that region and start-
ed to carry about on
cots those who were
ailing to where they
heard he was. 56 And
wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ket places, and they
would plead with him
that they might touch
just the fringe of
his outer garment.
And as many as did
touch it were made
well.

56 And wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ket places, and they
would plead with him
that they might touch
just the fringe of
his outer garment.
And as many as did
touch it were made
well.

And as many as did
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touch it were made
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And as many as did
touch it were made
well.

And as many as did
touch it were made
well.

κοιναῖς χερσίν, τοῦτ' ἔστιν
to common hands, this is
ἀνίπτοις, ἐσθίουσιν τοὺς
to unwashed (ones), they are eating the
ἄρτους. — 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες
loaves. — The for Pharisees and all
οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται
the Jews if ever not to fist they might wash
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
the hands not they are eating, holding fast
τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ
the tradition of the older men, and
ἀπ' ἀγοράς ἐὰν μὴ ραντίσωνται οὐκ
from market if ever not they might sprinkle not
ἐσθίουσιν, καὶ ἄλλα πολλά ἔστιν
they are eating, and other (things) many is
ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
which they received to be holding fast, baptisms
ποτηρίων καὶ ξεστῶν καὶ χαλκίων. —
of cups and of pitchers and of copper vessels. —
5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι
And are inquiring upon him the Pharisees
καὶ οἱ γραμματεῖς Διὰ τί οὐ
and the scribes Through what not
περιπατοῦσιν οἱ μαθηταί σου κατὰ
are walking about the disciples of you according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
the tradition of the older men, but
κοιναῖς χερσίν ἐσθίουσιν τὸν
to common hands they are eating the
ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς
bread? The (one) but said to them Finely
ἐπροφήτευσεν Ἰσαίας περὶ ὑμῶν τῶν
prophesied Isaiah about you the
ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος
hypocrites, as it has been written that This
ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ,
the people to the lips me is honoring,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει
the but heart of them far is holding off
ἀπ' ἐμοῦ. 7 μάτην δὲ σέβονται με,
from me; in vain but they are revering me,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων
teaching teachings commands of men;
8 ἀφέντες τὴν ἐντολὴν
having let go off the commandment
τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
of the God you are holding fast the tradition
τῶν ἀνθρώπων.
of the men.

eat their meal with
defiled hands, that is,
unwashed ones— 3 for
the Pharisees and all
the Jews do not eat
unless they wash their
hands up to the el-
bow, holding fast the
tradition of the men
of former times,
4 and, when back
from market, they do
not eat unless they
cleanse themselves by
sprinkling; and there
are many other tra-
ditions that they have
received to hold fast;
baptisms of cups and
pitchers and copper
vessels;— 5 so these
Pharisees and scribes
asked him: "Why is
it your disciples do
not conduct them-
selves according to
the tradition of the
men of former times,
but they take their
meal with defiled
hands?" 6 He said to
them: "Isaiah aptly
prophesied about you
hypocrites, as it is
written, 'This people
honor me with [their]
lips, but their hearts
are far removed from
me. 7 It is in vain
that they keep wor-
shiping me, because
they teach as doc-
trines commands of
men.' 8 Letting go
the commandment of
God, you hold fast
the tradition of men."

9 καὶ ἔλεγεν αὐτοῖς Καλῶς
And he was saying to them Finely
ἀθετεῖτε τὴν ἐντολὴν τοῦ
you are setting aside the commandment of the
θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
God, in order that the tradition of you
τηρήσητε. 10 Μωσῆς γὰρ εἶπεν
you might observe; Moses for said
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
Be honoring the father of you and the mother
σου, καὶ ὁ κακολογῶν πατέρα ἢ
of you, and The (one) saying bad at father or
μητέρα θανάτῳ τελευτάτω. 11 ὑμεῖς
mother to death let him de cease; you
δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ
but are saying If ever should say man to the
πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἔστιν
father or to the mother Corban, which is
Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
Gift, which if ever out of me
ὠφελῇ, 12 οὐκέτι
you might be benefited, not yet
ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
you are letting go off him nothing to do to the
πατρὶ ἢ τῇ μητρὶ, 13 ἀκυροῦντες τὸν
father or to the mother, [you] invalidating the
λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ
word of the God to the tradition of you which
παρεδώκατε· καὶ παρόμοια τοιαῦτα
you gave beside; and similar (things) such
πολλὰ ποιεῖτε. 14 Καὶ
many you are doing. And
προσκαλεσάμενος πάλιν τὸν ὄχλον
having called toward himself again the crowd
ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες
he was saying to them Hear you of me all
καὶ σύνετε. 15 οὐδὲν ἔστιν
and be you comprehending. Nothing is
ἐξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
from outside of the man going its way in into
αὐτὸν ὃ δύναται κοινῶσαι αὐτόν·
him which is able to make common him;
ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου
but the (things) out of the man
ἐκπορευόμενά ἐστιν τὰ
going their way out is the (things)
κοινοῦντα τὸν ἄνθρωπον.
making common the man.

9 Further, he went
on to say to them:
"Adroitly you set
aside the command-
ment of God in order
to retain your tra-
dition. 10 For example,
Moses said, 'Honor
your father and your
mother,' and, 'Let him
that reviles father or
mother end up in
death.' 11 But you
men say, 'If a man
says to his father or
his mother: "What-
ever I have by which
you may get benefit
from me is corban,
(that is, a gift dedi-
cated to God,)"—
12 you men no longer
let him do a single
thing for his father
or his mother, 13 and
thus you make the
word of God invalid
by your tradition
which you handed
down. And many
things similar to this
you do." 14 So, call-
ing the crowd to him
again, he proceeded
to say to them: "Lis-
ten to me, all of you,
and get the meaning.
15 There is nothing
from outside a man
that passes into him
that can defile him;
but the things that
issue forth out of a
man are the things
that defile a man."
16 —

16^a This verse is omitted in the Westcott and Hort Greek text.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἄσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; — καθαρίζων πάντα τὰ βρώματα. 20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον. 24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ᾔθελεν

17 Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. 18 So he said to them: "Are you also without perception like them? Are you not aware that nothing from outside that passes into a man can defile him, 19 since it passes, not into [his] heart, but into [his] intestines, and it passes out into the sewer?" Thus he declared all foods clean. 20 Further, he said: "That which issues forth out of a man is what defiles a man; 21 for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, 22 adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. 23 All these wicked things issue forth from within and defile a man." 24 From there he rose up and went into the regions of Tyre and Sidon. And he entered into a house and did not want anyone

γινῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν. 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ

to get to know it. Yet he could not escape notice; 25 but immediately a woman whose little daughter had an unclean spirit heard about him and came and prostrated herself at his feet. 26 The woman was a Grecian, a Syro-phoe·ni'cian nationally; and she kept asking him to expel the demon from her daughter. 27 But he began by saying to her: "First let the children be satisfied, for it is not right to take the bread of the children and throw it to the little dogs." 28 In reply, however, she said to him: "Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children." 29 At that he said to her: "Because of saying this, go; the demon has gone out of your daughter." 30 So she went away to her home and found the young child laid on the bed and the demon gone out. 31 Now coming back out of the regions of Tyre he went through Sidon into Gal'i-lee in the midst of the regions of De·cap'o·lis. 32 Here

φέρουσιν αὐτῷ κωφὸν καὶ
they are bearing to him (one) deaf and
μογιλάλον, καὶ παρακαλοῦσιν
having speech impediment, and they are entreating
αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
him in order that he might put upon him the
χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And having taken away him from
τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν
the crowd according to private [spot] he thrust
τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ
the fingers of him into the ears of him
καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,
and having spit he touched the tongue of him,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
and having looked up into the heaven
ἑστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά,
he groaned, and is saying to him Ephphatha,
ὃ ἐστὶν Διανοίχθητι. 35 καὶ
which is Be you opened up through; and
ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
were opened up of him the hearing powers, and
ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ,
was loosened the bond of the tongue of him,
καὶ ἐλάλει ὀρθῶς. 36 καὶ
and he was speaking normally; and
διεστείλατο αὐτοῖς ἵνα μηδενὶ
he charged to them in order that to no one
λέγωσιν· ὅσον δὲ αὐτοῖς
they may be saying; as much as but to them
διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
he was charging, they rather more abundantly
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς
were proclaiming. And superabundantly
ἐξεπλήσσοντο λέγοντες Καλῶς
they were being astounded saying Finely
πάντα πεποίηκεν, καὶ τοὺς κωφοὺς
all (things) he has done, and the deaf (ones)
ποιεῖ ἀκούειν καὶ ἀλάλους
he is making to be hearing and speechless (ones)
λαλεῖν.
to be speaking.

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
In those the days again of much
ὄχλου ὄντος καὶ μὴ ἔχόντων τί
crowd being and not having what
φάγωσιν, προσκαλεσάμενος τοὺς
they might eat, having called toward himself the
μαθητὰς λέγει αὐτοῖς 2. Σπλαγχνίζομαι
disciples he is saying to them I am feeling pity

they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. 33 And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. 34 And with a look up into heaven he sighed deeply and said to him: "Eph·pha·tha," that is, "Be opened." 35 Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. 36 With that he charged them not to tell anyone; but the more he would charge them, that much more they would proclaim it. 37 Indeed, they were being astounded in a most extraordinary way and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

8 In those days, when there was again a big crowd and they had nothing to eat, he summoned the disciples and said to them: 2 "I feel pity

ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς
upon the crowd because already days three
προσμένουσιν μοι καὶ οὐκ
they are remaining toward me and not
ἔχουσιν τί φάγωσιν· 3 καὶ ἐάν
they are having what they might eat; and if ever
ἀπολύσω αὐτοὺς νήστευσεν εἰς οἶκον
I should let loose off them fasting into house
αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες
of them, they will give out in the way; and some
αὐτῶν ἀπὸ μακρόθεν εἰσίν. 4 καὶ
of them from far away are. And
ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
they answered to him the disciples of him that
Πόθεν τούτους δυνήσεται τις ὧδε
From where these (ones) will be able anyone here
χορτάσσει ἄρτων ἐπ' ἐρημίας; 5 καὶ
to satisfy of loaves upon lonely place? And
ἠρώτα αὐτοὺς Πόσους ἔχετε
he was requesting them How many are you having
ἄρτους; οἱ δὲ εἶπαν Ἑπτὰ. 6 καὶ
loaves? The (ones) but said Seven. And
παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
he is giving orders to the crowd to fall back upon
τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
the earth; and having taken the seven loaves
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the
μαθηταῖς αὐτοῦ ἵνα
disciples of him in order that
παρατιθῶσιν καὶ παρέθηκαν
they may be setting alongside and they set alongside
τῷ ὄχλῳ. 7 καὶ εἶχαν ἰχθύδια ὀλίγα·
to the crowd. Also they had little fishes few;
καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα
and having blessed them he said also these
παρατιθέναι. 8 καὶ ἔφαγον καὶ
to be setting alongside. And they ate and
ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα
were satisfied, and they lifted up aboundings
κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν
of fragments seven provision baskets. They were
δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
but as four thousand. And he let loose off
αὐτούς.
them.

10 Καὶ εὐθὺς ἔμβας εἰς
And at once having stepped in into
τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
the boat with the disciples of him he came

for the crowd, because it is already three days that they have remained near me and they have nothing to eat; 3 and if I should send them off to their homes fasting, they will give out on the road. Indeed, some of them are from far away." 4 But his disciples answered him: "From where will anybody here in an isolated place be able to satisfy these people with loaves?" 5 Still he went on to ask them: "How many loaves have you?" They said: "Seven." 6 And he instructed the crowd to recline on the ground, and he took the seven loaves, gave thanks, broke them, and began to give them to his disciples to serve, and they served them to the crowd. 7 They also had a few little fishes; and, having blessed these, he told them also to serve these. 8 Accordingly they ate and were satisfied, and they took up surpluses of fragments, seven provision baskets full. 9 Yet there were about four thousand men. Finally he sent them away. 10 And immediately he boarded the boat with his disciples and came

εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον
into the parts of Dalmanutha. And came out
οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν
the Pharisees and started to be seeking with
αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον
him, seeking beside him sign
ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ
from the heaven, testing him. And
ἀναστενάζας τῷ πνεύματι αὐτοῦ
having groaned deeply to the spirit of him
λέγει Τί ἡ γενεὰ αὕτη ζητεῖ
he is saying Why the generation this is seeking
σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ
sign? Amen I am saying, if will be given to the
γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφείς
generation this sign. And having let go off
αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς
them again having stepped in he went off into
τὸ πέραν.
the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ
And they forgot to take loaves, and if not
ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν
one loaf not they were having with themselves in
τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς
the boat. And he was giving orders to them
λέγων Ὁράτε, βλέπετε ἀπὸ τῆς
saying Be you seeing, be you looking out from the
ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
leaven of the Pharisees and the leaven
Ἡρώδου. 16 καὶ διελογίζοντο πρὸς
of Herod. And they were reasoning toward
ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.
one another that loaves not they are having.
17 καὶ γνοὺς λέγει αὐτοῖς Τί
And having known he is saying to them Why
διαλογίζεσθε ὅτι ἄρτους οὐκ
are you reasoning because loaves not
ἔχετε; οὐπω νοεῖτε οὐδὲ
you are having? Not yet are you perceiving not-but
συνίετε; πεπωρωμένην
are you comprehending? Having been dulled
ἔχετε τὴν καρδίαν ὑμῶν;
are you having the heart of you?
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ
Eyes having not are you looking and
ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ
ears having not are you hearing? And not
μνημονεύετε 19 ὅτε τοὺς πέντε
are you remembering when the five

into the parts of Dal-
ma·nu'tha. 11 Here
the Pharisees came
out and started dis-
puting with him,
seeking from him a
sign from heaven, to
put him to the test.
12 So he groaned
deeply with his spirit,
and said: "Why does
this generation seek
a sign? Truly I say,
No sign will be given
to this generation."
13 With that he left
them, got aboard
again, and went off
to the opposite shore.
14 As it was, they
forgot to take loaves
along, and except for
one loaf they had
nothing with them in
the boat. 15 And he
began to order them
expressly and say:
"Keep your eyes
open, look out for the
leaven of the Phar-
isees and the leaven
of Herod." 16 So they
went arguing with
one another over the
fact that they had no
loaves. 17 Noting this,
he said to them: "Why
do you argue over
your having no loaves?
Do you not yet per-
ceive and get the
meaning? Do you
have your hearts dull
of understanding?
18 'Though having
eyes, do you not see;
and though having
ears, do you not hear?'
And do you not
remember, 19 when

ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
loaves I broke into the five thousand,
πόσους κοφίνους κλασμάτων πλήρεις
how many baskets of fragments full
ἤρατε; λέγουσιν αὐτῷ Δώδεκα.
you lifted up? They are saying to him Twelve.
20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
when the seven into the four thousand,
πόσων σφυρίδων πληρώματα
of how many provision baskets fillings
κλασμάτων ἤρατε; καὶ λέγουσιν
of fragments you lifted up? And they are saying
αὐτῷ Ἑπτὰ. 21 καὶ ἔλεγεν αὐτοῖς
to him Seven. And he was saying to them
Οὐπω συνίετε;
Not yet are you comprehending?

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ
And they are coming into Bethsaida. And
φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν
they bear to him blind (one) and they entreat
αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ
him in order that of him he might touch. And
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
having taken hold on the hand of the blind (one)
ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ
he brought out him outside the village, and
πτύσας εἰς τὰ ὄμματα αὐτοῦ,
having spit into the optics of him,
ἐπιθείς τὰς χεῖρας αὐτῷ,
having put upon the hands to him,
ἐπηρώτα αὐτόν Εἴ τι
he was inquiring upon him If anything
βλέπεις; 24 καὶ ἀναβλέψας
you are looking at? And having looked up
ἔλεγεν Βλέπω τοὺς ἀνθρώπους
he was saying I am looking at the men
ὅτι ὥς δένδρα ὁρῶ
because as trees I am seeing
περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς
(ones) walking about. Next again he put the
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
hands upon the eyes of him, and
διέβλεψεν, καὶ ἀπεκατέστη, καὶ
he looked through, and he was restored, and
ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ
he was looking in far radiantly all (things). And
ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων
he sent off him into house of him saying
Μηδὲ εἰς τὴν κώμην εἰσελθῆς.
Not-but into the village you should enter.

I broke the five loaves
for the five thousand
men, how many bas-
kets full of fragments
you took up?" They
said to him: "Twelve."
20 "When I broke the
seven for the four
thousand men, how
many provision bas-
kets full of fragments
did you take up?"
And they said to him:
"Seven." 21 With that
he said to them: "Do
you not yet get the
meaning?"

22 Now they put in
at Beth·sa'i·da. Here
people brought him a
blind man, and they
entreated him to touch
him. 23 And he took
the blind man by the
hand, brought him
outside the village,
and, having spit upon
his eyes, he laid his
hands upon him and
began to ask him:
"Do you see any-
thing?" 24 And the
man looked up and
began saying: "I see
men, because I observe
what seem to be trees,
but they are walking
about." 25 Then he
laid his hands again
upon the man's eyes,
and the man saw
clearly, and he was
restored, and he was
seeing everything dis-
tinctly. 26 So he sent
him off home, saying:
"But do not enter
into the village."

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα Φίλιπ· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ χριστός. 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει Ὑπάγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ

27 Jesus and his disciples now left for the villages of Caesarea Philippi, and on the way he began questioning his disciples, saying to them: "Who are men saying that I am?" 28 They said to him: "John the Baptist, and others, E-li'jah, still others, One of the prophets." 29 And he put the question to them: "You, though, who do you say I am?" In answer Peter said to him: "You are the Christ." 30 At that he strictly charged them not to tell anyone about him. 31 Also, he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men and the chief priests and the scribes, and be killed, and rise three days later. 32 Indeed, with outspokenness he was making that statement. But Peter took him aside and started rebuking him. 33 He turned, looked at his disciples and rebuked Peter, and said: "Get behind me, Satan, be-

τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. of the God but the (things) of the men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοίῃ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

9 καὶ ἔλεγεν αὐτοῖς Ἀμήν. λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν

God's thoughts, but those of men."

34 He now called the crowd to him with his disciples and said to them: "If anyone wants to come after me, let him disown himself and pick up his torture stake" and follow me continually. 35 For whoever wants to save his soul will lose it; but whoever loses his soul for the sake of me and the good news will save it. 36 Really, of what benefit is it for a man to gain the whole world and to forfeit his soul? 37 What, really, would a man give in exchange for his soul? 38 For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels."

9 Furthermore, he went on to say to them: "Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom

34^a See the Appendix under Matthew 10:38.

τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ
of the God having come in power. And after
ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
days six is taking along the Jesus the
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ
Peter and the James and John, and
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
is bearing up them into mountain lofty
κατ' ἰδίαν μόνους. καὶ
according to private [spot] only (ones). And
μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured in front of them, and the
ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ
outer garments of him became glistening white
λίαν οἷα γναφεὺς ἐπὶ τῆς
exceedingly such as clothes cleaner upon the
γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ
earth not is able thus to whiten. And
ὤφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ,
was seen to them Elijah together with Moses,
καὶ ἦσαν συναλοῦντες τῷ Ἰησοῦ.
and they were speaking together with the Jesus.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
And having answered the Peter is saying to the
Ἰησοῦ Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
Jesus Rabbi, fine it is us here to be,
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
and let us make three tents, to you one and
Μωυσεῖ μίαν καὶ Ἡλεία μίαν. 6 οὐ γὰρ
to Moses one and to Elijah one. Not for
ἤδει τί ἀποκριθῇ, ἐκφοβοὶ γὰρ
he knew what he should answer, quite fearful for
ἐγένοντο. 7 καὶ ἐγένετο νεφέλη
they became. And came to be cloud
ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ
overshadowing them, and came to be voice
ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου
out of the cloud This is the Son of me
ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ
the beloved, be you hearing him. And
ἐξάπιννα περιβλεψάμενοι οὐκέτι οὐδένα
suddenly having looked around not yet no one
εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν
they saw with themselves if not the Jesus
μόνον.
alone.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
And going down of them out of the
ὄρους διεστείλατο αὐτοῖς ἵνα
mountain he gave orders to them in order that

of God already come in power." 2 Accord-
ingly six days later Jesus took Peter and
James and John along, and brought
them up into a lofty mountain to them-
selves alone. And he was transfigured be-
fore them, 3 and his outer garments be-
came glistening, far whiter than any
clothes cleaner on earth could whiten
them. 4 Also, E-li'jah with Moses appeared
to them, and they were conversing with
Jesus. 5 And respon-
sively Peter said to Jesus: "Rabbi, it is
fine for us to be here, so let us erect three
tents, one for you and one for Moses and
one for E-li'jah." 6 In fact, he did not know
what response he should make, for they
became quite fearful. 7 And a cloud formed,
overshadowing them, and a voice came out
of the cloud: "This is my Son, the be-
loved; listen to him." 8 Suddenly, however,
they looked around and saw no one with
them any longer, ex-
cept Jesus alone.

9 As they were com-
ing down out of the mountain, he ex-
pressly ordered them

μηδενὶ ᾧ εἶδον διηγῆσονται,
to no one what (things) they saw they should relate,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
if not whenever the Son of the man out of
νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον
dead (ones) should stand up. And the word
ἐκράτησαν πρὸς ἑαυτοὺς
they laid hold of toward themselves
συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
seeking together what is the out of dead (ones)
ἀναστῆναι. 11 καὶ ἐπηρώτων αὐτὸν
to stand up. And they were inquiring upon him
λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
saying That are saying the scribes that
Ἡλείαν δεῖ ἐλθεῖν πρῶτον;
Elijah it is necessary to come first?
12 ὁ δὲ ἔφη αὐτοῖς Ἡλείας μὲν
The (one) but said to them Elijah indeed
ἐλθὼν πρῶτον ἀποκατιστάνει πάντα,
having come first is restoring all (things),
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν
and how it has been written upon the Son
τοῦ ἀνθρώπου ἵνα
of the man in order that
πολλὰ πάθῃ καὶ
many (things) he should suffer and
ἐξουδενηθῇ; 13 ἀλλὰ
should be treated as of no account? But
λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, καὶ
I am saying to you that also Elijah has come, and
ἐποίησαν αὐτῷ ὅσα
they did to him as many (things) as
ἤθελον, καθὼς γέγραπται
they were willing, according as it has been written
ἐπ' αὐτόν.
upon him.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς
And having come toward the disciples
εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ
they saw crowd much around them and
γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
scribes seeking together toward them.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες
And at once all the crowd having seen
αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες
him were stunned, and running toward
ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν
they were greeting him. And he inquired upon
αὐτοὺς Τί συνζητεῖτε πρὸς
them What are you seeking together toward

not to relate to any-
body what they saw,
until after the Son
of man had risen
from the dead. 10 And
they took the word
to heart, but dis-
cussed among them-
selves what this rising
from the dead meant.
11 And they began
to question him, say-
ing: "Why do the
scribes say that first
E-li'jah must come?"
12 He said to them:
"E-li'jah does come
first and restore all
things; but how is
it that it is written
respecting the Son
of man that he must
undergo many suffer-
ings and be treated
as of no account?"
13 But I say to you,
E-li'jah, in fact, has
come, and they did
to him as many things
as they wanted, just
as it is written re-
specting him."

14 When, now, they
came toward the
other disciples, they
noticed a great
crowd about them and
scribes disputing with
them. 15 But as soon
as all the crowd
caught sight of him
they were stunned,
and, running up to
him, they began to
greet him. 16 And he
asked them: "What
are you disputing with

αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ εἰς ἓκ
 them? And answered to him one out of
 τοῦ ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου
 the crowd Teacher, I brought the son of me
 πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ
 toward you, having spirit speechless; and
 ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
 where if ever him it might seize it dashes him,
 καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ
 and he foams and grinds the teeth and
 ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου
 he dried up; and I said to the disciples of you
 ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
 in order that it they might throw out, and not
 ἴσχυσαν. 19 ὁ δὲ δὲ
 they were strong enough. The (One) but
 ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γενεὰ
 having answered to them is saying. O generation
 ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 faithless, until when toward you shall I be?
 ἕως πότε ἀνέξομαι ὑμῶν;
 Until when shall I put up with you?
 φέρετε αὐτὸν πρὸς με. 20 καὶ
 Be you bearing him toward me. And
 ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
 they brought him toward him. And
 ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
 having seen him the spirit at once
 συνεσπάραξεν αὐτόν, καὶ πεσὼν
 threw into convulsions him, and having fallen
 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ
 upon the earth he was rolling foaming. And
 ἐπηρώτησεν τὸν πατέρα αὐτοῦ· Πόσος
 he inquired upon the father of him. How much
 χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
 time is it as this has happened to him?
 ὁ δὲ εἶπεν· Ἐκ παιδιοῦθεν·
 The (one) but said. Out of from little child;
 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν
 and many times and into fire him it threw
 καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
 and into waters in order that it might destroy
 αὐτόν· ἀλλ' εἴ τι δύνη,
 him; but if anything you may be able,
 βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 give help to us having had pity upon us.
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τό εἰ
 The but Jesus said to him. The If
 δύνη, πάντα δυνατὰ τῷ
 you may be able, all (things) possible to the (one)

them?" 17 And one of
 the crowd answered
 him: "Teacher, I
 brought my son to
 you because he has
 a speechless spirit;
 18 and wherever it
 seizes him it dashes
 him to the ground,
 and he foams and
 grinds his teeth and
 loses his strength.
 And I told your dis-
 ciples to expel it,
 but they were not
 capable." 19 In re-
 sponse he said to
 them: "O faithless
 generation, how long
 must I continue with
 you? How long must
 I put up with you?
 Bring him to me." 20 So they brought
 him to him. But at
 the sight of him the
 spirit at once threw
 [the child] into con-
 vulsions, and after
 falling on the ground
 he kept rolling about,
 foaming. 21 And he
 asked his father:
 "How long has this
 been happening to
 him?" He said: "From
 childhood on; 22 and
 time and again it
 would throw him both
 into the fire and
 into the water to
 destroy him. But if
 you can do anything,
 have pity on us and
 help us." 23 Jesus
 said to him: "That
 expression, 'If you
 can'! Why, all things
 can be to one if one

πιστεύοντι. 24 εὐθὺς κράζας
 having faith. At once having cried out
 ὁ πατὴρ τοῦ παιδίου ἔλεγεν
 the father of the little boy was saying
 Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.
 I have faith; be helping of me to the lack of faith.
 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
 Having seen but the Jesus that
 ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
 is running together upon crowd gave rebuke to the
 πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· Τὸ
 spirit the unclean saying to it. The
 ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
 speechless and deaf spirit, I
 ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
 am giving orders to you, come forth out of him
 καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ
 and not yet should you enter into him. And
 κράζας καὶ πολλὰ σπαράζας
 having cried out and very much having convulsed
 ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε
 it came out; and he became as if dead as-and
 τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
 the many to be saying that he died.
 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς
 The but Jesus having laid hold of the hand
 αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
 of him he raised up him, and he stood up.
 28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
 And having entered of him into house the
 μαθηταὶ αὐτοῦ κατ' ἰδίαν
 disciples of him according to private [spot]
 ἐπηρώτων αὐτόν· Ὅτι ἡμεῖς οὐκ
 were inquiring upon him. The why we not
 ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν
 were able to throw out it? And he said
 αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
 to them. This the kind in nothing is able
 ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
 to come out if not in prayer.
 30 Κάκειθεν ἔξελθόντες
 And from there having gone out
 ἐπορεύοντο διὰ τῆς Γαλιλαίας,
 they were going their way through the Galilee,
 καὶ οὐκ ᾔθελεν ἵνα τις
 and not he was willing in order that anyone
 γνοί· 31 ἐδίδασκεν γὰρ τοὺς
 should know; he was teaching for the
 μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι
 disciples of him and was saying to them that

has faith." 24 Imme-
 diately crying out,
 the father of the
 young child was say-
 ing: "I have faith!
 Help me out where I
 need faith!"
 25 Jesus, now no-
 ticing that a crowd
 was running together
 upon [them], rebuked
 the unclean spirit,
 saying to it: "You
 speechless and deaf
 spirit, I order you,
 get out of him and
 enter into him no
 more." 26 And after
 crying out and going
 through many con-
 vulsions it got out;
 and he became as
 dead, so that the
 greater number of
 them were saying:
 "He is dead!" 27 But
 Jesus took him by the
 hand and raised him
 up, and he rose. 28 So
 after he entered into
 a house his disciples
 proceeded to ask him
 privately: "Why could
 we not expel it?"
 29 And he said to
 them: "This kind
 cannot get out by
 anything except by
 prayer."
 30 From there they
 departed and went
 their way through
 Gal'i-lee, but he did
 not want anyone
 to get to know it.
 31 For he was teach-
 ing his disciples
 and telling them:

Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
The Son of the man is being given over
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
into hands of men, and they will kill him,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας
and having been killed after three days
ἀναστήσεται. 32 οἱ δὲ
he will stand up. The (ones) but

ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
were not knowing the saying, and they were fearing
αὐτόν ἐπερωτῆσαι.
him to inquire upon.

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν
And they came into Capernaum. And in
τῇ οἰκίᾳ γενόμενος ἐπηρώτα
the house having come to be he was inquiring upon
αὐτοὺς Τί ἐν τῇ ὁδῷ
them What in the way
διελογίζεσθε; 34 οἱ
were you reasoning through? The (ones)

δὲ ἐσιώπων, πρὸς ἀλλήλους
but were silent, toward one another
γὰρ διελέχθησαν ἐν τῇ
for they expressed themselves through in the
ὁδῷ τίς μείζων. 35 καὶ καθίσας
way who greater. And having sat down
ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἰ
he sounded the twelve and is saying to them If

τις θέλει πρῶτος εἶναι ἔσται
anyone is willing first to be he will be
πάντων ἔσχατος καὶ πάντων διάκονος.
of all (ones) last and of all (ones) servant.

36 καὶ λαβὼν παιδίον ἕστησεν αὐτὸ
And having taken little boy he stood it
ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος
in midst of them and having taken into his arms

αὐτὸ εἶπεν αὐτοῖς 37 Ὃς ἂν ἐν τῶν
it he said to them Who likely one of the
τοιούτων παιδίων δέξηται ἐπὶ τῷ
such little boys might receive upon the
ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
name of me, me he is receiving; and who

ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται
likely me may be receiving, not me he is receiving
ἀλλὰ τὸν ἀποστείλαντά με.
but the (one) having sent off me.

38 Ἐφῆ αὐτῷ ὁ Ἰωάννης Διδάσκαλε,
Said to him the John Teacher,
εἶδαμέν τινα ἐν τῷ ὀνόματί σου
we saw someone in the name of you

"The Son of man is to be delivered into men's hands, and they will kill him, but, despite being killed, he will rise three days later." 32 However, they were not understanding the saying, and they were afraid to question him.

33 And they came into Ca-per-na-um. Now when he was inside the house he put the question to them: "What were you arguing over on the road?" 34 They kept silent, for on the road they had argued among themselves who is greater. 35 So he sat down and called the twelve and said to them: "If anyone wants to be first, he must be last of all and minister of all." 36 And he took a young child, stood it in their midst and put his arms around it and said to them: 37 "Whoever receives one of such young children on the basis of my name, receives me; and whoever receives me, receives, not me only, but also him that sent me forth."

38 John said to him: "Teacher, we saw a certain man

ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
throwing out demons, and we were preventing
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
him, because not he was following us.

39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε
The but Jesus said Not be you preventing
αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς ποιήσει
him, no one for is who will do

δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
powerful work upon the name of me and
δυνήσεται ταχὺ κακολογῆσαί με·
he will be able quickly to speak badly of me;

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
who for not is down on us, over us

ἔστιν. 41 Ὃς γὰρ ἂν ποτίσῃ
is. Who for likely might cause to drink

ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι
you cup of water in name because

Χριστοῦ ἔστέ, ἀμήν λέγω ὑμῖν ὅτι οὐ
of Christ you are, amen I am saying to you that not

μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς
not he should lose the reward of him. And who

ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων
likely might stumble one of the little (ones) these

τῶν πιστευόντων, καλὸν ἔστιν αὐτῷ
the (ones) believing, fine it is to him

μᾶλλον εἰ περικείται μύλος
rather if is lying around millstone

ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
belonging to the ass about the neck of him

καὶ βέβληται εἰς τὴν θάλασσαν.
and he has been thrown into the sea.

43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ
And if ever might stumble you the hand

σου, ἀπόκοψον αὐτήν· καλὸν ἔστιν σε κυλλὸν
of you, cut off it; fine it is you maimed

εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας
to enter into the life than the two hands

ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
having to go off into the Gehenna, into the

πῦρ τὸ ἄσβεστον. 45 καὶ ἐὰν
fire the inextinguishable. And if ever

ὁ πούς σου σκανδαλίζῃ
the foot of you may be stumbling

σε, ἀπόκοψον αὐτόν· καλὸν ἔστιν σε
you, cut off it; fine it is you

εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο
to enter into the life lame than the two

expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us." 39 But Jesus said: "Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; 40 for he that is not against us is for us. 41 For whoever gives you a cup of water to drink on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward. 42 But whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is turned by an ass were put around his neck and he were actually pitched into the sea.

43 "And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Ge-hen'-na,* into the fire that cannot be put out. 44 —^b 45 And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two

43^a See Matthew 5:22, footnote^a. 44^b This verse is omitted in the Westcott and Hort Greek text.

πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
feet having to be thrown into the Gehenna.
47 καὶ ἐὰν ὁ ὀφθαλμός σου
And if ever the eye of you
σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
may be stumbling you, throw out it;
καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς
fine you it is one-eyed to enter into
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
the kingdom of the God than two eyes
ἔχοντα βληθῆναι εἰς γέενναν, 48 ὅπου
having to be thrown into Gehenna, where
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ
the maggot of them not ends and the fire
οὐ σβέννυται.
not is being extinguished.

49 πᾶς γὰρ πυρὶ ἀλισθήσεται.
Everyone for to fire will be salted.
50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας
Fine the salt; if ever but the salt
ἄναλον γένηται, ἐν τίνι αὐτὸ
saltless might become, in what it
ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα,
will you season? Be having in selves salt,
καὶ εἰρηνεύετε ἐν ἀλλήλοις.
and be keeping peace in one another.

10 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται
And from there having stood up he is coming
εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ
into the regions of the Judea and
πέραν τοῦ Ἰορδάνου, καὶ
other side of the Jordan, and
συνπορεύονται πάλιν ὄχλοι πρὸς
are going their way together again crowds toward
αὐτόν, καὶ ὥς εἰώθει πάλιν
him, and as he was accustomed again
ἐδίδασκεν αὐτούς. 2 Καὶ
he was teaching them. And
προσελθόντες Φαρισαῖοι ἐπηρώτων
having come toward Pharisees were inquiring upon
αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
him if it is lawful to male person woman
ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ
to loosen from, testing him. The (one) but
ἀποκριθεὶς εἶπεν αὐτοῖς τί ὑμῖν
having answered said to them What to you
ἐνετείλατο Μωσῆς; 4 οἱ δὲ εἶπαν
commanded Moses? The (ones) but said

feet to be pitched in-
to Ge·hen'na. 46 —
47 And if your eye
makes you stumble,
throw it away; it is
finer for you to enter
one-eyed into the
kingdom of God than
with two eyes to be
pitched into Ge·hen'-
na, 48 where their
maggot does not die
and the fire is not
put out.

49 "For everyone
must be salted with
fire. 50 Salt is fine;
but if ever the salt
loses its strength,
with what will you
season it itself? Have
salt in yourselves, and
keep peace between
one another."

10 From there he
rose and came to
the frontiers of Ju-
de'a and across the
Jordan, and again
crowds came together
to him, and as he
was accustomed to do
he again went teach-
ing them. 2 Pharisees
now approached and,
to put him to the
test, began question-
ing him whether it
was lawful for a man
to divorce a wife.
3 In answer he said
to them: "What
did Moses command
you?" 4 They said:

Ἐπέτρεπεν Μωσῆς βιβλίον ἀποστασίου
Made the concession Moses little book of dismissal
γράφαι καὶ ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
to write and to loosen from. The but Jesus
εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν
said to them Toward the hardheartedness of you
ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
he wrote to you the commandment this; from
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ
but beginning of creation male and female
ἐποίησεν αὐτούς· 7 ἕνεκεν τούτου
he made them; on account of this
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ
will leave down man the father of him
καὶ τὴν μητέρα, 8 καὶ ἔσονται οἱ δύο εἰς
and the mother, and will be the two into
σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
flesh one; as-and not yet they are two but
μία σὰρξ· 9 ὁ οὖν ὁ θεὸς
one flesh; which therefore the God
συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ
yoked together man not let put apart. And
εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου
into the house again the disciples about this
ἐπηρώτων αὐτόν. 11 καὶ λέγει
were inquiring upon him. And he is saying
αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
to them Who likely might loosen from the woman
αὐτοῦ καὶ γαμήσῃ ἄλλην
of him and might marry another
μοιχᾷται ἐπ' αὐτήν, 12 καὶ ἐὰν
is committing adultery upon her, and if ever
αὕτη ἀπολύσασα τὸν ἄνδρα αὐτῆς
she having loosed from the male person of her
γαμήσῃ ἄλλον μοιχᾷται.
should marry another she is committing adultery.

13 Καὶ προσέφερον αὐτῷ
And were bearing toward him
παιδία ἵνα αὐτῶν ἅψεται·
little children in order that of them he might touch;
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
the but disciples gave rebuke to them.
14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
Having seen but the Jesus was indignant
καὶ εἶπεν αὐτοῖς Ἀφετε τὰ παιδία
and said to them Let you go off the little children
ἔρχεσθαι πρὸς με, μὴ κωλύετε
to be coming toward me, not be you preventing
αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
them, of the for such (ones) is the

"Moses allowed the
writing of a certifi-
cate of dismissal
and divorcing [her]."
5 But Jesus said to
them: "Out of re-
gard for your hard-
heartedness he wrote
you this command-
ment. 6 However, from
[the] beginning of
creation 'He made
them male and fe-
male. 7 On this ac-
count a man will
leave his father and
mother, 8 and the
two will be one flesh';
so that they are no
longer two, but one
flesh. 9 Therefore
what God yoked to-
gether let no man
put apart." 10 When
again in the house
the disciples began
to question him con-
cerning this. 11 And
he said to them:
"Whoever divorces his
wife and marries an-
other commits adul-
tery against her,
12 and if ever a wom-
an, after divorcing
her husband, marries
another, she commits
adultery."

13 Now people began
bringing him young
children for him to
touch these; but the
disciples reprimanded
them. 14 At seeing
this Jesus was indig-
nant and said to
them: "Let the young
children come to me;
do not try to stop
them, for the king-
dom of God belongs
to suchlike ones.

βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν,
kingdom of the God. Amen I am saying to you,

ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ
Who likely not might receive the kingdom of the
θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
God as little child, not not should enter into
αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ
it. And having taken into his arms them

κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.
he was blessing putting the hands upon them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going his way out of him into way

προσδραμῶν εἰς καὶ γονυπετήσας
having run toward one and having fallen on knees to
αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε ἀγαθέ,
him was inquiring upon him Teacher good,

τί ποιήσω ἵνα ζῶν αἰώνιον
what shall I do in order that life everlasting
κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
I might inherit? The but Jesus said to him

Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
Why me you are saying good? No one good
εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς
if not one the God. The commandments

οἶδας Μὴ φονεύσης, Μὴ
you have known Not you should murder, Not

μοιχεύσης, Μὴ κλέψης,
you should commit adultery, Not you should steal,

Μὴ ψευδομαρτυρήσης, Μὴ
Not you should bear false witness, Not

ἀποστερήσης, Τίμα τὸν πατέρα σου
you should defraud, Be honoring the father of you
καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ
and the mother. The (one) but said to him

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
Teacher, these (things) all I guarded

ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς
out of youth of me. The but Jesus

ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ
having looked in him loved him and
εἶπεν αὐτῷ Ἐν σε ὑστερεῖ·
said to him One (thing) you is lacking about;

ὑπάγε ὅσα ἔχεις
be going under as many (things) as you are having

πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ
sell and give to the poor (ones), and

ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
you will have treasure in heaven, and hither

ἀκολουθεῖ μοι. 22 ὁ δὲ
be following to me. The (one) but

15 Truly I say to
you, Whoever does
not receive the king-
dom of God like a
young child will by
no means enter into
it." 16 And he took
the children into his
arms and began bless-
ing them, laying his
hands upon them.

17 And as he was
going out on his way,
a certain man ran up
and fell upon his
knees before him and
put the question to
him: "Good Teacher,
what must I do to
inherit everlasting
life?" 18 Jesus said to
him: "Why do you
call me good? Nobody
is good, except one,
God. 19 You know
the commandments,
'Do not murder, Do
not commit adultery,
Do not steal, Do not
bear false witness,
Do not defraud, Hon-
or your father and
mother.'" 20 The man
said to him: "Teacher,
all these things I have
kept from my youth
on." 21 Jesus looked
upon him and felt
love for him and said
to him: "One thing
is missing about you:
Go, sell what things
you have and give to
the poor, and you will
have treasure in heav-
en, and come be my
follower." 22 But he

grew sad at the say-
ing and went off
grieved, for he was
holding many posses-
sions.

στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
having grown sad upon the word went off
λυπούμενος, ἦν γὰρ ἔχων κτήματα
grieving, he was for having possessions
πολλά.
many.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
And having looked around the Jesus

λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως
is saying to the disciples of him How difficultly

οἱ τὰ χρήματα ἔχοντες εἰς τὴν
the (ones) the moneys having into the

βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ
kingdom of the God will enter. The

δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
but disciples were being astonished upon the

λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
words of him. The but Jesus again

ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς
having answered is saying to them Children, how

δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ
difficult (thing) it is into the kingdom of the

θεοῦ εἰσελθεῖν. 25 εὐκοπώτερόν ἐστιν κάμηλον
God to enter; easier it is camel

διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ
through hole of needle to go through than

πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
rich [man] into the kingdom of the God

εἰσελθεῖν. 26 οἱ δὲ περισσῶς
to enter. The (ones) but abundantly

ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ
were being astounded saying toward him And

τίς δύναται σωθῆναι; 27 ἐμβλέψας
who is able to be saved? Having looked in

αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις
them the Jesus is saying Beside men

ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα
impossible but not beside God, all (things)

γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἦρξατο
for possible beside the God. Started

λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς
to be saying the Peter to him Look! We

ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν
have let go off all (things) and have followed

σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω
to you. Said the Jesus Amen I am saying

ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν ἢ
to you, No one is who let go off house or

ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ
brothers or sisters or mother or father or

grew sad at the say-
ing and went off
grieved, for he was
holding many posses-
sions.

23 After looking
around Jesus said to
his disciples: "How
difficult a thing it
will be for those with
money to enter into
the kingdom of God!"

24 But the disciples
gave way to surprise
at his words. In
response Jesus again
said to them: "Chil-
dren, how difficult a
thing it is to enter
into the kingdom of
God! 25 It is easier for
a camel to go through
a needle's eye than
for a rich man to
enter into the king-
dom of God." 26 They
became still more
astounded and said
to him: "Who, in
fact, can be saved?"

27 Looking straight at
them Jesus said:
"With men it is im-
possible, but not so
with God, for all
things are possible
with God." 28 Peter
started to say to
him: "Look! We left
all things and have
been following you."

29 Jesus said: "Truly
I say to you men, No
one has left house
or brothers or sisters
or mother or father or

τέκνα ἢ ἀγροῦς ἔνεκεν ἐμοῦ καὶ
children or fields on account of me and
ἔνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ
on account of the good news, if ever not
λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ
he might receive one hundredfold now in the
καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ
appointed time this houses and brothers and
ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροῦς
sisters and mothers and children and fields
μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
with persecutions, and in the age the (one)
ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ
coming life everlasting. Many but
ἔσονται πρῶτοι ἔσχατοι καὶ οἱ
will be first (ones) last (ones) and the
ἔσχατοι πρῶτοι.
last (ones) first (ones).

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
They were but in the way stepping up
εἰς Ἱεροσόλυμα, καὶ ἦν προάγων
into Jerusalem, and he was going before
αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
them the Jesus, and they were being astonished,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
the (ones) but following were being fearful.
καὶ παραλαβὼν πάλιν τοὺς δώδεκα
And having taken along again the twelve
ἤρξατο αὐτοῖς λέγειν τὰ
he started to them to be saying the (things)
μέλλοντα αὐτῷ συμβαίνειν ὅτι 33 Ἴδου
being about to him to be befalling that Look!
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ
We are stepping up into Jerusalem, and the
υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
Son of the man will be given over to the
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
chief priests and to the scribes, and
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
they will judge down him to death and
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ
will give over him to the nations 34 and
ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
they will make fun of him and will spit on him
καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
and will scourge him and will kill,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
and after three days he will stand up.

children or fields for my sake and for the sake of the good news 30 who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things^a everlasting life. 31 However, many that are first will be last, and the last first."

32 Now they were advancing on the road up to Jerusalem; and Jesus was going in front of them; and they felt amazement; but those who followed began to fear. Once again he took the twelve aside and started to tell them these things destined to befall him: 33 "Here we are, advancing up to Jerusalem, and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death and will deliver him to men of the nations; 34 and they will make fun of him and will spit upon him and scourge him and kill him, but three days later he will rise."

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
And go their way toward him James
καὶ Ἰωάννης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες
and John the two sons of Zebedee saying
αὐτῷ Διδάσκαλε, θέλομεν ἵνα
to him Teacher, we are willing in order that
ὃ ἐὰν αἰτήσωμέν σε
which if ever we might ask of you
ποιήσῃς ἡμῖν. 36 ὁ δὲ
you should do to us. The (one) but
εἶπεν αὐτοῖς Τί θέλετε ποιήσω
said to them What are you willing I should do
ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δός
to you? The (ones) but said to him Give
ἡμῖν ἵνα εἰς σου ἐκ
to us in order that one of you out of

δεξιῶν καὶ εἰς ἐξ ἀριστερῶν
right-hand [parts] and one out of left-hand [parts]
καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ
we might sit down in the glory of you. The but
Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἶδατε τί
Jesus said to them Not you have known what
αἰτεῖσθε· δύνασθε πιεῖν τὸ
you are asking for; are you able to drink the
ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
cup which I am drinking, or the
βάπτισμα ὃ ἐγὼ βαπτίζομαι
baptism which I am being baptized with
βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ
to be baptized with? The (ones) but said to him
Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ
We are able. The but Jesus said to them The
ποτήριον ὃ ἐγὼ πίνω πίεσθε
cup which I am drinking you will drink
καὶ τὸ βάπτισμα ὃ ἐγὼ
and the baptism which I

βαπτίζομαι βαπτισθήσεσθε,
am being baptized with you will be baptized with,
40 τὸ δὲ καθίσαι ἐκ δεξιῶν
the but to sit down out of right-hand [parts]
μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
of me or out of left-hand [parts] not it is mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to give, but to which ones it has been prepared.

41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
And having heard the ten started
ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
to be indignant about James and John.

42 καὶ προσκαλεσάμενος αὐτοὺς ὁ
And having called toward himself them the

35 And James and John, the two sons of Zeb'e-dee, stepped up to him and said to him: "Teacher, we want you to do for us whatever it is we ask you for." 36 He said to them: "What do you want me to do for you?" 37 They said to him: "Grant us to sit down, one at your right hand and one at your left, in your glory." 38 But Jesus said to them: "You do not know what you are asking for. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?" 39 They said to him: "We are able." At that Jesus said to them: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized. 40 However, this sitting down at my right or at my left is not mine to give, but it belongs to those for whom it has been prepared."

41 Well, when the ten others heard about it, they started to be indignant at James and John. 42 But Jesus, after calling them to him,

30^a See Mark 4:19, footnote^a.

Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι
Jesus is saying to them You have known that
οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
the (ones) seeming to be ruling of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
are lording it over them and the great (ones)
αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ
of them are wielding authority over them. Not
οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν
thus but it is in you; but who likely
θέλη μέγας γενέσθαι ἐν ὑμῖν,
may will great to become in you,
ἔσται ὑμῶν διάκονος, 44 καὶ ὅς ἂν
will be of you servant, and who likely
θέλη ἐν ὑμῖν εἶναι πρῶτος, ἔσται
may will in you to be first, will be
πάντων δούλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ
of all (ones) slave; also for the Son of the
ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
man not came to be served but
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
to serve and to give the soul of him ransom
ἀντὶ πολλῶν.
instead of many.

46 Καὶ ἔρχονται εἰς Ἱερειχώ. Καὶ
And they are coming into Jericho. And
ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ καὶ τῶν
going his way out of him from Jericho and of the
μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
disciples of him and of crowd sufficient the
υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
son of Timaeus Bartimaeus blind beggar
ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ
was sitting beside the way. And
ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηनός ἐστιν
having heard that Jesus the Nazarene it is
ἤρξατο κράζειν καὶ λέγειν Υἱὲ
he started to be crying out and to be saying Son
Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ
of David Jesus, have mercy on me. And
ἐπετίμων αὐτῷ πολλοὶ ἵνα
were giving rebuke to him many in order that
σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον
he should be silent; the (one) but to much rather
ἔκραζεν Υἱὲ Δαυεὶδ, ἐλέησόν με.
was crying out Son of David, have mercy on me.
49 καὶ στὰς ὁ Ἰησοῦς εἶπεν
And having stood [still] the Jesus said
Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
Sound you to him. And they are sounding to the

said to them: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. 43 This is not the way among you; but whoever wants to become great among you must be your minister, 44 and whoever wants to be first among you must be the slave of all. 45 For even the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."

46 And they came into Jer'i·cho. But as he and his disciples and a considerable crowd were going out of Jer'i·cho, Bar·ti·mae'us (the son of Ti·mae'us), a blind beggar, was sitting beside the road. 47 When he heard that it was Jesus the Naz·a·rene', he started shouting and saying: "Son of David, Jesus, have mercy on me!" 48 At this many began sternly telling him to be silent; but he kept shouting that much more: "Son of David, have mercy on me!" 49 So Jesus stopped and said: "CALL him." And they called the

τυφλὸν λέγοντες αὐτῷ Θάρσει,
blind (one) saying to him Be taking courage,
ἔγειρε, φωνεῖ σε. 50 ὁ δὲ
be getting up, he is sounding to you. The (one) but
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
having thrown off the outer garment of him
ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
having leaped up he came toward the Jesus.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς
And having answered to him the Jesus
εἶπεν Τί σοι θέλεις ποιῆσω;
said What to you are you willing I should do?
ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουεὶ,
The but blind (one) said to him Rabboni,
ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς
in order that I might look again. And the Jesus
εἶπεν αὐτῷ Ὑπάγε, ἡ πίστις σου
said to him Be going under, the faith of you
σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν,
has saved you. And at once he looked again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and he was following to him in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα
And when they get near into Jerusalem
εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ Ὄρος
into Bethphage and Bethany toward the Mount
τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν
of the Olives, he is sending off two of the disciples
αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village the (one) opposite of you, and
εὐθὺς εἰσπορευόμενοι εἰς αὐτήν
at once going your way inside into it
εὕρησете πῶλον δεδεμένον ἐφ' ὃν
you will find colt having been tied upon which
οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν· λύσατε
no one not as yet of men sat down; loose you
αὐτὸν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν
it and be bearing. And if ever anyone to you
εἴπῃ Τί ποιεῖτε τοῦτο; εἶπατε Ὁ
might say Why are you doing this? say you The
κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθὺς
Lord of it need is having; and at once
αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ
it he is sending off again here. And
ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον
they went off and found colt having been tied
πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ
toward door outside upon the side street, and

blind man, saying to him: "Take courage, get up, he is calling you." 50 Throwing off his outer garment, he leaped to his feet and went to Jesus. 51 And in answer to him Jesus said: "What do you want me to do for you?" The blind man said to him: "Rab·bo'ni, let me recover sight." 52 And Jesus said to him: "Go, your faith has made you well." And immediately he recovered sight, and he began to follow him on the road.

11 Now when they were getting near to Jerusalem, to Beth'pha·ge and Beth'a·ny at the Mount of Olives, he dispatched two of his disciples 2 and told them: "Go into the village that is within sight of you, and as soon as you pass into it you will find a colt tied, on which none of mankind has yet sat; loose it and bring it. 3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it, and will at once send it off back here.'" 4 So they went away and found the colt tied at the door, outside on the side street, and

λύουσιν αὐτόν. 5 καὶ τινες τῶν
they are loosing it. And some of the (ones)
ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς Τί
there having stood were saying to them What
ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ
are you doing loosing the colt? The (ones)
δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
but said to them according as said the Jesus;
καὶ ἀφῆκαν αὐτούς.
and they let go off them.

7 καὶ φέρουσιν τὸν πῶλον πρὸς
And they are bearing the colt toward
τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ
the Jesus, and they are throwing upon it
τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
the outer garments of them, and he sat down upon
αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
it. And many the outer garments of them
ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας
spread into the way, others but tree branches
κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ
having cut out of the fields. And the (ones)
προάγοντες καὶ οἱ ἀκολουθοῦντες
going ahead of and the (ones) following
ἔκραζον Ὡσαννά· Εὐλογημένος ὁ
were crying out Hosanna; Blessed the (one)
ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 Εὐλογημένη
coming in name of Lord; Blessed
ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
the coming kingdom of the father of us
Δαυεὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.
David; Hosanna in the highest [places].
11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ
And he entered into Jerusalem into the
ἱερόν· καὶ περιβλεψάμενος πάντα
temple; and having looked around on all (things)
ὄψε ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς
late already being of the hour he went out into
Βηθανίαν μετὰ τῶν δώδεκα.
Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων
And to the morrow having come out
αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
of them from Bethany he became hungry.

13 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν
And having seen fig tree from afar

they loosed it. 5 But some of those stand-
ing there began to say to them: "What
are you doing loosing the colt?" 6 They said
to these just as Jesus had said; and they
let them go.

7 And they brought the colt to Jesus,
and they put their outer garments upon
it, and he sat on it. 8 Also, many spread
their outer garments on the road, but oth-
ers cut down foliage from the fields. 9 And
those going in front and those coming
behind kept crying out: "Save, we pray!"
Blessed is he that comes in Jehovah's^b
name! 10 Blessed is the coming kingdom
of our father David!^c Save, we pray, in
the heights above!" 11 And he entered
into Jerusalem, into the temple; and he
looked around upon all things, and, as
the hour was already late, he went out to
Beth'a·ny with the twelve.

12 The next day, when they had come
out from Beth'a·ny, he became hungry.
13 And from a distance he caught
sight of a fig tree

ἔχουσιν φύλλα ἦλθεν εἰ ἄρα τι
having leaves he came if really anything
εὕρησει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτήν
he will find in it, and having come upon it
οὐδὲν εὔρεν εἰ μὴ φύλλα, ὁ γὰρ
nothing he found if not leaves, the for
καιρὸς οὐκ ἦν σύκων. 14 καὶ
appointed time not was of figs. And
ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν
having answered he said to it Not yet into the
αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
age out of you no one fruit may eat. And
ἤκουον οἱ μαθηταὶ αὐτοῦ.
were hearing the disciples of him.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ
And they are coming into Jerusalem. And
εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο
having entered into the temple he started
ἐκβάλλειν τοὺς πωλοῦντας καὶ
to be throwing out the (ones) selling and
τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
the (ones) buying in the temple, and the
τραπέζας τῶν κολλυβιστῶν καὶ τὰς
tables of the money changers and the
καθέδρας τῶν πωλούντων τὰς
seats of the (ones) selling the
περιστεράς· κατέστρεφεν 16 καὶ οὐκ
doves he overturned and not

ἤφιεν ἵνα τις
he was letting go off in order that anyone
διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
should bring through utensil through the temple,
17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ
and he was teaching and he was saying Not
γέγραπται ὅτι Ὁ οἶκός μου οἶκος
has it been written that The house of me house
προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
of prayer will be called to all the nations?
ὁμοίως δὲ πεποιήκατε αὐτὸν σπήλαιον
You but you have made it cave
ληστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς
of robbers. And heard the chief priests
καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτόν
and the scribes, and were seeking how him
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν,
they might destroy; they were fearing for him,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ
all for the crowd was being astounded upon
τῇ διδασκῇ αὐτοῦ.
the teaching of him.

that had leaves, and he went to see
whether he would perhaps find some-
thing on it. But, on coming to it, he
found nothing but leaves, for it was not
the season of figs. 14 So, in response, he
said to it: "Let no one eat fruit from
you any more for-
ever." And his disci-
ples were listening.

15 Now they came to Jerusalem. There
he entered into the temple and started to
throw out those sell-
ing and buying in
the temple, and he
overturned the tables
of the money-chang-
ers and the benches
of those selling doves;
16 and he would not
let anyone carry a
utensil through the
temple, 17 but he kept
teaching and saying:
"Is it not written,
'My house will be
called a house of
prayer for all the
nations'? But you
have made it a cave
of robbers." 18 And
the chief priests and
the scribes heard it,
and they began to
seek how to destroy
him; for they were
in fear of him, for
all the crowd was
continually being as-
tounded at his teach-
ing.

9^a Literally, "Ho·san'na," N^{BA}; H^{7,8,10-14,18-21} (Ho·sha·na'), J^{7-14,18-18}; meaning, "Save, we pray." 9^b Jehovah's, J^{7,8,10-14,18-18,21}; the Lord's, N^{BA}. 10^c The coming kingdom of our father David, N^{BCD}; the kingdom of our father David that comes in the name of the Lord (of Jehovah), A^{Sy^b} (J^{7,8,10-14,18-18}).

19 Καὶ ὅταν ὀψὲ ἐγένετο,
And whenever late it became,
ἐξεπορεύοντο ἔξω τῆς πόλεως.
they were going their way out outside the city.
20 Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν
And making way beside early they saw the
συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ
fig tree having been withered out of roots. And
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
having remembered the Peter is saying to him
'Ραββεί, ἴδε ἡ συκὴ ἣν κατηράσω
Rabbi, see the fig tree which you cursed
ἐξήρανται. 22 καὶ ἀποκριθεὶς ὁ
has been withered. And having answered the
'Ιησοῦς λέγει αὐτοῖς "Ἐχετε
Jesus is saying to them Be you having
πίστιν θεοῦ. 23 ἀμήν λέγω
faith of God; amen I am saying
ὑμῖν ὅτι ὃς ἂν εἴπῃ
to you that who likely might say
τῷ ὄρει τούτῳ "Ἀρθητι καὶ βλήθητι
to the mountain this Be lifted up and be thrown
εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
into the sea, and not mightdoubt in the
καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ
heart of him but may be believing that what
λαλεῖ γίνεται, ἔσται αὐτῷ.
he is speaking is occurring, it will be to him.
24 διὰ τοῦτο λέγω ὑμῖν, πάντα
Through this I am saying to you, all (things)
ὅσα προσεύχεσθε καὶ αἰτεῖσθε,
as many as you are praying and you are asking,
πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται
be having faith that you received, and it will be
ὑμῖν. 25 καὶ ὅταν στήκετε
to you. And whenever you are standing
προσευχόμενοι, ἀφίετε εἴ τι
praying, be letting go off if anything
ἔχετε κατὰ τινος, ἵνα καὶ
you are having down on someone, in order that also
ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
the Father of you the (one) in the heavens
ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.
might let go off to you the trespasses of you.
27 Καὶ ἔρχονται πάλιν εἰς
And they are coming again into
'Ιεροσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος
Jerusalem. And in the temple walking about

19 And when it be-
came late in the day,
they would go out
of the city. 20 But
when they were pass-
ing by early in the
morning, they saw
the fig tree already
withered up from the
roots. 21 So Peter,
remembering it, said
to him: "Rabbi, see!
the fig tree that you
cursed has withered
up." 22 And in reply
Jesus said to them:
"Have faith in God.
23 Truly I say to you
that whoever tells
this mountain, 'Be
lifted up and thrown
into the sea,' and
does not doubt in his
heart but has faith
that what he says
is going to occur, he
will have it so. 24 This
is why I tell you,
All the things you
pray and ask for have
faith that you have
practically received,
and you will have
them. 25 And when
you stand praying,
forgive whatever you
have against anyone;
in order that your
Father who is in the
heavens may also
forgive you your tres-
passes." 26 —

27 And they came
again to Jerusalem.
And as he was walk-
ing in the temple,

αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
of him are coming toward him the chief priests
καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
and the scribes and the older men
28 καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ
and were saying to him In what sort of
ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς
authority these (things) are you doing? Or who
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα
to you gave the authority this in order that
ταῦτα ποιῇς; 29 ὁ δὲ
these (things) you may be doing? The but
'Ιησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα
Jesus said to them I shall inquire upon you one
λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἔρῳ
word, and answer you to me, and I shall say
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)
ποιῶ. 30 τὸ βάπτισμα τὸ Ἰωάννου
I am doing; The baptism the (one) of John
ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;
out of heaven was or out of men?
ἀποκρίθητέ μοι. 31 καὶ διελογίζοντο
Answer you to me. And they were reasoning
πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν
toward themselves saying If ever we should say
'Εξ οὐρανοῦ, ἔρεῖ Διὰ τί
out of heaven, he will say Through what
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ
therefore not you believed to him? But
εἴπωμεν Ἐξ ἀνθρώπων; —
should we say Out of men? —
ἐφοβοῦντο τὸν ὄχλον, ὅτι
they were fearing the crowd, all for
εἶχον τὸν Ἰωάννην ὄντως ὅτι
were having the John in beingness that
προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ
prophet he was. And having replied to the
'Ιησοῦ λέγουσιν Οὐκ οἶδαμεν. καὶ
Jesus they are saying Not we have known. And
ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω
the Jesus is saying to them Neither I am saying
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)
ποιῶ.
I am doing.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς
And he started to them in parables
λαλεῖν Ἀμπελῶνα ἄνθρωπος ἐφύτευεν,
to be speaking Vineyard man planted,

the chief priests and
the scribes and the
older men came to
him 28 and began to
say to him: "By what
authority do you do
these things? or who
gave you this au-
thority to do these
things?" 29 Jesus said
to them: "I will ask
you one question. You
answer me, and I will
also tell you by what
authority I do these
things. 30 Was the
baptism by John from
heaven or from men?
Answer me." 31 So
they began to reason
among themselves,
saying: "If we say,
'From heaven,' he will
say, 'Why is it, there-
fore, you did not
believe him?' 32 But
dare we say, 'From
men?'"—They were in
fear of the crowd,
for these all held
that John had real-
ly been a prophet.
33 Well, in reply to
Jesus they said: "We
do not know." And
Jesus said to them:
"Neither am I tell-
ing you by what au-
thority I do these
things."

12 Also, he start-
ed to speak to
them with illus-
trations: "A man
planted a vineyard,

καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν
and put around fence and dug
ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ
winepress vat and built tower, and
ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to cultivators, and traveled abroad.
2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent off toward the cultivators to the
καιρῷ δοῦλον, ἵνα παρὰ τῶν
appointed time slave, in order that beside the
γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ
cultivators he might take from the fruits of the
ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν
vineyard; and having taken him
ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν
they flayed and sent off empty. And again
ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·
he sent off toward them another slave;
κάκεϊνον ἐκεφαλίωσαν καὶ ἠτίμασαν.
and that (one) struck on the head and dishonored.
5 καὶ ἄλλον ἀπέστειλεν· κάκεϊνον
And another he sent off; and that (one)
ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, whom indeed
δέροντες οὓς δὲ ἀποκτενύντες. 6 ἔτι ἓνα
flaying whom but killing. Yet one
εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
he was having, son loved; he sent off him
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
last toward them saying that
Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ
They will respect the son of me. Those but
οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
the cultivators toward themselves said that This
ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
is the heir; hither let us be killing
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
him, and of us will be the inheritance.
8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
And having taken they killed him; and
ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
threw out him outside the vineyard.
9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
What will do the lord of the vineyard?
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
He will come and will destroy the cultivators, and
δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ
he will give the vineyard to others. Not-but
τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν
the scripture this did you read Stone which

and put a fence
around it, and dug
a vat for the wine
press and erected a
tower, and let it out
to cultivators, and
traveled abroad. 2 Now
in due season he
sent forth a slave
to the cultivators,
that he might get
some of the fruits
of the vineyard from
the cultivators. 3 But
they took him, beat
him up and sent him
away empty. 4 And
again he sent forth
another slave to them;
and that one they
struck on the head
and dishonored. 5 And
he sent forth an-
other, and that one
they killed; and many
others, some of whom
they beat up and
some of whom they
killed. 6 One more he
had, a beloved son.
He sent him forth
last to them, saying,
'They will respect
my son.' 7 But those
cultivators said among
themselves, 'This is
the heir. Come, let
us kill him, and the
inheritance will be
ours.' 8 So they took
him and killed him,
and threw him outside
the vineyard. 9 What
will the owner of
the vineyard do? He
will come and destroy
the cultivators, and
will give the vineyard
to others. 10 Did you
never read this scrip-
ture, 'The stone that

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
rejected the (ones) building, this
ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ
came to be into head of corner; beside
Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν
Lord came to be this, and it is wonderful in
ὀφθαλμοῖς ἡμῶν;
eyes of us?
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,
And they were seeking him to seize,
καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι
and they feared the crowd, they knew for that
πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
toward them the parable he said. And
ἀφέντες αὐτὸν ἀπῆλθαν.
having let go off him they went off.
13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς
And they send off toward him some
τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν
of the Pharisees and of the Herodians
ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
in order that him they might catch to word.
14 καὶ ἐλθόντες λέγουσιν αὐτῷ
And having come they are saying to him
Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς
Teacher, we have known that truthful
εἶ καὶ οὐ μέλει σοι
you are and not it matters to you
περὶ οὐδενός, οὐ γὰρ βλέπεις
about no one, not for you are looking
εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
into face of men, but upon truth
τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν
the way of the God you are teaching; is it lawful
δοῦναι κῆνσον Καίσαρι ἢ οὐ;
to give tribute to Caesar or not?
15 δῶμεν ἢ μὴ δῶμεν; ὁ
Should we give or not should we give? The (one)
δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν
but having known of them the hypocrisy said
αὐτοῖς Τί με πειράζετε; φέρετέ
to them Why me are you tempting? Be bearing
μοι δηνάριον ἵνα ἴδω.
to me denarius in order that I might see.
16 οἱ δὲ ἤνεγκαν. καὶ λέγει
The (ones) but brought. And he is saying
αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
to them Of whom the image this and the

the builders rejected,
this has become the
chief cornerstone.
11 From Jehovah^a this
has come to be, and
it is marvelous in our
eyes?"

12 At that they be-
gan seeking how to
seize him, but they
feared the crowd, for
they took note that
he spoke the illus-
tration with them in
mind. So they left
him and went away.

13 Next they sent
forth to him some of
the Pharisees and of
the party followers
of Herod, to catch
him in his speech.

14 On arrival these
said to him: "Teach-
er, we know you are
truthful and you do
not care for anybody,
for you do not look
upon men's outward
appearance, but you
teach the way of
God in line with
truth: Is it lawful
to pay head tax
to Caesar or not?

15 Shall we pay, or
shall we not pay?"
Detecting their hy-
pocrisy, he said to
them: "Why do you
put me to the test?
Bring me a de-nar'-
i-us to look at."

16 They brought one.
And he said to them:
"Whose image and

11^a Jehovah, J7-10, 12-14, 17, 18, 20, 21; the Lord, NBA.

ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
inscription? The (ones) but said to him Of Caesar.

17 ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος
The but Jesus said The (things) of Caesar

ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
pay you back to Caesar and the (things) of the God
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to the God. And they were wondering upon him.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And are coming Sadducees toward him,

οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who are saying resurrection not to be, and

ἐπηρώτων αὐτόν λέγοντες
they were inquiring upon him saying

19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι
Teacher, Moses wrote to us that

ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ
if ever of anyone brother should die and

καταλίπῃ γυναῖκα καὶ μὴ
should leave down woman and not

ἀφῇ τέκνον, ἵνα λάβῃ ὁ
should let go off child, in order that might take the

ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
brother of him the woman and

ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
might cause to stand up out seed to the brother

αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ
of him. Seven brothers they were; and the

πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ
first (one) took woman, and dying not

ἀφῆκεν σπέρμα· 21 καὶ ὁ δεύτερος
he let go off seed; and the second (one)

ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν
took her, and he died not having left down

σπέρμα, καὶ ὁ τρίτος ὡσαύτως· 22 καὶ
seed, and the third (one) as-thus; and

οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον
the seven not let go off seed; last

πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ
of all (them) also the woman died. In the

ἀναστάσει τίνος αὐτῶν ἔσται γυνή;
resurrection of whom of them will she be woman?

οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 ἔφη
The for seven had her woman. Said

αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
to them the Jesus Not through this

πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
are you erring not having known the Scriptures

μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν
not-but the power of the God? Whenever

inscription is this?"
They said to him:

"Caesar's." 17 Jesus then said: "Pay back Caesar's things to Caesar, but God's things to God." And they began to marvel at him.

18 Now Sadducees came to him, who say there is no resurrection, and they put the question to him:

19 "Teacher, Moses wrote us that if some-one's brother dies and leaves a wife behind but does not

leave a child, his brother should take the wife and raise up offspring from her for his brother.

20 There were seven brothers; and the first took a wife, but when he died he left no offspring.

21 And the second took her, but died without leaving offspring; and the third the same way.

22 And the seven did not leave any offspring. Last of all the woman also died.

23 In the resurrection to which of them will she be wife? For the seven got her as wife."

24 Jesus said to them: "Is not this why you are mistaken, your not knowing

either the Scriptures or the power of God? 25 For when

25 For when

γὰρ ἐκ νεκρῶν ἀναστῶσιν,
for out of dead (ones) they might stand up,

οὔτε γαμοῦσιν οὔτε
neither they are marrying nor

γαμίζονται, ἀλλ' εἰσὶν ὡς
they are being given in marriage, but they are as

ἄγγελοι ἐν τοῖς οὐρανοῖς· 26 περὶ δὲ
angels in the heavens; about but

τῶν νεκρῶν ὅτι ἐγείρονται οὐκ
the dead (ones) that they are being raised up not

ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
did you read in the book of Moses upon the

βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
thornbush how said to him the God saying

Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ
I the God of Abraham and God of Isaac

καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
and God of Jacob? Not he is God

νεκρῶν ἀλλὰ ζώντων· πολὺ
of dead (ones) but of living (ones); much

πλανᾶσθε.
you are erring.

28 Καὶ προσελθὼν εἰς τῶν
And having come toward one of the

γραμματέων ἀκούσας αὐτῶν
scribes having heard of them

συνζητούντων, εἰδὼς ὅτι καλῶς
seeking together, having known that finely

ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
he answered to them, inquired upon him

Ποία ἐστὶν ἐντολὴ πρώτη
Of which sort is commandment first (one)

πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι
of all (them)? Answered the Jesus that

Πρώτη ἐστὶν Ἄκουε, Ἰσραὴλ, Κύριος ὁ
First (one) is Be hearing, Israel, Lord the

θεὸς ἡμῶν Κύριος εἷς ἐστίν, 30 καὶ ἀγαπήσεις
God of us Lord one is, and you shall love

Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας
Lord the God of you out of whole heart

σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
of you and out of whole the soul of you and

ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ
out of whole the perception of you and out of

ὅλης τῆς ἰσχύος σου. 31 δευτέρα
whole the strength of you. Second (one)

αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

29, 30^a Jehovah, J7-14, 16-18, 20, 21; the Lord, NBA.

they rise from the

dead, neither do men marry nor are women given in marriage, but

are as angels in the heavens. 26 But concerning the dead, that they are raised

up, did you not read in the book of Moses, in the account about the thornbush, how

God said to him, 'I am the God of Abraham and God of Isaac and God of Jacob?'

27 He is a God, not of the dead, but of the living. You are much mistaken."

28 Now one of the scribes that had come up and heard them disputing, knowing

that he had answered them in a fine way, asked him: "Which commandment is first

of all?" 29 Jesus answered: "The first is, 'Hear, O Israel, Je-

hovah^a our God is one Jehovah,^a 30 and you must love Je-

hovah^a your God with your whole heart and with your whole soul and with your

whole mind and with your whole strength.' 31 The second is

this, 'You must love your neighbor as

σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ
yourself. Greater (one) of these other commandment
οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ γραμματεὺς
not is. Said to him the scribe
Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι
Finely, Teacher, upon truth you said that
εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.
one he is and not is other besides him;
33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης
and the to be loving him out of whole
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ
heart and out of whole the comprehension and
ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν
out of whole the strength and the to be loving
τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν
the neighbor as oneself more abundant is
πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
of all the whole burnt offerings and sacrifices.
34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
And the Jesus having seen him that
νοῦνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ
intelligently he answered said to him Not
μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ
long [way] you are from the kingdom of the
θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
God. And no one not yet was daring him
ἐπερωτῆσαι.
to inquire upon.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
And having answered the Jesus
ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
was saying teaching in the temple How
λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς
are saying the scribes that the Christ
υἱὸς Δαυεὶδ ἐστίν; 36 αὐτὸς Δαυεὶδ εἶπεν
son of David is? Very David said
ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ
in the spirit the holy Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
Lord of me Be sitting out of right-hand [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου. 37 αὐτὸς Δαυεὶδ
underneath the feet of you; very David
λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
is saying him Lord, and from where of him
ἐστὶν υἱός;
is he son?

36^a Jehovah, J7-14, 16-18, 20, 21; the Lord, NBA.

yourself.' There is no other commandment greater than these." 32 The scribe said to him: "Teacher, you well said in line with truth, 'He is One, and there is no other than He'; 33 and this loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." 34 At this Jesus, discerning he had answered intelligently, said to him: "You are not far from the kingdom of God." But nobody had the courage any more to question him.

35 However, when making a reply, Jesus began to say as he taught in the temple: "How is it that the scribes say that the Christ is David's son? 36 By the holy spirit David himself said, 'Jehovah^a said to my Lord: "Sit at my right hand until I put your enemies beneath your feet."' 37 David himself calls him 'Lord,' but how does it come that he is his son?"

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
And the much crowd was hearing of him
ἡδέως. 38 Καὶ ἐν τῇ διδασκῇ αὐτοῦ
with pleasure. And in the teaching of him
ἔλεγεν Βλέπετε ἀπὸ τῶν
he was saying Be you looking at from the
γραμματέων τῶν θελόντων ἐν στολαῖς
scribes the (ones) willing in robes
περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς
to walk about and greetings in the
ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
marketplaces and front seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
synagogues and front reclining places in the
δείπνοις, 40 οἱ κατέσθοντες τὰς
suppers, the (ones) eating down the
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ
houses of the widows and to pretense long
προσευχόμενοι· οὗτοι λήμψονται περισσότερον
praying; these will receive more abundant
κρίμα.
judgment.

41 Καὶ καθίσας κατέναντι τοῦ
And having sat down opposite the
γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
treasure guard he was viewing how the crowd
βάλλει χαλκὸν εἰς τὸ
is throwing copper [money] into the
γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
treasure guard; and many rich ones
ἔβαλλον πολλά· 42 καὶ ἐλθούσα
were throwing many [coins]; and having come
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ
one widow poor threw lepta two, which
ἐστίν κοδράντης. 43 καὶ
is quadrans. And

προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
having called toward himself the disciples of him
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
he said to them Amen I am saying to you that the
χήρα αὕτη ἡ πτωχὴ πλείον πάντων ἔβαλεν
widow this the poor more of all (ones) threw
τῶν βαλλόντων εἰς τὸ
of the (ones) throwing into the
γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ
treasure guard; all for out of the
περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
abounding to them threw, this (one) but
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
out of the want of her all (things)

And the great crowd was listening to him with pleasure. 38 And in his teaching he went on to say: "Look out for the scribes that want to walk around in robes and want greetings in the market places 39 and front seats in the synagogues and most prominent places at evening meals. 40 They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."

41 And he sat down with the treasury chests in view and began observing how the crowd was dropping money into the treasury chests; and many rich people were dropping in many coins. 42 Now a poor widow came and dropped in two small coins, which have very little value. 43 So he called his disciples to him and said to them: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; 44 for they all dropped in out of their surplus, but she, out of her want,

ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
as many as she was having threw, whole the
βίον αὐτῆς.
living of her.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going his way out of him out of the
ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ
temple is saying to him one of the disciples of him
Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ
Teacher, see what kind of stones and
ποταπαὶ οἰκοδομαί. **2** καὶ ὁ Ἰησοῦς
what kind of buildings. And the Jesus
εἶπεν αὐτῷ βλέπετε ταύτας τὰς
said to him Are you looking at these the
μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ
great buildings? Not not should be let go off
ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ
here stone upon stone which not not
καταλυθῇ.
should be loosed down.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν
And sitting of him into the Mountain of the
Ἑλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα
Olives opposite the temple was inquiring upon
αὐτὸν κατ' ἰδίαν Πέτρος καὶ
him according to private [spot] Peter and
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας **4** Εἶπον
James and John and Andrew Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί
to us when these (things) will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα
the sign whenever may be about these (things)
συντελεῖσθαι πάντα. **5** ὁ δὲ Ἰησοῦς
to be concluded all. The but Jesus
ἤρξατο λέγειν αὐτοῖς Βλέπετε μὴ
started to be saying to them Be you looking at not
τις ὑμᾶς πλανήσῃ. **6** πολλοὶ
anyone you might make to err; many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
will come upon the name of me saying that
Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.
I am, and many they will make to err.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ
Whenever but you might hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε·
hearings of wars, not be you terrified;
δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
it is necessary to take place, but not yet the end.
8 Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ
Will rise up for nation upon nation and

dropped in all of
what she had, her
whole living."

13 As he was go-
ing out of the
temple one of his
disciples said to him:
"Teacher, see! what
sort of stones and
what sort of build-
ings!" **2** However,
Jesus said to him:
"Do you behold these
great buildings? By
no means will a stone
be left here upon a
stone and not be
thrown down."

3 And as he was
sitting on the Mount
of Olives with the
temple in view, Peter
and James and John
and Andrew began to
ask him privately:
4 "Tell us, When will
these things be, and
what will be the
sign when all these
things are destined to
come to a conclu-
sion?" **5** So Jesus
started to say to
them: "Look out that
nobody misleads you.
6 Many will come
on the basis of my
name, saying, 'I
am he,' and will
mislead many. **7** More-
over, when you hear
of wars and reports of
wars, do not be ter-
rified; [these things]
must take place, but
the end is not yet.
8 "For nation will
rise against nation and

βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ
kingdom upon kingdom, will be [earth]quakes
κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ
according to places, will be famines; beginning
ὧδίνων ταῦτα.
of birth pangs these (things).

9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς·
Be looking at but you yourselves;
παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
they will give over you into Sanhedrins and into
συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων
synagogues you will be flayed and upon governors
καὶ βασιλέων σταθήσεσθε
and kings you will be caused to stand
ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
on account of me into witness to them.
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
And into all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
it is necessary to be preached the good news.
11 καὶ ὅταν ἄγωσιν ὑμᾶς
And whenever they may lead you
παραδιδόντες, μὴ προμεριμνᾶτε τί
giving over, not be you worrying before what
λαλήσητε, ἀλλ' ὃ ἐὰν
you should speak, but which if ever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
should be given to you in that the
ὥρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς
hour this be you speaking, not for are you
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ
the (ones) speaking but the spirit the
ἅγιον. **12** καὶ παραδώσει ἀδελφὸς ἀδελφὸν
holy. And will give over brother brother
εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
into death and father child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
will stand up against children upon parents and
θανατώσουσιν αὐτούς· **13** καὶ ἔσεσθε
will put to death them; and you will be
μισούμενοι ὑπὸ πάντων διὰ τὸ
(ones) being hated by all (them) through the
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
name of me. The (one) but having endured into
τέλος οὗτος σωθήσεται.
end this (one) will be saved.

14 Ὅταν δὲ ἴδητε
Whenever but you should see the
βδέλυγμα τῆς ἐρημώσεως ἐστηκότα
disgusting thing of the desolation having stood

kingdom against king-
dom, there will be
earthquakes in one
place after another,
there will be food
shortages. These are
a beginning of pangs
of distress.

9 "As for you, look
out for yourselves;
people will deliver
you up to local
courts, and you will
be beaten in syna-
gogues and be put
on the stand before
governors and kings
for my sake, for a
witness to them.
10 Also, in all the na-
tions the good news
has to be preached
first. **11** But when they
are leading you along
to deliver you up,
do not be anxious be-
forehand about what
to speak; but what-
ever is given you in
that hour, speak this,
for you are not
the ones speaking,
but the holy spirit
is. **12** Furthermore,
brother will deliver
brother over to death,
and a father a child,
and children will rise
up against parents
and have them put
to death; **13** and you
will be objects of
hatred by all people
on account of my
name. But he that
has endured to the
end is the one that
will be saved.

14 "However, when
you catch sight
of the disgusting
thing that causes
desolation standing

ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
where not it is necessary, the (one) reading
VOEÍTW, τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
15 ὁ ἐπὶ τοῦ δώματος μὴ
the (one). upon the housetop not
καταβάτω μηδὲ εἰσελθάτω τι
let him come down nor let him enter anything
ἄραι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ
to lift up out of the house of him, and
ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς
the (one) into the field not let him return into
τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.
the (things) behind to lift up the garment of him.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
Woe but to the (ones) in belly having
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
and to the (ones) giving suck in those the
ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ
days. Be you praying but in order that not
γένηται χειμῶνος. 19 ἔσονται γὰρ αἱ
it might occur of winter; will be for the
ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ
days those tribulation of which sort not
γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
has occurred such from beginning of creation
ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
which created the God until the now and not
μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν
not should occur. And if not shortened
Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
Lord the days, not likely was saved all
σὰρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
flesh. But through the chosen (ones) whom
ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
he chose he shortened the days.

21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ
And then if ever anyone to you should say
Ἴδε ὧδε ὁ χριστὸς Ἴδε ἐκεῖ, μὴ
See here the Christ See there, not
πιστεύετε. 22 ἐγερθήσονται γὰρ
be you believing; will rise up for
ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν
false christs and false prophets and will give
σημεῖα καὶ τέρατα πρὸς τὸ
signs and portents toward the

where it ought not
(let the reader use
discernment), then
let those in Ju-de'a
begin fleeing to the
mountains. 15 Let the
man on the housetop
not come down, nor
go inside to take any-
thing out of his
house; 16 and let the
man in the field not
return to the things
behind to pick up
his outer garment.
17 Woe to the preg-
nant women and those
suckling a baby in
those days! 18 Keep
praying that it may
not occur in winter-
time; 19 for those
days will be [days
of] a tribulation such
as has not occurred
from [the] beginning
of the creation which
God created until
that time, and will
not occur again. 20 In
fact, unless Jehovah^a
had cut short the
days, no flesh would
be saved. But on ac-
count of the chosen
ones whom he has
chosen he has cut
short the days.

21 "Then, too, if
anyone says to you,
'See! Here is the
Christ,' 'See! There he
is,' do not believe [it].
22 For false Christs
and false prophets will
arise and will give
signs and wonders

ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτούς·
to be leading astray if possible the chosen (ones);
23 ὑμεῖς δὲ βλέπετε· προείρηκα
you but be you looking at; I have foretold
ὑμῖν πάντα.
to you all (things).

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those the days after
τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
the tribulation that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the shining
αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ
of it, and the stars will be out of the
οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
heavens falling, and the powers the (ones)
ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε
in the heavens will be shaken. And then
ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son of the man coming
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·
in clouds with power much and glory;
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
and then he will send off the angels
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ
and will lead together the chosen (ones) of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
out of the four winds from extremity
γῆς ἕως ἄκρου οὐρανοῦ.
of earth until extremity of heaven.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ
tender should become and should produce out the
φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
leaves, you are knowing that near the summer
ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν
is; thus also you, whenever
ἴδῃτε ταῦτα γινόμενα,
you should see these (things) happening,
γινώσκετε ὅτι ἐγγὺς ἐστίν ἐπὶ
you are knowing that near he is upon
θύραις. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ
doors. Amen I am saying to you that not
μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις
not should pass away the generation this until
οὗ ταῦτα πάντα γένηται.
which [time] these (things) all should happen.

to lead astray, if
possible, the chosen
ones. 23 You, then,
watch out; I have
told you all things
beforehand.

24 "But in those
days, after that trib-
ulation, the sun will
be darkened, and the
moon will not give
its light, 25 and the
stars will be falling
out of heaven, and
the powers that are
in the heavens will
be shaken. 26 And
then they will see the
Son of man coming
in clouds with great
power and glory. 27
And then he will
send forth the angels
and will gather his
chosen ones together
from the four winds,
from earth's extrem-
ity to heaven's ex-
tremity.

28 "Now from the
fig tree learn the
illustration: Just as
soon as its young
branch grows tender
and puts forth its
leaves, you know that
summer is near. 29
Likewise also you,
when you see these
things happening,
know that he is
near, at the doors. 30
Truly I say to you
that this generation
will by no means
pass away until all
these things happen.

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ παρελεύσονται.
the but words of me not will pass away.

32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
About but the day that or
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
the hour no one has known, neither the angels
ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
in heaven nor the Son, if not the Father.

33 βλέπετε ἀγρυπνεῖτε, οὐκ
Be you looking at be you abstaining from sleep, not
οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν·
you have known for when the appointed time is;

34 ὥς ἄνθρωπος ἀπόδημος
as man away from his people

ἄφεις τὴν οἰκίαν αὐτοῦ καὶ δοὺς
having let go off the house of him and having given
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστω
to the slaves of him the authority, to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
the work of him, and to the doorkeeper

ἐνετείλατο ἵνα
he commanded in order that

γρηγορῇ. 35 γρηγορεῖτε
he should be staying awake. Be you staying awake

οὖν, οὐκ οἴδατε γὰρ πότε ὁ
therefore, not you have known for when the
κύριος τῆς οἰκίας ἔρχεται, ἢ
lord of the house is coming, whether
ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ
late or midnight or of cock-crowing or

πρωί, 36 μὴ ἐλθὼν ἐξέφνης
early in the morning, not having come suddenly

εὕρη ὑμᾶς καθεύδοντας· 37 ὁ δὲ
he might find you sleeping; which but

ὕμιν λέγω πᾶσιν λέγω,
to you I am saying to all I am saying,

γρηγορεῖτε.
Be you staying awake.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ
Was but the passover and the
ἄζυμα μετὰ δύο
unfermented [cakes] after two

ἡμέρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
days. And were seeking the chief priests and

οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
the scribes how him in crafty device

κρατήσαντες ἀποκτείνωσιν, 2 ἔλεγον
having seized they may kill, they were saying

31 Heaven and earth
will pass away, but
my words will not
pass away.

32 "Concerning that
day or the hour
nobody knows, neither
the angels in heaven
nor the Son, but
the Father. 33 Keep

looking, keep awake,
for you do not know
when the appointed
time is. 34 It is like

a man traveling
abroad that left his
house and gave the
authority to his

slaves, to each one
his work, and com-
manded the doorkeep-
er to keep on the

watch. 35 Therefore
keep on the watch,
for you do not know
when the master of

the house is coming,
whether late in the
day or at midnight

or at cock-crowing or
early in the morn-
ing; 36 in order that

when he arrives sud-
denly, he does not
find you sleeping.
37 But what I say to

you I say to all, Keep
on the watch."

14 Now the pass-
over and the
[festival of] unfer-
mented cakes was two

days later. And the
chief priests and the
scribes were seeking
how to seize him

by crafty device
and kill him; 2 for
they repeatedly said:

γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται
for Not in the festival, not at any time will be
θόρυβος τοῦ λαοῦ.
uproar of the people.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being of him in Bethany in the
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
house of Simon the leper lying down of him

ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
came woman having alabaster [case]

μύρου νάρδου πιστικῆς πολυτελοῦς·
of perfumed oil nard genuine very expensive;

συντρίψασα τὴν ἀλάβαστρον
having crushed the alabaster [case]

κατέχεεν αὐτοῦ τῆς κεφαλῆς.
she was pouring down of him of the head.

4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς
Were but some expressing indignation toward

ἐαυτοὺς· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ
themselves Into what the destruction this of the

μύρου γέγονεν; 5 ἠδύνατο γὰρ
perfumed oil has taken place? Was able for

τοῦτο τὸ μύρον πρᾶθῆναι ἐπάνω
this the perfumed oil to be sold upward

δηναρίων τριακοσίων καὶ δοθῆναι τοῖς
of denarii three hundred and to be given to the

πτωχοῖς· καὶ ἐνεβριμῶντο
poor; and they were feeling great displeasure at

αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν Ἀφετε
her. The but Jesus said Let you go off

αὐτήν· τί αὐτῇ κόπους παρέχετε;
her; why to her troubles you are having beside?

καλὸν ἔργον ἠργάσατο ἐν ἐμοί· 7 πάντοτε
Fine work she worked in me; always

γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
for the poor (ones) you are having with

ἐαυτῶν, καὶ ὅταν θέλητε
selves, and whenever you may will

δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
you are able to them always well to do,

ἐμὲ δὲ οὐ πάντοτε ἔχετε· 8 ὁ
me but not always you are having; which

ἔσχεν ἐποίησεν, προέλαβεν
she had she did, she undertook beforehand

μυρίσαι τὸ σῶμά μου εἰς τὸν
to put perfumed oil on the body of me into the

ἐνταφιασμόν. 9 ἀμὴν δὲ λέγω ὑμῖν,
burial. Amen but I am saying to you,

ὅπου ἔάν κηρυχθῇ τὸ εὐαγγέλιον
where if ever might be preached the good news

where if ever might be preached the good news

"Not at the festival;
perhaps there might
be an uproar of the
people."

3 And while he was
at Beth'a·ny in the
house of Simon the
leper, as he was re-
clining at the meal,

a woman came with
an alabaster case of
perfumed oil, genu-
ine nard, very expen-
sive. Breaking open

the alabaster case she
began to pour it upon
his head. 4 At this

there were some ex-
pressing indignation
among themselves:
"Why has this waste

of the perfumed oil
taken place? 5 For
this perfumed oil

could have been sold
for upward of three
hundred de·nar'i·i

and been given to
the poor!" And they
were feeling great

displeasure at her.
6 But Jesus said: "Let
her alone. Why do

you try to make
trouble for her? She
did a fine deed to-
ward me. 7 For you

always have the poor
with you, and when-
ever you want to

you can always do
them good, but me
you do not have al-
ways. 8 She did what

she could; she under-
took beforehand to put
perfumed oil on my
body in view of the
burial. 9 Truly I say
to you, Wherever the
good news is preached

εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
into whole the world, also which did
αὕτη λαληθήσεται εἰς μνημόσυνον
this [woman] will be spoken into remembrance
αὐτῆς.
of her.

10 Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν
And Judas Iscariot the one of the
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
twelve went off toward the chief priests

ἵνα αὐτὸν παραδοῖ αὐτοῖς.
in order that him he might give over to them.

11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
The (ones) but having heard rejoiced and
ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
promised to him silver [money] to give. And

ἐζήτην πῶς αὐτὸν εὐκαίρως
he was seeking how him at well appointed time
παραδοῖ.
he might give over.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
And to the first day of the
ἄζύμων, ὅτε τὸ πάσχα
unfermented [cakes], when the passover

ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ
they were sacrificing, are saying to him the disciples
αὐτοῦ Ποῦ θέλεις ἀπελθόντες
of him Where are you willing having gone off

ἐτοιμάσωμεν ἵνα φάγῃς τὸ
we should prepare in order that you might eat the
πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν
passover? And he sends off two of the disciples

αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under
εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος
into the city, and will encounter you man

κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔαν
follow you to him, and where if ever

εἰσέλθῃ εἵπατε τῷ οἰκοδεσπότῃ ὅτι
he might enter say you to the householder that
Ὁ διδάσκαλος λέγει Ποῦ ἐστὶν τὸ
The Teacher is saying Where is the

κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν
guest room of me where the passover with the
μαθητῶν μου φάγω; 15 καὶ αὐτὸς
disciples of me I might eat? And he

ὑμῖν δείξει ἀνάγαιον μέγα
to you will show upper room great

in all the world, what
this woman did shall
also be told as a
remembrance of her."

10 And Judas Is-
car'i-ot, one of the
twelve, went off to
the chief priests in
order to betray him
to them. 11 When they
heard it, they re-
joiced and promised
to give him silver
money. So he began
seeking how to betray
him conveniently.

12 Now on the first
day of unfermented
cakes, when they
customarily sacrificed
the passover victim,
his disciples said to
him: "Where do you
want us to go and
prepare for you to
eat the passover?"

13 With that he sent
forth two of his dis-
ciples and said to
them: "Go into the
city, and a man car-
rying an earthenware
vessel of water will
encounter you. Follow
him, 14 and wherever
he goes inside say
to the householder,
"The Teacher says:
"Where is the guest
room for me where
I may eat the pass-
over with my disci-
ples?"' 15 And he
will show you a
large upper room,

ἔστρωμένον ἑτοιμον· καὶ ἐκεῖ
having been furnished ready; and there
ἐτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ
prepare you for us. And went off the disciples

καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
and came into the city and found according as
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
he said to them, and they prepared the passover.

17 Καὶ ὁψίας γενομένης ἔρχεται
And of evening having occurred he is coming
μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων
with the twelve. And lying up at

αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
of them and eating the Jesus
εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς
said Amen I am saying to you that one

ἐξ ὑμῶν παραδώσει με ὁ
out of you will give over me the (one)
ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
eating with me. They started to be grieved

καὶ λέγειν αὐτῷ εἷς κατὰ εἷς
and to be saying to him one according to one
Μήτι ἐγώ; 20 ὁ δὲ εἶπεν
Not what I? The (one) but said

αὐτοῖς Εἷς τῶν δώδεκα, ὁ
to them One of the twelve, the (one)
ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἐν
dipping in with me into the one

τρύβλιον· 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου
bowl; that the indeed Son of the man
ὑπάγει καθὼς γέγραπται
is going under according as it has been written

περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
about him, woe but to the man
ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
that through whom the Son of the man

παραδίδοται· καλὸν αὐτῷ εἰ οὐκ
is being given over; fine to him if not
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
was generated the man that.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
And eating of them having taken loaf
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
having blessed he broke and gave to them and

εἶπεν Λάβετε, τοῦτό ἐστὶν τὸ σῶμά μου.
said Take you, this is the body of me.
23 καὶ λαβὼν ποτήριον
And having taken cup

εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ
having offered thanks he gave to them, and

furnished in prepa-
ration; and there
prepare for us." 16 So
the disciples went
out, and they entered
the city and found it
just as he said to
them; and they pre-
pared for the passover.

17 After evening
had fallen he came
with the twelve.

18 And as they were
reclining at the table
and eating, Jesus
said: "Truly I say
to you, One of you,
who is eating with
me, will betray me."

19 They started to be
grieved and to say
to him one by one:
"It is not I, is it?"

20 He said to them:
"It is one of the
twelve, who is dip-
ping with me into
the common bowl.

21 True, the Son of
man is going away,
just as it is written
concerning him, but
woe to that man
through whom the
Son of man is be-
trayed! It would have
been finer for that
man if he had not
been born."

22 And as they con-
tinued eating, he took
a loaf, said a bless-
ing, broke it and gave
it to them, and said:
"Take it, this means
my body." 23 And tak-
ing a cup, he offered
thanks and gave
it to them, and

ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ
they drank out of it. 24 And he said
εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
he said to them This is the blood of me
τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
of the covenant the being poured out over
πολλῶν. 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
many; amen I am saying to you that not yet
οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς
not not I should drink out of the product of the
ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
vine until the day that whenever very
πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ
I may be drinking new in the kingdom of the
θεοῦ. 26 Καὶ ὑμνήσαντες ἐξῆλθον
God. And having sung hymns they went out
εἰς τὸ ὄρος τῶν Ἑλαιῶν.
into the Mount of the Olives.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι
And is saying to them the Jesus that
Πάντες σκανδαλισθήσεσθε, ὅτι
All you will be stumbled, because
γέγραπται Πατάξω τὸν ποιμένα, καὶ
it has been written I shall smite the shepherd, and
τὰ πρόβατα διασκορπισθήσονται. 28 ἀλλὰ
the sheep will be scattered through; but
μετὰ τὸ ἐγερθῆναί με προάξω
after the to be raised up me I shall go before
ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ
you into the Galilee. The but
Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες
Peter said to him If also all
σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ
they will be stumbled, but not I. And
λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω
is saying to him the Jesus Amen I am saying
σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν
to you that you today to this the night before
ἢ δις ἀλέκτορα φωνῆσαι τρίς με
than twice cock to sound three times me
ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς
you will disown. The (one) but out abundantly
ἐλάλει Ἐὰν δέη με
was speaking If ever it may be necessary me
συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.
to die with you, not not you I shall disown.
ὡσαύτως δὲ καὶ πάντες ἔλεγον.
As-thus but also all they were saying.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ
And they are coming into spot of which the

they all drank out
of it. 24 And he said
to them: "This means
my 'blood of the cov-
enant,' which is to
be poured out in be-
half of many. 25 Truly
I say to you, I shall
by no means drink
any more of the prod-
uct of the vine
until that day when
I drink it new in the
kingdom of God." 26 Finally, after sing-
ing praises, they went
out to the Mount of
Olives.

27 And Jesus said
to them: "You will
all be stumbled, be-
cause it is written,
'I will strike the
shepherd, and the
sheep will be scat-
tered about.' 28 But
after I have been
raised up I will go
ahead of you into
Gal'i-lee." 29 But Pe-
ter said to him:
"Even if all the others
are stumbled, yet I
will not be." 30 At
that Jesus said to
him: "Truly I say to
you, You today, yes,
this night, before a
cock crows twice, even
you will disown me
three times." 31 But
he began to say pro-
fusely: "If I have to
die with you, I will
by no means disown
you." Also, all the
others began saying
the same thing.

32 So they came
to a spot named

ὄνομα Γεθσημανεῖ, καὶ λέγει τοῖς
name Gethsemane, and he is saying to the
μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως
disciples of him Sit you down here until
προσεύξωμαι. 33 καὶ παραλαμβάνει
I might pray. And he takes along
τὸν Πέτρον καὶ τὸν Ἰάκωβον
the Peter and the James
καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ
and the John with him, and
ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
he started to be stunned and to be sorely troubled,
34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν
and he is saying to them Deeply grieved is
ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε
the soul of me until death; stay you here
καὶ γρηγορεῖτε. 35 καὶ προελθὼν
and be staying awake. And having gone forward
μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς,
little [distance] he was falling upon the earth,
καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν
and was praying in order that if possible it is
παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ
might pass away from him the hour, and
ἔλεγεν Ἀββὰ ὁ πατήρ, πάντα
he was saying Abba the Father, all (things)
δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
possible to you; remove the cup this
ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ
from me; but not what I am willing but
τί σύ. 37 καὶ ἔρχεται καὶ εὕρισκει
what you. And he is coming and is finding
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
them sleeping, and is saying to the
Πέτρῳ Σίμων, καθεύδεις; οὐκ
Peter Simon, are you sleeping? Not
ἴσχυσας μίαν ὥραν γρηγορῆσαι;
you did have strength one hour to stay awake?
38 γρηγορεῖτε καὶ προσεύχεσθε,
Be you staying awake and be you praying,
ἵνα μὴ ἔλθῃτε
in order that not you might come
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον
into temptation; the indeed spirit eager
ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν
the but flesh weak. And again
ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον
having gone off he prayed the very word
εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν
having said. And again having come he found

Geth·sem'a·ne, and
he said to his disci-
ples: "Sit down here
while I pray." 33 And
he took Peter and
James and John along
with him, and he
started to be stunned
and to be sorely trou-
bled. 34 And he said
to them: "My soul is
deeply grieved, even
to death. Stay here
and keep on the
watch." 35 And going
a little way forward
he proceeded to fall
on the ground and
began praying that,
if it were possi-
ble, the hour might
pass away from him.
36 And he went on
to say: "Abba, Father,
all things are pos-
sible to you; remove
this cup from me.
Yet not what I want,
but what you want." 37 And he came and
found them sleeping,
and he said to Peter:
"Simon, are you sleep-
ing? Did you not
have strength to keep
on the watch one
hour? 38 Men, keep
on the watch and
praying, in order that
you do not come into
temptation. The spirit,
of course, is eager, but
the flesh is weak." 39 And he went away
again and prayed,
saying the same
word. 40 And again
he came and found

αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
 them sleeping, were for of them the
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
 eyes being weighed down, and not they knew
 τί ἀποκριθῶσιν αὐτῷ. 41 καὶ
 what they might answer to him. And
 ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
 he is coming the third [time] and is saying to them
 Καθεύδετε τὸ λοιπὸν καὶ
 you are sleeping the leftover (thing) and
 ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα,
 you are resting up; it is having off; came the hour,
 ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
 look! is being given over the Son of the man
 εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
 into the hands of the sinners.
 42 ἐγείρεσθε ἄγωμεν· ἰδοὺ
 Be you getting up let us be going; look!
 ὁ παραδιδούς με ἤγγικεν.
 the (one) giving over me has drawn near.
 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
 And at once yet of him speaking
 παραγίνεται ὁ Ἰούδας εἰς τῶν δώδεκα
 comes alongside the Judas one of the twelve
 καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ
 and with him crowd with swords and
 ξύλων παρὰ τῶν ἀρχιερέων καὶ
 woods beside the chief priests and
 τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
 the scribes and the older men.
 44 Δεδώκει δὲ ὁ παραδιδούς αὐτὸν
 Had given but the (one) giving over him
 σύσσημον αὐτοῖς λέγων Ὁν ἂν φιλήσω
 agreed sign to them saying Whom likely I should kiss
 αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
 he it is; seize you him and
 ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν
 be you leading off safely. And having come
 εὐθὺς προσελθὼν αὐτῷ λέγει
 at once having come toward him he is saying
 Ῥαββί, καὶ κατεφίλησεν αὐτόν.
 Rabbi, and he kissed down him.
 46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
 The (ones) but thrust upon the hands to him
 καὶ ἐκράτησαν αὐτόν. 47 εἰς δέ τις
 and they seized him. One but any
 τῶν παρεστηκότων σπασάμενος τὴν
 of the (ones) having stood beside having drawn the
 μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 sword hit the slave of the chief priest

them sleeping, for
 their eyes were
 weighed down, and so
 they did not know
 what to answer him.
 41 And he came the
 third time and said
 to them: "At such
 a time as this you
 are sleeping and tak-
 ing your rest! It is
 enough! The hour has
 come! Look! The Son
 of man is betrayed
 into the hands of
 sinners. 42 Get up,
 let us go. Look! My
 betrayer has drawn
 near."

43 And immediately,
 while he was yet
 speaking, Judas, one
 of the twelve, arrived
 and with him a
 crowd with swords
 and clubs from the
 chief priests and the
 scribes and the older
 men. 44 Now his be-
 trayer had given
 them an agreed sign,
 saying: "Whoever it
 is I kiss, this is he;
 take him into cus-
 tody and lead him
 away safely." 45 And
 he came straight
 up and approached
 him and said: "Rab-
 bi!" and kissed him
 very tenderly. 46 So
 they laid their hands
 upon him and took
 him into custody.
 47 However, a certain
 one of those standing
 by drew his sword
 and struck the slave
 of the high priest

καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. 48 καὶ
 and lifted up off of him the little ear. And
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
 having answered the Jesus said to them As
 ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ
 upon robber you came out with swords and
 ξύλων συλλαβεῖν με; 49 καθ'
 woods to arrest me? According to
 ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 day I was toward you in the temple
 διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ'
 teaching and not you seized me; but
 ἵνα πληρωθῶσιν αἱ γραφαί.
 in order that might be fulfilled the Scriptures.
 50 καὶ ἀφέντες αὐτὸν ἔφυγον
 And having let go off him they fled
 πάντες. 51 Καὶ νεανίσκος τις
 all. And young man any
 συνηκολούθει αὐτῷ
 was following with him
 περιβεβλημένος σινδόνα
 having thrown around himself fine linen garment
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
 upon naked [body], and they are seizing him,
 52 ὁ δὲ καταλιπὼν τὴν
 the (one) but having left behind the
 σινδόνα γυμνὸς ἔφυγεν.
 fine linen garment naked fled.
 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
 And they led off the Jesus toward the
 ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
 chief priest, and are coming together all the
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
 chief priests and the older men and the
 γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ
 scribes. And the Peter from
 μακρόθεν ἠκολούθησεν αὐτῷ ἕως
 long way off followed to him until
 ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
 inside into the courtyard of the chief priest, and
 ἦν συνεκαθήμενος μετὰ τῶν ὑπηρετῶν
 he was (one) sitting together with the subordinates
 καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ
 and warming himself toward the light. The
 δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
 but chief priests and whole the Sanhedrin
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
 were seeking down on the Jesus witness
 εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ
 into the to put to death him, and not

and took his ear off.
 48 But in response
 Jesus said to them:
 "Did you come out
 with swords and clubs
 as against a robber
 to arrest me? 49 Day
 after day I was with
 you in the temple
 teaching, and yet you
 did not take me in-
 to custody. Neverthe-
 less, it is in order
 that the Scriptures
 may be fulfilled."

50 And they all
 abandoned him and
 fled. 51 But a certain
 young man wearing
 a fine linen garment
 over his naked body
 began to follow him
 nearby; and they
 tried to seize him,
 52 but he left his
 linen garment behind
 and got away naked.

53 They now led Je-
 sus away to the high
 priest, and all the
 chief priests and
 the older men and
 the scribes assembled.
 54 But Peter, from a
 good distance, fol-
 lowed him as far as
 in the courtyard of
 the high priest; and
 he was sitting to-
 gether with the
 house attendants and
 warming himself be-
 fore a bright fire.
 55 Meantime the chief
 priests and the whole
 San'he·drin were
 looking for testimony
 against Jesus to put
 him to death, but

ηῦρισκον. 56 πολλοὶ γὰρ
 they were finding. Many for
 ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ
 were giving false witness down on him, and
 ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ
 equal (ones) the testimonies not were. And
 τινες ἀναστάντες ἔψευδομαρτύρουν
 some having stood up were giving false witness
 κατ' αὐτοῦ λέγοντες ὅτι 58 Ἡμεῖς ἠκούσαμεν
 down on him saying that We heard
 αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
 of him saying that I shall loose down the
 ναὸν τοῦτον τὸν χειροποίητον
 divine habitation this the (one) made with hands
 καὶ διὰ τριῶν ἡμερῶν ἄλλον
 and through three days another
 ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ
 not made with hands I shall build; and neither
 οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
 thus equal was the testimony of them.
 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς
 And having stood up the chief priest into
 μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ
 midst inquired upon the Jesus saying Not
 ἀποκρίνη οὐδέν; τί οὗτοί σου
 are you answering nothing? What these of you
 καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα
 are testifying down on? The (one) but was silent
 καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ
 and not answered nothing. Again the
 ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
 chief priest was inquiring upon him and is saying
 αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
 to him You are the Christ the Son of the
 εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ
 Blessed One? The but Jesus said I
 εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
 am, and you will see the Son of the man
 ἐκ δεξιῶν καθήμενον τῆς
 out of right-hand [parts] sitting of the
 δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
 power and coming with the clouds
 τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
 of the heaven. The but chief priest
 διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει
 having ripped the inner garments of him is saying
 Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
 What yet need are we having of witnesses?
 64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν
 You heard of the blasphemy? What to you

they were not finding
 any. 56 Many, indeed,
 were giving false wit-
 ness against him, but
 their testimonies were
 not in agreement.
 57 Also, certain ones
 were rising and bear-
 ing false witness
 against him, saying:
 58 "We heard him
 say, 'I will throw
 down this temple that
 was made with hands
 and in three days I
 will build another not
 made with hands.'" 59
 But neither on
 these grounds was
 their testimony in
 agreement.
 60 Finally the high
 priest rose in their
 midst and questioned
 Jesus, saying: "Do you
 say nothing in re-
 ply? What is it these
 are testifying against
 you?" 61 But he kept
 silent and made no
 reply at all. Again
 the high priest began
 to question him and
 said to him: "Are
 you the Christ the
 Son of the Blessed
 One?" 62 Then Je-
 sus said: "I am;
 and you persons
 will see the Son of
 man sitting at the
 right hand of pow-
 er and coming with
 the clouds of heaven." 63
 At this the high
 priest ripped his inner
 garments and said:
 "What further need
 do we have of wit-
 nesses? 64 You heard
 the blasphemy. What

φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
 appears? The (ones) but all judged down him
 ἐνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες
 held in to be of death. And started some
 ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ
 to spit on to him and to be covering about of him
 τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ
 the face and to be buffeting him and
 λέγειν αὐτῷ Προφήτευσον, καὶ οἱ
 to be saying to him Prophecy, and the
 ὑπηρεταὶ ῥαπίσμασιν αὐτὸν ἔλαβον.
 subordinates to slaps on the face him took.
 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ
 And being of the Peter below in the
 αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 courtyard is coming one of the servant girls of the
 ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
 chief priest, and having seen the Peter
 θερμαινόμενον ἐμβλέψασα αὐτῷ
 warming himself having looked on to him
 λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
 she is saying And you with the Nazarene were
 τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο λέγων
 of the Jesus; the [man] but denied saying
 Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
 Neither I have known nor I understand you what
 λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ
 you are saying, and he went out outside into the
 προαύλιον. 69 καὶ ἡ παιδίσκη ἰδοῦσα
 fore-court. And the servant girl having seen
 αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
 him started again to be saying to the (ones)
 παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν
 having stood beside that This (one) out of them
 ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ
 is. The (one) but again was denying. And
 μετὰ μικρὸν πάλιν οἱ
 after little [time] again the (ones)
 παρεστῶτες ἔλεγον τῷ Πέτρῳ
 having stood beside were saying to the Peter
 Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ
 Truthfully out of them you are, also for
 Γαλιλαῖος εἶ. 71 ὁ δὲ ἤρξατο
 Galilean you are; the (one) but started
 ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ
 to be cursing and to be swearing that Not
 οἶδα τὸν ἄνθρωπον τοῦτον ὃν
 I have known the man this whom
 λέγετε. 72 καὶ εὐθὺς ἐκ
 you are saying. And at once out of

is evident to you?"
 They all condemned
 him to be liable to
 death. 65 And some
 started to spit on
 him and some to
 cover his whole face
 and hit him with
 their fists and say
 to him: "Prophecy!"
 And, slapping him in
 the face, the court
 attendants took him.
 66 Now while Peter
 was below in the
 courtyard, one of
 the servant girls of
 the high priest came,
 67 and, seeing Peter
 warming himself, she
 looked straight at him
 and said: "You, too,
 were with the Naz-
 a-rene', this Jesus."
 68 But he denied it,
 saying: "Neither do
 I know him nor do I
 understand what you
 are saying," and he
 went outside to the
 vestibule. 69 There the
 servant girl, at the
 sight of him, started
 again to say to those
 standing by: "This is
 one of them." 70 Again
 he was denying it.
 And once more after
 a little while those
 standing by began
 saying to Peter: "Cer-
 tainly you are one
 of them, for, in fact,
 you are a Gal·i·le'an."
 71 But he commenced
 to curse and swear: "I
 do not know this man
 of whom you speak."
 72 And immediately

δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
second [time] cock sounded; and recalled
ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
the Peter the saying as said to him the
Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις
Jesus that Before cock twice
φωνῆσαι τρίς με ἀπαρνήσῃ,
to sound three times me you will disown,
καὶ ἐπιβαλὼν ἔκλαιεν.
and having thrown upon he was weeping.

15 Καὶ εὐθὺς πρῶτῃ
And at once early in the morning
συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ
consultation having made the chief priests with
τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον
the older men and scribes and whole
τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν
the Sanhedrin having bound the Jesus
ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. **2** καὶ
brought off and gave over to Pilate. And
ἐπηρώτησεν αὐτὸν ὁ Πειλάτος Σὺ εἶ ὁ
inquired upon him the Pilate You are the
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
king of the Jews? The (one) but
ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.
having answered to him is saying You you are saying.
3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
And were accusing of him the chief priests
πολλά. **4** ὁ δὲ Πειλάτος πάλιν
many (things). The but Pilate again
ἐπηρώτα αὐτὸν λέγων Οὐκ
was inquiring upon him saying Not
ἀποκρίνη οὐδέν; ἴδε πόσα
are you answering nothing? See how many (things)
σου κατηγοροῦσιν. **5** ὁ δὲ Ἰησοῦς
of you they are accusing. The but Jesus
οὐκέτι οὐδέν ἀπεκρίθη, ὥστε θαυμάζειν
not yet nothing answered, as-and to be wondering
τὸν Πειλάτον.
the Pilate.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν
According to but festival he was loosing off
αὐτοῖς ἓνα δέσμιον ὃν
to them one bound one whom
παρητοῦντο. **7** ἦν δὲ ὁ
they were petitioning for. Was but the (one)
λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
being said Barabbas with the seditionists
δεδεμένος οἵτινες ἐν τῇ στάσει φόνον
having been bound who in the sedition murder

a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: "Before a cock crows twice, you will disown me three times." And he broke down and gave way to weeping.

15 And immediately at dawn the chief priests with the older men and the scribes, even the whole San'he-drin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. **2** So Pilate put the question to him: "Are you the king of the Jews?" In answer to him he said: "You yourself say [it]." **3** But the chief priests proceeded to accuse him of many things. **4** Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." **5** But Jesus made no further answer, so that Pilate began to marvel.

6 Well, from festival to festival he used to release to them one prisoner, whom they petitioned for. **7** At the time there was the so-called Barabbas in bonds with the seditionists, who in their sedition had

πεποιήκεισαν. **8** καὶ ἀναβὰς ὁ ὄχλος
they had done. And having come up the crowd
ἤρξατο αἰτεῖσθαι καθὼς
started to be petitioning according as
ἐποίει αὐτοῖς. **9** ὁ δὲ Πειλάτος
he was doing to them. The but Pilate
ἀπεκρίθη αὐτοῖς λέγων Θέλετε
answered to them saying Are you willing
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
I should loose off to you the king of the
Ἰουδαίων; **10** ἐγίνωσκεν γὰρ ὅτι
Jews? He was knowing for that
διὰ φθόνον παραδεδώκεισαν αὐτὸν
through envy had given over him
οἱ ἀρχιερεῖς. **11** οἱ δὲ ἀρχιερεῖς
the chief priests. The but chief priests
ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
stirred up the crowd in order that rather the
Βαραββᾶν ἀπολύσῃ αὐτοῖς. **12** ὁ
Barabbas he should loose off to them. The
δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν
but Pilate again having answered was saying
αὐτοῖς Τί οὖν ποιήσω ὃν
to them What therefore should I do [with] whom
λέγετε τὸν βασιλέα τῶν Ἰουδαίων;
you are saying the king of the Jews?
13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον
The (ones) but again cried out Put on the stake
αὐτόν. **14** ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς
him. The but Pilate was saying to them
Τί γὰρ ἐποίησεν κακόν; οἱ
What (thing) for did he do bad? The (ones)
δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
but abundantly cried out Put on the stake him.
15 ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ
The but Pilate wishing to the crowd
τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
the (thing) sufficient to do loosed off to them
τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν
the Barabbas, and gave over the
Ἰησοῦν φραγελλώσας ἵνα
Jesus having whipped in order that
σταυρωθῇ.
he might be put on the stake.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτόν
The but soldiers led off him
ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον,
inside the courtyard, which is Praetorium,
καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
and they call together whole the body of troops.

committed murder. **8** So the crowd came on up and started to make petition according to what he used to do for them. **9** Pilate responded to them, saying: "Do you want me to release to you the king of the Jews?" **10** For he was aware that because of envy the chief priests had handed him over. **11** But the chief priests stirred up the crowd to have him release Bar·ab'bas to them, instead. **12** Again in reply Pilate was saying to them: "What, then, shall I do with him whom you call the king of the Jews?" **13** Once more they cried out: "Impale him!" **14** But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!" **15** At that Pilate, wishing to satisfy the crowd, released Bar·ab'bas to them, and, after having Jesus whipped, he handed him over to be impaled.

16 The soldiers now led him off into the courtyard, that is, into the governor's palace; and they called the whole body of troops together,

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ
And they deck him purple and
περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
place around him having braided thorny
στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι
crown; and they started to be greeting
αὐτὸν Χαίρε, βασιλεῦ τῶν Ἰουδαίων·
him Be rejoicing, King of the Jews;
19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
and they were smiting of him the head
καλάμῳ καὶ ἐνέπτυσον αὐτῷ, καὶ
to reed and were spitting on him, and
τιθέντες τὰ γόνατα προσεκύνουν
placing the knees they were doing obeisance
αὐτῷ. 20 καὶ ὅτε ἐνέπαιζαν αὐτῷ,
to him. And when they made fun of him,
ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ
they stripped him the purple and
ἐνέδυσαν αὐτὸν τὰ ἱμάτια
they clothed him the outer garments
αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα
of him. And they lead out him in order that
σταυρώσωσιν αὐτόν· 21 καὶ
they might put on the stake him; and
ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
they impress into service going beside any Simon
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
Cyrenian coming from field, the father
Ἀλεξάνδρου καὶ Ρούφου, ἵνα
of Alexander and of Rufus, in order that
ᾶρῃ τὸν σταυρὸν αὐτοῦ.
he should lift up the stake of him.
22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
And they are bearing him upon the
Γολγοθὰν τόπον, ὃ ἐστὶν μεθερμηνευόμενος
Golgotha place, which is being translated
Κρανίου Τόπος. 23 καὶ ἐδίδουν αὐτῷ
of Skull Place. And they were giving to him
ἔσμυρνισμένον οἶνον, ὃς δὲ οὐκ
having been drugged with myrrh wine, who but not
ἔλαβεν. 24 καὶ σταυροῦσιν
he took. And they are putting on the stake
αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια
him and are distributing the outer garments
αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς
of him, casting lot upon them who
τί ᾶρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ
what might lift up. Was but hour third and

17 and they decked him with purple and braided a crown of thorns and put it on him. 18 And they started greeting him: "Good day, you King of the Jews!" 19 Also, they would hit him on the head with a reed and spit upon him and, bending their knees, they would do obeisance to him. 20 Finally, when they had made fun of him, they stripped him of the purple and put his outer garments upon him. And they led him out to impale him. 21 Also, they impressed into service a passer-by, a certain Simon of Cy-re'ne, coming from the country, the father of Alexander and Rufus, that he should lift up his torture stake.*

22 So they brought him to the place Gol-go-tha, which means, when translated, Skull Place. 23 Here they tried to give him wine drugged with myrrh, but he would not take it. 24 And they impaled him and distributed his outer garments by casting the lot over them as to who takes what. 25 It was now the third hour, and

ἐσταύρωσαν αὐτόν. 26 καὶ ἦν ἡ
they put on the stake him. And was the
ἐπιγραφή τῆς αἰτίας αὐτοῦ
inscription of the charge of him
ἐπιγεγραμμένη Ὁ Βασιλεὺς τῶν
having been written upon The King of the
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ
Jews. And together with him
σταυροῦσιν δύο ληστές, ἓνα ἐκ
they are putting on stakes two robbers, one out of
δεξιῶν καὶ ἓνα ἐξ εὐωνύμων
right-hand [parts] and one out of left-hand [parts]
αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι
of him. And the (ones) going their way by
ἐβλασφήμουν αὐτὸν κινούμεντες τὰς κεφαλὰς
were blaspheming him moving the heads
αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων
of them and saying Wa! The (one) loosing down
τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν
the divine habitation and building in three
ἡμέραις, 30 σῶσον σεαυτὸν καταβάς
days, save yourself having come down
ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
chief priests making fun toward one another
μετὰ τῶν γραμματέων ἔλεγον Ἄλλους
with the scribes were saying Others
ἔσωσεν, ἐαυτὸν οὐ δύναται σῶσαι· 32 ὁ
he saved, himself not he is able to save; the
χριστὸς ὁ βασιλεὺς Ἰσραὴλ
Christ the King of Israel
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
let him come down now from the stake,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ
in order that we might see and might believe. And
οἱ συνεσταυρωμένοι σὺν
the (ones) having been put on stakes together with
αὐτῷ ὠνείδιζον αὐτόν.
him were reproaching him.
33 Καὶ γενομένης ὥρας ἑκτης
And having come to be of hour sixth
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness came to be upon whole the earth until
ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ
hour ninth. And to the ninth hour
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
called out the Jesus to voice great

they impaled him. 26 And the inscription of the charge against him was written above, "The King of the Jews." 27 Moreover, they impaled two robbers with him, one on his right and one on his left. 28 —^a 29 And those going by would speak abusively to him, wagging their heads and saying: "Bah! You would-be thrower-down of the temple and builder of it in three days' time, 30 save yourself by coming down off the torture stake." ^b 31 In like manner also the chief priests were making fun among themselves with the scribes and saying: "Others he saved; himself he cannot save! 32 Let the Christ the King of Israel now come down off the torture stake, that we may see and believe." Even those impaled together with him were reproaching him.

33 When it became the sixth hour a darkness fell over the whole land until the ninth hour. 34 And at the ninth hour Jesus called out with a loud voice:

21^a See the Appendix under Matthew 10:38.

28^a This verse is omitted in the Westcott and Hort Greek text. 30^b See the Appendix under Matthew 10:38.

Ἐλωὶ Ἐλωὶ λαμὰ σαβαχθανεὶ; ὃ ἐστὶν
 Eloī Eloī lama sabakhthani? which is
 μεθερμηνευόμενον Ὁ θεός μου ὁ θεός
 being translated The God of me the God
 μου, εἰς τί ἐγκατέλιπές με; 35 καὶ
 of me, into what left you down in me? And
 ΤΙΝΕΣ τῶν παρεστηκότων
 some of the (ones) having stood alongside
 ἀκούσαντες ἔλεγον Ἴδε Ἡλείαν
 having heard were saying See! Elijah
 φωνεῖ. 36 δραμὼν δέ τις
 he is sounding to. Having run but someone
 γεμίσας σπόγγον ὄξους
 having filled sponge of sour wine
 περιθεὶς καλάμῳ ἐπότιζεν
 having put around reed was causing to drink
 αὐτόν, λέγων Ἀφετε ἴδωμεν εἰ ἔρχεται
 him, saying Let you go off let us see if is coming
 Ἡλείας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς
 Elijah to take down him. The but Jesus
 ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.
 having let go off voice great expired.
 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ
 And the curtain of the divine habitation
 ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.
 was split into two from above until below.
 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ
 Having seen but the centurion the (one)
 παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
 having stood alongside out of opposite of him
 ὅτι οὕτως ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος
 that thus he expired said Truthfully this
 ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
 the man Son of God was.
 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
 Were but also women from afar
 θεωροῦσαι, ἐν αἷς καὶ Μαριὰμ ἡ
 viewing, in which ones also Mary the
 Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
 Magdalene and Mary the of James the
 μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμῃ,
 little (one) and of Joses mother and Salome,
 41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
 who when he was in the Galilee
 ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,
 were following to him and were serving to him,
 καὶ ἄλλαι πολλαὶ αἱ
 and others many the [women]

35, 36^a Elijah, J^{17,18,21}; meaning "My God is Jah."

"E'li, E'li, la'ma sa-
 bach-tha'ni?" which
 means, when trans-
 lated: "My God, my
 God, why have you
 forsaken me?" 35 And
 some of those stand-
 ing near, on hearing
 it, began to say: "See!
 He is calling E-li-
 jah." 36 But a cer-
 tain one ran, soaked
 a sponge with sour
 wine, put it on a
 reed, and began giv-
 ing him a drink,
 saying: "LET [him]
 be! Let us see whether
 E-li'jah^a comes to
 take him down." 37 But Jesus let out
 a loud cry and ex-
 pired. 38 And the
 curtain of the sanc-
 tuary was rent in
 two from top to bot-
 tom. 39 Now, when
 the army officer that
 was standing by with
 him in view saw he
 had expired under
 these circumstances,
 he said: "Certainly
 this man was God's
 Son."

40 There were also
 women viewing from
 a distance, among
 them Mary Mag'da-
 lene as well as Mary
 the mother of James
 the Less and Jo'ses,
 and Sa-lo'me, 41 who
 used to accompany
 him and minister
 to him when he
 was in Gal'i-lee, and
 many other women

συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
 having gone up with him into Jerusalem.
 42 Καὶ ἤδη ὀψίας γενομένης,
 And already of evening having come to be,
 ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν
 since it was Preparation, which is
 προσάββατον, 43 ἔλθων Ἰωσήφ
 (one) before the sabbath, having come Joseph
 ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς
 from Arimathea reputable counselor, who
 καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
 also very was (one) waiting for the kingdom
 τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
 of the God, having dared he went in toward the
 Πειλᾶτον καὶ ᾔτησάτο τὸ σῶμα τοῦ
 Pilate and asked for the body of the
 Ἰησοῦ. 44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ
 Jesus. The but Pilate wondered if
 ἤδη τέθνηκεν, καὶ
 already he has died, and
 προσκαλεσάμενος τὸν κεντυρίωνα
 having called toward himself the centurion
 ἐπηρώτησεν αὐτόν εἰ ἤδη ἀπέθανεν.
 he inquired upon him if already he died;
 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
 and having known from the centurion
 ἔδωρήσατο τὸ πτώμα τῷ Ἰωσήφ. 46 καὶ
 he granted the corpse to the Joseph. And
 ἀγοράσας σινδόνα καθελὼν
 having bought fine linen having taken down
 αὐτόν ἐνείλησεν τῇ σινδόνι καὶ
 him he wrapped in the fine linen cloth and
 ἔθηκεν αὐτόν ἐν μνήματι ὃ ἦν
 put him in memorial (tomb) which was
 λελατομημένον ἐκ πέτρας, καὶ
 having been quarried out of rock-mass, and
 προσέκυλισεν λίθον ἐπὶ τὴν θύραν τοῦ
 he rolled toward stone upon the door of the
 μνημείου. 47 Ἡ δὲ Μαρία ἡ
 memorial tomb. The but Mary the
 Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος
 Magdalene and Mary the [mother] of Joses
 ἐθεώρουν ποῦ τέθειται.
 were viewing where he has been put.

16 Καὶ διαγενομένου τοῦ
 And having come to be through of the
 σαββάτου ἡ Μαρία ἡ Μαγδαληνὴ καὶ
 sabbath the Mary the Magdalene and

who had come up
 together with him to
 Jerusalem.

42 Now as it was
 already late in the
 afternoon, and since
 it was Preparation,
 that is, the day before
 the sabbath, 43 there
 came Joseph of Ar-i-
 ma-the'a, a reputable
 member of the San'-
 he-drin, who also him-
 self was waiting for
 the kingdom of God.
 He took courage to go
 in before Pilate and
 asked for the body
 of Jesus. 44 But Pi-
 late wondered whether
 he was already dead,
 and, summoning the
 army officer, he asked
 him whether he had
 already died. 45 So
 after making certain
 from the army officer,
 he granted the corpse
 to Joseph. 46 Accord-
 ingly he brought fine
 linen and took him
 down, wrapped him
 in the fine linen and
 laid him in a tomb
 which was quarried
 out of a rock-mass;
 and he rolled a stone
 up to the door of
 the memorial tomb.
 47 But Mary Mag'da-
 lene and Mary the
 mother of Jo'ses con-
 tinued looking at
 where he had been
 laid.

16 So when the sab-
 bath had passed,
 Mary Mag'da-lene, and

Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ
 Mary the [mother] of the James and Salome
 ἠγόρασαν ἀρώματα ἵνα ἐλθούσαι
 bought spices in order that having come
 ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρῶι
 they might grease him. And exceedingly early
 τῇ μιᾷ τῶν σαββάτων ἔρχονται
 to the one [day] of the sabbaths they are coming
 ἐπὶ τὸ μνημεῖον ἀνατεῖλαντος τοῦ
 upon the memorial tomb having risen up of the
 ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
 sun. And they were saying toward themselves
 Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
 Who will roll away to us the stone out of the
 θύρας τοῦ μνημείου; 4 καὶ
 door of the memorial tomb? And
 ἀναβλέψασαι θεωροῦσιν ὅτι
 having looked up they are viewing that
 ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας
 has been rolled away the stone, it was for great
 σφόδρα. 5 καὶ εἰσελθούσαι εἰς τὸ
 extremely. And having entered into the
 μνημεῖον εἶδον νεανίσκον
 memorial tomb they saw young man
 καθήμενον ἐν τοῖς δεξιοῖς
 sitting in the right-hand [places]
 περιβεβλημένον στολὴν λευκὴν, καὶ
 having thrown around himself robe white, and
 ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς
 they were stunned. The (one) but is saying to them
 Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
 Not be you stunned; Jesus you are seeking the
 Ναζαρηνὸν τὸν ἐσταυρωμένον·
 Nazarene the (one) having been put on the stake;
 ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
 he was raised up, not he is here; see! the place
 ὅπου ἔθηκαν αὐτόν· 7 ἀλλὰ ὑπάγετε
 where they put him; but be you going under
 εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
 say to the disciples of him and to the Peter
 ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
 that He is going before you into the Galilee;
 ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
 there him you will see, according as he said to you.
 8 καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ
 And having come out they fled from the
 μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
 memorial tomb, was having for them trembling

Mary the mother of
 James, and Sa-lo'me
 bought spices in or-
 der to come and
 grease him. 2 And
 very early on the
 first day of the week
 they came to the
 memorial tomb, when
 the sun had risen.
 3 And they were say-
 ing one to another:
 "Who will roll the
 stone away from the
 door of the memorial
 tomb for us?" 4 But
 when they looked up,
 they beheld that the
 stone had been rolled
 away, although it was
 very large. 5 When
 they entered into the
 memorial tomb, they
 saw a young man
 sitting on the right
 side clothed in a
 white robe, and they
 were stunned. 6 He
 said to them: "Stop
 being stunned. You
 are looking for Jesus
 the Naz-a-rene', who
 was impaled. He was
 raised up, he is not
 here. See! The place
 where they laid him.
 7 But go, tell his dis-
 ciples and Peter, 'He
 is going ahead of
 you into Gal'i-lee;
 there you will see
 him, just as he told
 you.'" 8 So when they
 came out they fled
 from the memorial
 tomb, for trembling

καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν and strong emotion
 and ecstasy; and to no one were gripping them.
 εἶπαν, ἐφοβοῦντο γάρ· And they told nobody
 they said, they were fearing for; anything, for they
 were in fear.*

8^a LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSy^{c,p}) add the following long conclusion, but which ⁸BSy^aArm omit:

9 [[Ἄναστὰς δὲ πρῶι πρῶτῃ σαββάτου
 [[Having stood up but early to first [day] of sabbath
 ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ'
 he appeared first to Mary the Magdalene, beside
 ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη
 whom he had thrown out seven demons. That (one)
 πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
 having gone her way reported back to the (ones) with him
 γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κάκεινοι
 having come to be mourning and weeping; and those
 ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς
 having heard that he lives and was viewed by her
 ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ
 disbelieved. After but these (things) to two out of
 αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρῳ
 them walking about he was made manifest in different
 μορφῇ πορευομένοις εἰς ἀγρόν· 13 κάκεινοι
 form going their way into field; and those (ones)
 ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ
 having gone off reported back to the leftover (ones); not-but
 ἐκείνοις ἐπίστευσαν. 14 Ὑστερον δὲ
 to those (ones) they believed. Later but
 ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα
 to (ones) lying up to them to the eleven
 ἐφανερώθη, καὶ ὠνειδίσεν τὴν ἀπιστίαν
 he was made manifest, and he reproached the lack of faith
 αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς
 of them and hardheartedness because to the (ones)
 θεασαμένοις αὐτὸν ἐγηνεγμένον ἐκ νεκρῶν
 having viewed him having been raised up out of dead (ones)
 οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς
 not they believed. And he said to them
 Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε
 Having gone your way into the world all preach you
 τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ
 the good news to all the creation. The (one)
 πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
 having believed and having been baptized will be saved,
 ὁ δὲ ἀπιστήσας κατακριθήσεται.
 'he (one) but having disbelieved will be judged down.
 17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει
 Signs but to the (ones) having believed will follow
 ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
 these, in the name of me demons they will throw out,
 γλώσσαις λαλήσουσιν, 18 καὶ ἐν ταῖς χερσὶν
 to tongues they will speak, and in the hands
 18 and with their hands

ὄφεις ἄροῦσιν καὶν θανάσιμόν τι
serpents they will lift up and if ever deadly anything
πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ
they should drink not not them it should hurt, upon
ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.
sick (ones) hands they will impose and finely they will have.

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the
λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and
ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,
τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον δεδαιούντος
of the Lord working with and the word stabilizing
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SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παρηγγελμένα
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19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

KATA ΛΟΥΚΑΝ ACCORDING TO LUKE

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν
Since even many took in hand
ἀνατάξασθαι διήγησιν περὶ τῶν
to compile statement about the
πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us
πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ
of facts, according as gave over to us the
ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
from beginning eyewitnesses and subordinates
γενόμενοι τοῦ λόγου, 3 ἔδοξε
having become of the word, it seemed [good]
κάμοι παρηκολουθηκότι ἄνωθεν
also to me having followed closely from above
πᾶσιν ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence
σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,
4 ἵνα ἐπιγνῶς περὶ ὧν
in order that you might know upon about which
κατηχήθης λόγων τὴν
you have been taught orally of words the
ἀσφάλειαν.
safeness.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου
Happened to be in the days of Herod
βασιλέως τῆς Ἰουδαίας ἱερεὺς τις
king of the Judea priest someone
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
to name Zechariah out of upon-day [service]
'Αβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the
θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her
'Ελισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι
Elizabeth. Were but righteous both (ones)
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all
ταῖς ἐντολαῖς καὶ δικαιώμασιν
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1 Whereas many have undertaken to compile a statement of the facts that are given full credence among us, 2 just as those who from [the] beginning became eyewitnesses and attendants of the message^a delivered these to us, 3 I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent The·oph·i·lus, 4 that you may know fully the certainty of the things that you have been taught orally.

5 In the days of Herod, king of Jude'a, there happened to be a certain priest named Zech·a·ri'ah^b of the division of A·bi'jah,^c and he had a wife from the daughters of Aaron, and her name was Elizabeth. 6 They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements

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*

Manuscript L (Codex Regius, of the 8th century) contains both conclusions after Mark 16:8; giving first the shorter conclusion and then the longer, prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

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τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν
of the Lord blameless (ones). And not was
αὐτοῖς τέκνον, καθότι ἦν ἡ
to them child, according to which was the
Ἐλειαβέτ στεῖρα, καὶ ἀμφότεροι
Elizabeth barren, and both (ones)
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
having advanced in the days of them were.
8 Ἐγένετο δὲ ἐν τῷ
It happened to be but in the
ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
to be serving as priest him in the order of the
ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ
upon-day [service] of him in front of the God
9 κατὰ τὸ ἔθος τῆς ἱερατίας
according to the custom of the priestly office
ἔλαχε τοῦ θυμιᾶσαι
he obtained by lot of the to offer incense
εἰσελθὼν εἰς τὸν ναὸν τοῦ
having entered into the divine habitation of the
κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ
Lord, and all the multitude was of the
λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ
people praying outside to the hour
τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ
of the incensing; was seen but to him
ἄγγελος κυρίου ἑστὼς ἐκ
angel of Lord having stood out of
δεξιῶν τοῦ θυσιαστηρίου τοῦ
right-hand [places] of the altar of the
θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας
incense. And became troubled Zechariah
ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen, and fear fell over upon him.
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ
Said but toward him the angel Not
φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
be fearing, Zechariah, because was heard within
ἡ δέησίς σου, καὶ ἡ γυνή σου
the supplication of you, and the woman of you
Ἐλειαβέτ γεννήσει υἱόν σοι, καὶ
Elizabeth will generate son to you, and
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ
you will call the name of him John; and
ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
will be joy to you and exultation, and many
ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. 15 ἔσται
upon the origin of him will rejoice; he will be

of Jehovah.^a 7 But they had no child, because Elizabeth was barren, and they both were well along in years.

8 Now as he was acting as priest in the assignment of his division before God, 9 according to the solemn practice of the priestly office it became his turn to offer incense when he entered into the sanctuary of Jehovah,^b 10 and all the multitude of the people was praying outside at the hour of offering incense. 11 To him Jehovah's^c angel appeared, standing at the right side of the incense altar. 12 But Zech·a·ri'ah became troubled at the sight, and fear fell upon him. 13 However, the angel said to him: "Have no fear, Zech·a·ri'ah, because your supplication has been favorably heard, and your wife Elizabeth will become mother to a son to you, and you are to call his name John.^d 14 And you will have joy and great gladness, and many will rejoice over his birth; 15 for he will be

γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ
for great in sight of Lord, and wine and
σίκερα οὐ μὴ πῖν, καὶ πνεύματος
strong drink not not he might drink, and of spirit
ἀγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
holy he will be filled yet out of cavity of mother
αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
of him, and many of the sons of Israel
ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν·
he will turn back upon Lord the God of them;
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
and he will go ahead in sight of him in
πνεύματι καὶ δυνάμει Ἠλεία, ἐπιστρέψαι
spirit and power of Elijah, to turn back
καρδίας πατέρων ἐπὶ τέκνα καὶ
hearts of fathers upon children and
ἀπειθεῖς ἐν φρονήσει
disobedient (ones) in sensibleness
δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν
of righteous (ones), to get ready to Lord people
κατεσκευασμένον.
having been furnished down.
18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον
And said Zechariah toward the angel
Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ
According to what shall I know this? I for
εἰμι πρεσβύτης καὶ ἡ γυνή μου
am aged and the woman of me
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ
having advanced in the days of her. And
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ
having answered the angel said to him I
εἰμι Γαβριήλ ὁ
am Gabriel the (one)
παρεστηκὼς ἐνώπιον τοῦ
having been standing alongside in sight of the
θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ
God, and I was sent off to speak toward you and
εὐαγγελίσασθαί σοι ταῦτα·
to declare good news to you these (things);
20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ
and look! you will be (one) being silent and
μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
not being able to speak until of which
ἡμέρας γένηται ταῦτα, ἀνθ'
day should take place these (things), instead of
ὧν οὐκ ἐπίστευσας τοῖς λόγοις
which (things) not you believed to the words

great before Jehovah.^a But he must drink no wine and strong drink at all, and he will be filled with holy spirit right from his mother's womb; 16 and many of the sons of Israel will he turn back to Jehovah^b their God. 17 Also, he will go before him with E·li'jah's^c spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah^b a prepared people."

18 And Zech·a·ri'ah said to the angel: "How am I to be sure of this? For I am aged and my wife is well along in years." 19 In reply the angel said to him: "I am Ga'bri·el, who stands near before God, and I was sent forth to speak with you and declare the good news of these things to you. 20 But, look! you will be silent and not able to speak until the day that these things take place, because you did not believe my words,

6^a Jehovah, J7-17; the Lord, NBA. 9^b Jehovah, J7-18; the Lord, NBA. 11^c Jehovah's, J7-13, 16-18; the Lord's, NBA. 13^d See Matthew 3:1, footnote^a.

15^a Jehovah, J7, 8, 10-18; the Lord, NBA. 16, 17^b Jehovah, J7-18; the Lord, NBA. 17^c Elijah's, J17, 18, 21; meaning "My God is Jah."

μου, οἵτινες πληρωθήσονται εἰς τὸν
of me, which will be fulfilled into the
καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς
appointed time of them. And was the people
προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
waiting for the Zechariah, and were wondering
ἐν τῷ χρόνῳ. 22 ἐξελθὼν δὲ
in the to be taking [his] time in the
divine habitation him. Having come out but
οὐκ ἐδύνατο λαλήσαι αὐτοῖς, καὶ
not he was able to speak to them, and
ἐπέγνωσαν ὅτι ὅπτασίαν ἐώρακεν
they recognized that sight he had seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν
in the divine habitation; and he was
διανεύων αὐτοῖς, καὶ διέμενε
(one) making signs to them, and was remaining
κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν
dumb. And it happened as were fulfilled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
the days of the public service of him,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
he went off into the house of him.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
After but these the days conceived
Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ
Elizabeth the woman of him; and
περιέκρυβεν ἑαυτὴν μῆνας
she was hiding round about herself [for] months
πέντε, λέγουσα ὅτι 25 Οὕτως μοι πεποίηκεν
five, saying that Thus to me has done
Κύριος ἐν ἡμέραις αἷς ἐπείδεν
Lord in days to which he looked upon
ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.
to lift up off reproach of me in men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
In but the month the sixth was sent off
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from the God into
πόλιν τῆς Γαλιλαίας ἣ ὄνομα
city of the Galilee to which [city] name
Ναζαρεθ 27 πρὸς παρθένον
Nazareth toward virgin
ἐμνηστευμένην ἀνδρὶ
having been promised in marriage to male person
ὃ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυεὶδ,
to whom name Joseph out of house of David,

which will be fulfilled in their appointed time." 21 Meanwhile the people continued waiting for Zech·a·ri'ah, and they began to wonder at his delaying in the sanctuary. 22 But when he came out he was not able to speak to them, and they perceived that he had just seen a supernatural sight in the sanctuary; and he kept making signs to them, but remained dumb. 23 When, now, the days of his public service were fulfilled, he went off to his home.

24 But after these days Elizabeth his wife became pregnant; and she kept herself secluded for five months, saying: 25 "This is the way Jehovah^a has dealt with me in these days when he has given me his attention to take away my reproach among men."

26 In her sixth month the angel Ga'bri·el was sent forth from God to a city of Gal'i·lee named Naz'a·reth, 27 to a virgin promised in marriage to a man named Joseph of David's house;

καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ
and the name of the virgin Mary. And
εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαίρε,
having entered toward her he said Be rejoicing,
κεχαριτωμένη, ὁ κύριος
(one) having been highly favored, the Lord
μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ
with you. The (one) but upon the word
διεταράχθη καὶ διελογίζετο
was deeply disturbed and was reasoning out
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.
of what sort would be the greeting this.
30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ,
And said the angel to her Not be fearing,
Μαριὰμ, εὗρες γὰρ χάριν παρὰ τῷ
Mary, you found for favor beside the
θεῷ. 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
God; and look! you will conceive in belly
καὶ τέξῃ υἱόν, καὶ καλέσεις
and you will give birth to son, and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
the name of him Jesus. This one will be
μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ
great and Son of Most High will be called, and
δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
will give to him Lord the God the throne
Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
of David of the father of him, and
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
he will reign upon the house of Jacob into the
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ages, and of the kingdom of him not
ἔσται τέλος.
will be end.

34 εἶπεν δὲ Μαρίας πρὸς τὸν ἄγγελον
Said but Mary toward the angel
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
How will be this, since male person not
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ
am knowing? And having answered the
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
angel said to her Spirit holy
ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
will come over upon you, and power
Ὑψίστου ἐπισκιάσει σοί· διὸ
of Most High will overshadow you; through which
καὶ τὸ γεννώμενον ἅγιον κληθήσεται,
also the (thing) being generated holy will be called,

and the name of the virgin was Mary. 28 And when he went in before her he said: "Good day, highly favored one, Jehovah^a is with you." 29 But she was deeply disturbed at the saying and began to reason out what sort of greeting this might be. 30 So the angel said to her: "Have no fear, Mary, for you have found favor with God; 31 and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus." 32 This one will be great and will be called Son of the Most High; and Jehovah^c God will give him the throne of David his father, 33 and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."

34 But Mary said to the angel: "How is this to be, since I am having no intercourse with a man?" 35 In answer the angel said to her: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy,

25^a Jehovah, J7-18; the Lord, NBA.

28^a Jehovah, J7-14, 16-18; the Lord, NBA. 31^b See Matthew 1:21, footnote^b. 32^c Jehovah, J7-18; the Lord, NBA.

υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλεῖσαβεν ἡ συγγενὶς σου καὶ αὕτη συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· 37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. 38 εἶπεν δὲ Μαριάμ ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρινην μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπᾶσατο τὴν Ἐλεῖσαβεν.

41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἐλεῖσαβεν, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεῖσαβεν, 42 καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ πόθεν μοι

τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; 44 ἰδοὺ

God's Son. 36 And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman; 37 because with God no declaration will be an impossibility." 38 Then Mary said: "Look! Jehovah's^a slave girl! May it take place with me according to your declaration." At that the angel departed from her.

39 So Mary rose in these days and went into the mountainous country with haste, to a city of Judah, 40 and she entered into the home of Zech·a·ri'ah and greeted Elizabeth. 41 Well, as Elizabeth heard the greeting of Mary, the infant in her womb leaped; and Elizabeth was filled with holy spirit, 42 and she called out with a loud cry and said: "Blessed are you among women, and blessed is the fruit of your womb! 43 So how is it that this [privilege] is mine, to have the mother of my Lord come to me? 44 For, look!

γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμου σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, 47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου· 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί· 49 ὅτι ἐποίησέν μοι

μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· 52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, 53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. 54 Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,

as the sound of your greeting fell upon my ears, the infant in my womb leaped with great gladness. 45 Happy too is she that believed, because there will be a complete performance of those things spoken to her from Jehovah." 46 And Mary said: "My soul magnifies Jehovah," 47 and my spirit cannot keep from being overjoyed at God my Savior; 48 because he has looked upon the low position of his slave girl. For, look! from now on all generations will pronounce me happy; 49 because the powerful One has done great deeds for me, and holy is his name; 50 and for generations after generations his mercy is upon those who fear him. 51 He has performed mightily with his arm, he has scattered abroad those who are haughty in the intention of their hearts. 52 He has brought down men of power from thrones and exalted lowly ones; 53 he has fully satisfied hungry ones with good things and he has sent away empty those who had wealth. 54 He has come to the aid of Israel his servant,

45, 46^a Jehovah, J7-18; the Lord, NBA.

38^a Jehovah's, J7-18; the Lord's, NBA.

μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν
to call to mind of mercy, according as he spoke
πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ
toward the fathers of us, to the Abraham
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him into the age.
56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ
Remained but Mary together with her
ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
as months three, and returned into the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ
To the but Elizabeth was filled the
χρόνος τοῦ τεκεῖν αὐτήν, καὶ
time of the to give birth her, and
ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
she generated son. And heard the
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
neighbors and the relatives of her that
ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ'
magnified Lord the mercy of him with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ
her, and they were rejoicing with her. And
ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδῷ ἦλθαν
it occurred in the day the eighth they came
περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
to circumcise the little boy, and they were calling
αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
it upon the name of the father of it
Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ
Zechariah. And having answered the mother
αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
of it said No, but he will be called
'Ιωάννης. 61 καὶ εἶπαν πρὸς αὐτήν ὅτι
John. And they said toward her that
Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς
No one is out of the relationship of you who
καλεῖται τῷ ὀνόματι τούτῳ.
is being called to the name this.
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ
They were nodding in but to the father of it
τὸ τί ἂν θέλοι καλεῖσθαι
the what likely he would will to be being called
αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν
it. And having asked for tablet he wrote
λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ
saying John is name of it. And

to call to mind mer-
cy, 55 just as he told
to our forefathers, to
Abraham and to his
seed, forever." 56 Then
Mary remained with
her about three
months, and returned
to her own home.

57 The time now
became due for Eliz-
abeth to give birth,
and she became moth-
er to a son. 58 And
the neighbors and
her relatives heard
that Jehovah* had
magnified his mercy
to her, and they be-
gan to rejoice with
her. 59 And on the
eighth day they came
to circumcise the
young child, and they
were going to call
it by the name of
its father, Zech·a-
ri'ah. 60 But its moth-
er answered and said:
"No, indeed! but he
shall be called John."
61 At this they said
to her: "There is
no one among your
relatives that is
called by this name."
62 Then they went
asking its father by
signs what he wanted
it to be called. 63 And
he asked for a tablet
and wrote: "John is
its name." At this

ἐθαύμασαν πάντες. 64 ἀνεῳχθη δὲ τὸ
wondered all. Was opened but the
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
mouth of him instantly and the tongue
αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
of him, and he was speaking blessing the God.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
And came to be upon all fear the
περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ
(ones) dwelling around them, and in whole
τῇ ὄρεινῃ τῆς Ἰουδαίας
the mountainous [country] of the Judea
διελαλεῖτο πάντα τὰ ῥήματα
was being spoken through all the sayings
ταῦτα, 66 καὶ ἔθεντο πάντες οἱ
these, and put all the (ones)
ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί
having heard in the heart of them, saying What
ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ
really the little boy this will be? And for hand
Κυρίου ἦν μετ' αὐτοῦ.
of Lord was with it.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zechariah the father of it was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων
of spirit holy and prophesied saying
68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ,
Blessed Lord the God of the Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν
because he looked upon and did
λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ
deliverance to the people of him, and
ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ
he raised up horn of salvation to us in house
Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν
of David boy of him, according as he spoke
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
through mouth of the holy from age
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν
prophets of him, salvation out of enemies
ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
of us and out of hand of all the (ones)
μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ
hating us, to do mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to call to mind of covenant
ἁγίας αὐτοῦ, 73 ὄρκον ὃν ὤμοσεν πρὸς
holy of him, oath which he swore toward

they all marveled.
64 Instantly his mouth
was opened and his
tongue loosed and he
began to speak, bless-
ing God. 65 And fear
fell upon all those
living in their neigh-
borhood; and in the
whole mountainous
country of Ju·de'a
all these things be-
gan to be talked
around, 66 and all
that heard made note
of it in their hearts,
saying: "What really
will this young child
be?" For the hand
of Jehovah* was in-
deed with it.

67 And Zech·a·ri'ah
its father was filled
with holy spirit, and
he prophesied, saying:
68 "Blessed be Jeho-
vah* the God of
Israel, because he has
turned his attention
and performed deliv-
erance toward his
people. 69 And he has
raised up a horn of
salvation for us in
the house of David
his servant, 70 just
as he, through the
mouth of his holy
prophets from of old,
has spoken 71 of a
salvation from our
enemies and from the
hand of all those
hating us; 72 to per-
form the mercy in
connection with our
forefathers and to
call to mind his holy
covenant, 73 the oath
that he swore to

58^a Jehovah, J⁷⁻¹⁸; the Lord, ^aBA.66, 63^a Jehovah, J⁷⁻¹⁸; the Lord, ^aBA.

Ἀβραάμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι
Abraham the father of us, of the to give
ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν
to us fearlessly out of hand of enemies
ῥυσθέντας 75 λατρεύειν
having been drawn to be rendering sacred service
αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
to him in loyalty and righteousness in sight
αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ
of him to all the days of us. And you
δέ, παιδίον, προφήτης Ὑψίστου
but, little boy, prophet of Most High
κληθήσῃ, προπορεύσῃ γὰρ
you will be called, you will go your way before for
ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,
in sight of Lord to make ready ways of him,
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
of the to give knowledge of salvation to the
λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
people of him in letting go off of sins of them,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν
through intestines of mercy of God of us, in
οἷς ἐπισκέπεται ἡμᾶς ἀνατολή ἐξ ὕψους,
which will look upon us daybreak out of height,
79 ἐπιφάναι τοῖς ἐν σκότει καὶ
to shine upon to the (ones) in darkness and
σκιᾷ θανάτου καθημένοις, τοῦ
shadow of death sitting, of the
κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
to straighten down the feet of us into way
εἰρήνης.
of peace.

80 τὸ δὲ παιδίον ηὔξανε καὶ
The but little boy was growing and
ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
was getting mighty to spirit, and he was in the
ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
desolate [places] until day of showing up of him
πρὸς τὸν Ἰσραήλ.
toward the Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It happened but in the days those
ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
went out decree beside Caesar Augustus

ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην·
to be getting registered all the inhabited [earth];

2 αὕτη ἀπογραφὴ πρώτη ἐγένετο
this registration first occurred

Abraham our forefa-
ther, 74 to grant us,
after we have been
rescued from the
hands of enemies, the
privilege of fearlessly
rendering sacred ser-
vice to him 75 with
loyalty and righteous-
ness before him all
our days. 76 But as
for you, young child,
you will be called a
prophet of the Most
High, for you will
go in advance before
Jehovah^a to make his
ways ready, 77 to give
knowledge of salva-
tion to his people by
forgiveness of their
sins, 78 because of
the tender compas-
sion of our God. With
this [compassion] a
daybreak will visit us
from on high, 79 to
give light to those
sitting in darkness
and death's shadow,
to direct our feet
prosperously in the
way of peace."

80 And the young
child went on grow-
ing and getting strong
in spirit, and he con-
tinued in the deserts
until the day of show-
ing himself openly to
Israel.

2 Now in those days
a decree went
forth from Caesar
Au-gus'tus for all the
inhabited earth to be
registered; 2 (this first
registration took place

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου·
being governor of the Syria Quirinius;
3 καὶ ἐπορεύοντο πάντες
and they were going their way all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν
to be getting registered, each (one) into the
ἐαυτοῦ πόλιν. 4 Ἀνέβη δὲ καὶ Ἰωσήφ
of himself city. Went up but also Joseph
ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ
from the Galilee out of city Nazareth
εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἧτις
into the Judea into city of David which
καλεῖται Βηθλεέμ, διὰ τὸ εἶναι
is being called Bethlehem, through the to be
αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ,
him out of house and father [place] of David,
5 ἀπογράψασθαι σὺν Μαρίας τῇ
to get registered together with Mary the (one)
ἐμνηστευμένη αὐτῷ, οὖσα
having been given in marriage to him, being
ἐγκύω. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
pregnant. It occurred but in the to be them
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν
there were fulfilled the days of the to give birth
αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
her, and she gave birth to the son of her
τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ
the firstborn, and she swaddled him and
ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
made recline him in manger, because not was
αὐτοῖς τόπος ἐν τῷ καταλύματι.
to them place in the loosing-down [place].

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
And shepherds were in the country the
αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
very living in the fields and guarding watches
τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ
of the night upon the flock of them. And
ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα
angel of Lord stood upon them and glory
Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν
of Lord gleamed around them, and they feared
φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος
fear great; and said to them the angel

Μὴ φοβεῖσθε, ἰδοὺ γὰρ
Not be you fearing, look! for
εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
I am declaring good news to you joy great

when Qui-rin'i-us was
governor of Syria;) 3 and all people went
traveling to be regis-
tered, each one to his
own city. 4 Of course,
Joseph also went up
from Gal'i-lee, out of
the city of Naz'a-
reth, into Ju-de'a, to
David's city, which
is called Beth'le-hem,
because of his being
a member of the
house and family of
David, 5 to get regis-
tered with Mary, who
had been given him
in marriage as prom-
ised, at present heavy
with child. 6 While
they were there, the
days came to the full
for her to give birth.
7 And she gave birth
to her son, the first-
born, and she bound
him with cloth bands
and laid him in a
manger, because there
was no place for
them in the lodging
room.

8 There were also
in that same country
shepherds living out
of doors and keeping
watches in the night
over their flocks. 9 And
suddenly Jehovah's^a
angel stood by them,
and Jehovah's^b glory
gleamed around them,
and they became very
fearful. 10 But the
angel said to them:
"Have no fear, for,
look! I am declar-
ing to you good
news of a great joy

76^a Jehovah, J7-18; the Lord, NBA.

9^a Jehovah's, J7-13, 16, 17; the Lord's, NBA. 9^b Jehovah's, J7, 8, 10-18; the Lord's, NBA.

ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι
which will be to all the people, because
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστίν
was born to you today Savior who is
χριστὸς κύριος ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο
Christ Lord in city of David; and this
ὑμῖν σημεῖον, εὐρήσετε βρέφος
to you sign, you will find infant
ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swaddled and lying in manger.
13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly came to be with the angel
πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων
multitude of army heavenly of (ones) praising
τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν
the God and saying Glory in
ὕψιστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη
highest [places] to God and upon earth peace
ἐν ἀνθρώποις εὐδοκίας.
in men of well thinking.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ'
And it occurred as they went off from
αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ
them into the heaven the angels, the
ποιμένες ἐλάλουν πρὸς ἀλλήλους
shepherds were speaking toward one another
Διέλθωμεν δὴ ἕως Βηθλεὲμ
Let us go through actually until Bethlehem
καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς
and let us see the saying this the having occurred
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ
which the Lord made known to us. And
ἦλθον σπεύσαντες καὶ ἀνεύραν τὴν τε
they came having made haste and found up the and
Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον
Mary and the Joseph and the infant lying
ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ
in the manger; having seen but
ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ
they made known about the saying the
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
having been spoken to them about the little boy
τούτου. 18 καὶ πάντες οἱ ἀκούσαντες
this. And all the (ones) having heard
ἐθαύμασαν περὶ τῶν λαληθέντων
wondered about the (things) having been spoken
ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ
by the shepherds toward them, the but

15^a Jehovah, J^{7,8,10-18}; the Lord, NBA.

that all the people will have, 11 because there was born to you today a Savior, who is Christ the Lord, in David's city. 12 And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger." 13 And suddenly there came to be with the angel a multitude of the heavenly army, praising God and saying: 14 "Glory in the heights above to God, and upon earth peace among men of good will."

15 So when the angels had departed from them into heaven, the shepherds began saying to one another: "Let us by all means go clear to Beth'le-hem and see this thing that has taken place, which Jehovah^a has made known to us." 16 And they went with haste and found Mary as well as Joseph, and the infant lying in the manger. 17 When they saw it, they made known the saying that had been spoken to them concerning this young child. 18 And all that heard marveled over the things told them by the shepherds, 19 but

Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα
Mary all was preserving the sayings these
συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ
throwing together in the heart of her. And
ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
turned under the shepherds glorifying and
αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
praising the God upon all (things) which
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη
they heard and saw according as it was spoken
πρὸς αὐτούς.
toward them.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ
And when were fulfilled days eight of the
περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα
to circumcise him, and was called the name
αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
of him Jesus, the [name] called by the
ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν ἐν τῇ
angel before the to be conceived him in the
κοιλίᾳ.
cavity.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
And when were fulfilled the days of the
καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον
purification of them according to the law
Μωυσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα
of Moses, they led up him into Jerusalem
παραστήσαι τῷ κυρίῳ, 23 καθὼς
to present to the Lord, according as
γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν
it has been written in law of Lord that Every
ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ
male opening womb holy to the Lord
κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν
will be called, and of the to give sacrifice
κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ
according to the having been said in the law
Κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοῦς
of Lord, Pair of turtledoves or two nestlings
περιστερῶν.
of pigeons.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ
And look! man was in Jerusalem
ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος
to whom name Simeon, and the man
οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
this righteous and holding well, waiting for

Mary began to preserve all these sayings, drawing conclusions in her heart. 20 Then the shepherds went back, glorifying and praising God for all the things they heard and saw, just as these had been told them.

21 Now when eight days came to the full for circumcising him, his name was also called Jesus,^a the name called by the angel before he was conceived in the womb.

22 Also, when the days for purifying them according to the law of Moses came to the full, they brought him up to Jerusalem to present him to Jehovah,^b 23 just as it is written in Jehovah's^c law: "Every male opening a womb must be called holy to Jehovah,"^b 24 and to offer sacrifice according to what is said in the law of Jehovah:^b "A pair of turtledoves or two young pigeons."

25 And, look! there was a man in Jerusalem named Sim'e-on, and this man was righteous and reverent, waiting for

21^a See Matthew 1:21, footnote^b. 22, 23, 24^b Jehovah, J⁷⁻¹⁸; the Lord, NBA. 23^c Jehovah's, J⁷⁻¹⁸; the Lord's, NBA.

παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
consolation of the Israel, and spirit was
ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ
holy upon him; and was to him
κεχρηματισμένον ὑπὸ τοῦ πνεύματος
having been divinely revealed by the spirit
τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
of the holy not to see death prior to or likely
ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν
he should see the Christ of Lord. And he came
ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
in the spirit into the temple; and in the
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
to lead in the parents the little boy Jesus
τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
of the to do them according to the (thing)
εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
having been made custom of the law about it
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
and he received it into the arms
καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν
and blessed the God and said Now
ἀπολύεις τὸν δούλόν σου, δέσποτα,
you are loosing off the slave of you, Sovereign Lord,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
according to the saying of you in peace;
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
because saw the eyes of me the
σωτήριόν σου 31 ὃ ἠτοίμασας
means of saving of you which you made ready
κατὰ πρόσωπον πάντων τῶν λαῶν,
according to face of all the peoples,
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν
light into uncovering of nations and glory
λαοῦ σου Ἰσραὴλ. 33 καὶ ἦν ὁ πατήρ
of people of you of Israel. And was the father
αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ
of it and the mother wondering upon
τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ
the (things) being spoken about it. And
εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
blessed them Simeon and said toward
Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
Mary the mother of it Look! This (one)
κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν
is lying into fall and standing up of many
ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον
in the Israel and into sign

Israel's consolation, and holy spirit was upon him. 26 Furthermore, it had been divinely revealed to him by the holy spirit that he would not see death before he had seen the Christ of Jehovah.^a 27 Under the power of the spirit he now came into the temple; and as the parents brought the young child Jesus in to do for it according to the customary practice of the law, 28 he himself received it into his arms and blessed God and said: 29 "Now, Sovereign Lord,^b you are letting your slave go free in peace according to your declaration; 30 because my eyes have seen your means of saving 31 that you have made ready in the sight of all the peoples, 32 a light for removing the veil from the nations and a glory of your people Israel." 33 And its father and mother continued wondering at the things being spoken about it. 34 Also, Sim'e-on blessed them, but said to Mary its mother: "Look! This one is laid for the fall and the rising again of many in Israel and for a sign

ἀντιλεγόμενον, 35 καὶ σοῦ αὐτῆς τὴν
being talked against, and of you very the
ψυχὴν διελεύσεται ῥομφαία, ὅπως
soul will go through long sword, so that
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
likely may be uncovered out of many hearts
διαλογισμοί.
reasonings.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
And was Anna prophetess, daughter
Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη
of Phanuel, out of tribe of Asher, this
προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
having advanced in days many, having lived
μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
with male person years seven from the virginity
αὐτῆς, 37 καὶ αὕτη χήρα ἕως ἐτῶν
of her, and she widow until years
ὀγδοήκοντα τεσσάρων, ἧ οὐκ
eighty-four, who not
ἀφίστατο τοῦ ἱεροῦ νηστεύσας καὶ
was missing from the temple to fastings and
δεήσεσιν λατρεύουσα νύκτα καὶ
supplications rendering sacred service night and
ἡμέραν. 38 καὶ αὕτῃ τῇ ὥρᾳ
day. And to very the hour
ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ
having stood upon was returning thanks to the God
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
and was speaking about it to all the (ones)
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
waiting for deliverance of Jerusalem.
39 Καὶ ὡς ἐτέλεσαν πάντα τὰ
And as they ended all the (things)
κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν
according to the law of Lord, they returned
εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν
into the Galilee into city of themselves
Ναζαρέτ. 40 Τὸ δὲ παιδίον ἠϋξανε
Nazareth. The but little boy was growing
καὶ ἐκραταιοῦτο πληρούμενον
and was getting mighty being filled
σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
to wisdom, and favor of God was upon it.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
And were going their way the parents of him
κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ
according to year into Jerusalem to the festival

to be talked against 35 (yes, a long sword will be run through the soul of you yourself), in order that the reasonings of many hearts may be uncovered."

36 Now there was Anna a prophetess, Phan'u-el's daughter, of Ash'er's tribe (this woman was well along in years, and had lived with a husband for seven years from her virginity, 37 and she was a widow now eighty-four years old), who was never missing from the temple, rendering sacred service night and day with fastings and supplications. 38 And in that very hour she came near and began returning thanks to God^a and speaking about [the child] to all those waiting for Jerusalem's deliverance.

39 So when they had carried out all the things according to the law of Jehovah,^b they went back into Gal'i-lee to their own city Naz'a-reth. 40 And the young child continued growing and getting strong, being filled with wisdom, and God's favor continued upon him.

41 Now his parents were accustomed to go from year to year to Jerusalem for the festival

26^a Jehovah, J7-18; the Lord, NBA. 29^b Sovereign Lord, NBAJ¹⁷; Jehovah, J^{9,18}.

38^a God, NBAJ¹⁸; Jehovah, J7-9,11-15,17; the Lord, AVgSy^{3-p}. 39^b Jehovah, J7-18; the Lord, NBA.

τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο
of the passover. And when he came to be
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν
of years twelve, going up of them
κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
according to the custom of the festival and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
having finished the days, in the to be returning
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them remained behind Jesus the boy in
Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and not knew the parents
αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν
of him. Having opined but him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
the company they came of day way and
ἀνεζήτουν αὐτὸν ἐν τοῖς
were seeking up him in the
συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ
relatives and the acquaintances, and not
εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ
having found they returned into Jerusalem
ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ
seeking up him. And it occurred after
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ
days three they found him in the temple
καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
sitting in midst of the teachers and
ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
hearing them and inquiring upon them;
47 ἐξίσταντο δὲ πάντες οἱ
were being amazed but all the (ones)
ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ
hearing him upon the understanding and
ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
the answers of him. And having seen
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
him they were astounded, and said toward
αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας
him the mother of him Child, why did you do
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ
to us thus? Look! The father of you and I
ὁδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν
being pained we are seeking you. And he said
πρὸς αὐτούς τί ὅτι ἐζητεῖτέ με;
toward them Why that you were seeking me?
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Not had you known that in the (things) of the
πατρός μου δεῖ εἶναί με; 50 καὶ
Father of me it is necessary to be me? And

of the passover. 42 And when he be-
came twelve years old, they went up accord-
ing to the custom of the festival 43 and
completed the days. But when they were
returning, the boy Je-
sus remained behind
in Jerusalem, and his
parents did not no-
tice it. 44 Assuming
that he was in the
company traveling to-
gether, they covered
a day's distance and
then began to hunt
him up among the
relatives and ac-
quaintances. 45 But,
not finding him, they
returned to Jerusa-
lem, making a dili-
gent search for him.
46 Well, after three
days they found him
in the temple, sitting
in the midst of the
teachers and listening
to them and ques-
tioning them. 47 But
all those listening to
him were in constant
amazement at his
understanding and his
answers. 48 Now when
they saw him they
were astounded, and
his mother said to
him: "Child, why did
you treat us this way?
Here your father and
I in mental distress
have been looking for
you." 49 But he said
to them: "Why did
you have to go looking
for me? Did you not
know that I must be
in the [house] of my
Father?" 50 However,

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ
they not comprehended the saying which
ἐλάλησεν αὐτοῖς.
he spoke to them.

51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν
And he went down with them and came
εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
into Nazareth, and he was (one) subjecting himself
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
to them. And the mother of him
διετήρει πάντα τὰ ῥήματα ἐν τῇ
was thoroughly keeping all the sayings in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus was cutting before
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι
to the wisdom and to physical growth and to favor
παρὰ θεῷ καὶ ἀνθρώποις.
beside God and men.

3 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς
3 In year but five and tenth of the
ἡγεμονίας Τιβερίου Καίσαρος,
governorship of Tiberius Caesar,
ἡγεμονεύοντος Ποντίου Πειλάτου τῆς
being governor of Pontius Pilate of the
Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας
Judea, and being tetrarch of the Galilee
Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
of Herod, of Philip but the brother of him
τετραρχούντος τῆς Ἰτουραίας καὶ
being tetrarch of the Ituraea and
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
of Trachonitis of country, and of Lysanias of the
Ἀβειληνῆς τετραρχούντος, 2 ἐπὶ ἀρχιερέως
Abilene being tetrarch, upon chief priest
Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ
Annas and Caiaphas, came to be saying of God
ἐπὶ Ἰωάννῃ τὸν Ζαχαρίου υἱὸν ἐν τῇ
upon John the of Zechariah son in the
ἐρήμῳ.
desolate [place].

3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον
And he came into all country around
τοῦ Ἰορδάνου κηρύσσων βάπτισμα
of the Jordan preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
of repentance into letting go off of sins,
4 ὥς γέγραπται ἐν βίβλῳ λόγων
as it has been written in book of words
Ἡσαίου τοῦ προφήτου Φωνὴ βοῶντος
of Isaiah the prophet Voice of (one) calling out

they did not grasp
the saying that he
spoke to them.

51 And he went
down with them and
came to Naz'a-reth,
and he continued sub-
ject to them. Also,
his mother carefully
kept all these say-
ings in her heart.
52 And Jesus went on
progressing in wis-
dom and in physical
growth and in favor
with God and men.

3 In the fifteenth
year of the reign
of Ti-be'ri-us Caesar,
when Pontius Pilate
was governor of Ju-
de'a, and Herod was
district ruler of Gal-
i-lee, but Philip his
brother was district
ruler of the country
of It-u-rae'a and
Trach-o-ni'tis, and
Ly-sa'ni-as was dis-
trict ruler of Ab-i-
le'ne, 2 in the days
of chief priest An'nas
and of Ca'ia-phas,
God's declaration
came to John the son
of Zech-a-ri'ah in the
wilderness.

3 So he came into
all the country around
the Jordan, preach-
ing baptism [in sym-
bol] of repentance
for forgiveness of
sins, 4 just as it is
written in the book
of the words of Isaiah
the prophet: "Listen!
Someone is crying out

ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν
in the desolate [place] Make you ready the way
Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
of Lord, straight be you making the roads
αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
of him. Every gully will be filled and
πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
every mountain and hill will be made low,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
and will be the crooked (things) into straight (ones)
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ
and the rough (ones) into ways smooth; and
ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
will see all flesh the saving means of the God.

7 Ἐλεγεν οὖν τοῖς
He was saying therefore to the
ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
going their way out crowds to be baptized by
αὐτοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
him Generated (ones) of vipers, who showed
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to you to flee from the about to be wrath?
8 ποιήσατε οὖν καρποὺς ἀξίους τῆς
Make you therefore fruits worthy of the
μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν
repentance; and not start you to be saying in
ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ,
selves Father we are having the Abraham,
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
I am saying for to you that is able the God
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
out of the stones these to raise up children to the
Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς
Abraham. Already but also the ax toward
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
is being cut out and into fire is being thrown.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι
And were inquiring upon him the crowds
λέγοντες Τί οὖν ποιήσωμεν;
saying What therefore should we do?

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς
Having answered but he was saying to them
Ὁ ἔχων δύο χιτῶνας
The (one) having two undergarments

in the wilderness,
'Prepare the way
of Jehovah,' you peo-
ple, make his roads
straight. 5 Every gully
must be filled up,
and every mountain
and hill leveled down,
and the curves must
become straight ways
and the rough places
smooth ways; 6 and
all flesh will see
the saving means of
God.' "

7 Therefore he be-
gan to say to the
crowds coming out to
be baptized by him:
"You offspring of
vipers, who has shown
you how to flee from
the coming wrath?
8 Therefore produce
fruits that befit re-
pentance. And do
not start saying with-
in yourselves, 'As a
father we have Abra-
ham.' For I say to
you that God has
power to raise up
children to Abraham
from these stones.
9 Indeed, the ax is
already in position at
the root of the trees;
every tree, therefore,
not producing fine
fruit is to be cut
down and thrown in-
to the fire."

10 And the crowds
would ask him: "What,
then, shall we do?"

11 In reply he would
say to them: "Let
the man that has
two undergarments

μεταδότη τῷ μὴ ἔχοντι, καὶ
let him share with the (one) not having, and
ὁ ἔχων βρώματα ὁμοίως
the (one) having things to eat likewise
ποιεῖτω. 12 ἦλθον δὲ καὶ τελῶναι
let him be doing. Came but also tax collectors
βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν
to be baptized and they said toward him
Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ
Teacher, what should we do? The (one) but
εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον παρὰ
said toward them Nothing more beside
τὸ διατεταγμένον ὑμῖν
the (thing) having been prorated to you
πράσσετε. 14 ἐπηρώτων δὲ
be you performing. Were inquiring upon but
αὐτὸν καὶ στρατευόμενοι λέγοντες
him also [men] serving in the army saying
Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς
What should do also we? And he said to them
Μηδένα διασεῖσητε μηδὲ
No one you should harass nor

συκοφαντήσητε, καὶ ἀρκείσθε
should you take by fig-showing, and be you satisfied
τοῖς ὀψωνίοις ὑμῶν.
to the provisions of you.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Expecting but of the people and
διαλογιζομένων πάντων ἐν ταῖς καρδίαις
reasoning of all (ones) in the hearts
αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε
of them about the John, not at sometime
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο
he might be the Christ, he answered
λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν
saying to all the John I indeed
ὑδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ
to water am baptizing you; is coming but
ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ
the (one) stronger of me, whose not I am
ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων
sufficient to loosen the lace of the sandals
αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of him; he you will baptize in spirit
ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον
holy and fire; whose the winnowing shovel
ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν
in the hand of him to clean thoroughly the
ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον
threshing floor of him and to lead together the wheat

share with the man
that has none, and
let him that has
things to eat do the
same." 12 But even
tax collectors came
to be baptized, and
they said to him:
"Teacher, what shall
we do?" 13 He said
to them: "Do not de-
mand anything more
than the tax rate."
14 Also, those in mil-
itary service would
ask him: "What shall
we also do?" And he
said to them: "Do
not harass anybody
or accuse anybody
falsely, but be satisfied
with your provisions."

15 Now as the peo-
ple were in expec-
tation and all were
reasoning in their
hearts about John:
"May he perhaps be
the Christ?" 16 John
gave the answer, say-
ing to all: "I, for
my part, baptize you
with water; but the
one stronger than I
am is coming, the
lace of whose sandals
I am not fit to un-
tie. He will baptize
you people with holy
spirit and fire. 17 His
winnowing shovel is
in his hand to clean
up his threshing floor
completely and to
gather the wheat

εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
into the storehouse of him, the but chaff
κατακαύσει πυρὶ ἀσβέστῳ.
he will burn down to fire inextinguishable.

18 Πολλὰ μὲν οὖν καὶ ἕτερα
Many [things] indeed therefore and different
παρακαλῶν εὐηγγελίζετο τὸν
exhorting he was declaring good news to the
λαόν· 19 ὁ δὲ Ἡρώδης ὁ τετραάρχης,
people; the but Herod the tetrarch,
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
being reproved by him about Herodias the
γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
woman of the brother of him and about
πάντων ὧν ἐποίησεν πονηρῶν
all of which did of wicked (things)

ὁ Ἡρώδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ
the Herod, added also this upon
πάσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.
all [deeds], he locked down the John in prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
It occurred but in the to be baptized
ἅπαντα τὸν λαόν καὶ Ἰησοῦ
all the people also of Jesus
βαπτισθέντος καὶ προσευχομένου
having been baptized and praying

ἀνεωχθῆναι τὸν οὐρανὸν 22 καὶ
to be opened the heaven and
καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς
to come down the spirit the holy to bodily

εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
shape as dove upon him, and voice
ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ
out of heaven to come to be You are the
υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
Son of me the loved, in you I thought well.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει
And he was Jesus commencing as if
ἑτῶν τριάκοντα, ὧν υἱὸς, ὡς
of years thirty, being son, as

ἐνομιζέτο, Ἰωσήφ τοῦ Ἡλεί
it was being opined, of Joseph of the Heli

24 τοῦ Ματθαίου τοῦ Λευεὶ τοῦ Μελχεί τοῦ
of the Matthat of the Levi of the Melchi of the

Ἰανναίου τοῦ Ἰωσήφ 25 τοῦ Ματθαίου τοῦ
Jannai of the Joseph of the Mattathias of the

Ἀμώς τοῦ Ναούμ τοῦ Ἐσλεί τοῦ Ναγγαί
Amos of the Nahum of the Esli of the Naggai

26 τοῦ Μαάθ τοῦ Ματθαίου τοῦ Σεμεΐν
of the Maath of the Mattathias of the Semein

into his storehouse, but the chaff he will burn up with fire that cannot be put out."

18 Therefore he also gave many other exhortations and continued declaring good news to the people. 19 But Herod the district ruler, for being reproved by him concerning He-ro'di-as the wife of his brother and concerning all the wicked deeds that Herod did, 20 added also this to all those [deeds]: he locked John up in prison.

21 Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up 22 and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: "You are my Son, the beloved; I have approved you."

23 Furthermore, Jesus himself, when he commenced [his work], was about thirty years old, being the son, as the opinion was, of Joseph, [son] of He'li, 24 [son] of Mat'that, [son] of Le'vi, [son] of Mel'chi, [son] of Jan'na-i, [son] of Jo-seph, 25 [son] of Mat-ta-thi'as, [son] of A'mos, [son] of Na'-hum, [son] of Es'li, 26 [son] of Ma'ath, [son] of Mat-ta-thi'-as, [son] of Sem'e-in,

τοῦ Ἰωσήφ τοῦ Ἰωδά 27 τοῦ Ἰωανάν
of the Josech of the Joda of the Joanan

τοῦ Ῥησά τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ
of the Rhesa of the Zerubbabel of the Shealtiel

τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ
of the Neri of the Melchi of the Addi of the

Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ 29 τοῦ
Cosam of the Elmadam of the Er of the

Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρείμ τοῦ
Jesus of the Eliezer of the Jorim of the

Μαθθάτ τοῦ Λευεὶ 30 τοῦ Συμεών
Matthat of the Levi of the Symeon

τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ
of the Judas of the Joseph of the Jonam of the

Ἐλιακείμ 31 τοῦ Μελεά τοῦ Μεννά τοῦ
Eliakim of the Melea of the Menna of the

Ματταθά τοῦ Ναθάμ τοῦ Δαυεὶδ
Mattatha of the Nathan of the David

32 τοῦ Ἰεσσαί τοῦ Ἰωβήλ τοῦ Βοός
of the Jesse of the Obed of the Boaz

τοῦ Σαλά τοῦ Ναασσών 33 τοῦ
of the Salmon of the Nahshon of the

Ἀμμείν τοῦ Ἀρνεὶ τοῦ Ἑσρών τοῦ
Amminadab of the Arni of the Hezron of the

Φαρέζ τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ
Perez of the Judah of the Jacob of the

Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θαρα τοῦ Ναχώρ
Isaac of the Abraham of the Terah of the Nahor

35 τοῦ Σερούχ τοῦ Ῥαγαὺ τοῦ Φάλεκ
of the Serug of the Reu of the Peleg

τοῦ Ἑβερ τοῦ Σαλά 36 τοῦ Καϊνάμ
of the Eber of the Shelah of the Cainan

τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ
of the Arphaxad of the Shem of the Noah of the

Λάμεχ 37 τοῦ Μαθουσαλά τοῦ Ἐνώχ
Lamech of the Methuselah of the Enoch

τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ
of the Jared of the Mahalaleel of the Cainan

38 τοῦ Ἐνὼς τοῦ Σήθ τοῦ Ἀδάμ τοῦ
of the Enos of the Seth of the Adam of the

θεοῦ.
God.

29^a Jesus, NBVgSy^aJ¹⁸; Jo'se(s), AJ^{17,21}Sy^p.

[son] of Jo'sech, [son] of Jo'da, 27 [son] of Jo-an'an, [son] of Rhe'sa, [son] of Ze-rub'ba-bel, [son] of She-al'ti-el, [son] of Ne'ri, 28 [son] of Mel'chi, [son] of Ad'di, [son] of Co'sam, [son] of El-ma'dam, [son] of Er, 29 [son] of Jesus,^a [son] of E-li-e'zer, [son] of Jo'-rim, [son] of Mat'-that, [son] of Le'vi, 30 [son] of Syme-on, [son] of Judas, [son] of Joseph, [son] of Jo'n'am, [son] of E-li'a-kim, 31 [son] of Me'le-a, [son] of Men'na, [son] of Mat'ta-tha, [son] of Nathan, [son] of David, 32 [son] of Jes'se, [son] of O'bed, [son] of Bo'az, [son] of Sal'mon, [son] of Nah'shon, 33 [son] of Am-min'a-dab, [son] of Ar'ni, [son] of Hez'ron, [son] of Pe'-rez, [son] of Judah, 34 [son] of Jacob, [son] of Isaac, [son] of Abraham, [son] of Te'rah, [son] of Na'-hor, 35 [son] of Se'-rug, [son] of Re'u, [son] of Pe'leg, [son] of E'ber, [son] of She'lah, 36 [son] of Ca-i'nan, [son] of Ar-phax'ad, [son] of Shem, [son] of Noah, [son] of La'mech, 37 [son] of Me-thu'se-lah, [son] of E'noch, [son] of Ja'red, [son] of Ma-ha'la-le-el, [son] of Ca-i'nan, 38 [son] of E'nos, [son] of Seth, [son] of Adam, [son] of God.

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
Jesus but full of spirit holy
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ
turned under from the Jordan, and
ἦγετο ἐν τῷ πνεύματι ἐν τῇ
was being led in the spirit in the
ἐρήμῳ **2** ἡμέρας τεσσαράκοντα
desolate [place] days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the Devil. And not
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
he ate nothing in the days those, and
συντελεσθαισὼν αὐτῶν ἐπείνασεν.
having been concluded of them he got hungry.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ
Said but to him the Devil If son you are
τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
of the God, say to the stone this in order that
γένηται ἄρτος. **4** καὶ ἀπεκρίθη
it may become loaf [of bread]. And answered
πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται
toward him the Jesus It has been written
ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ
that Not upon bread alone will live the
ἄνθρωπος.
man.

5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
And having led up him he showed to him
πάσας τὰς βασιλείας τῆς οἰκουμένης
all the kingdoms of the inhabited [earth]
ἐν στιγμῇ χρόνου. **6** καὶ εἶπεν αὐτῷ ὁ
in puncture of time; and said to him the
διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην
Devil To you I shall give the authority this
ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
all and the glory of them, because to me
παραδέδοται καὶ ᾧ ἂν θέλω
it has been given and to whom likely I am willing
δίδωμι αὐτήν. **7** σὺ οὖν ἐὰν
I am giving it; you therefore if ever
προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ
you should worship in sight of me, will be of you
πάσα. **8** καὶ ἀποκριθεὶς ὁ Ἰησοῦς
all. And having answered the Jesus
εἶπεν αὐτῷ Γέγραπται Κύριον τὸν θεόν
said to him It has been written Lord the God

4 Now Jesus, full of
holy spirit, turned
away from the Jordan,
and he was led about
by the spirit in the
wilderness **2** for forty
days, while being
tempted by the Devil.
Furthermore, he ate
nothing in those days,
and so, when they
were concluded, he
felt hungry. **3** At this
the Devil said to
him: "If you are a
son of God, tell this
stone to become a
loaf of bread." **4** But
Jesus replied to him:
"It is written, 'Man
must not live by bread
alone.'"^a

5 So he brought him
up and showed him
all the kingdoms of
the inhabited earth
in an instant of
time; **6** and the Devil
said to him: "I will
give you all this au-
thority and the glory
of them, because it
has been delivered
to me, and to whom-
ever I wish I give
it. **7** You, therefore,
if you do an act
of worship before
me, it will all be
yours." **8** In reply
Jesus said to him:
"It is written, 'It is
Jehovah^b your God

σου προσκυνήσεις καὶ αὐτῷ μόνῳ
of you you shall worship and to him alone
λατρεύσεις.
you shall render sacred service.

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ
He led but him into Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
stationed upon the wing of the temple, and
εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him If son you are of the God, hurl
σεαυτὸν ἐντεῦθεν κάτω. **10** γέγραπται
yourself from here down; it has been written
γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
for that to the angels of him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι
he will give charge about you of the to guard
σε, **11** καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε
you, and that upon hands they will lift you
μὴ ποτε προσκόψῃς πρὸς λίθον τὸν
not at any time you should strike toward stone the
πόδα σου. **12** καὶ ἀποκριθεὶς εἶπεν αὐτῷ
foot of you. And having answered said to him
ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ
the Jesus that It has been said Not
ἐκπειράσεις Κύριον τὸν θεόν σου. **13** Καὶ
you shall test out Lord the God of you. And
συντελέσας πάντα πειρασμὸν ὁ
having concluded all temptation the
διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
Devil stood off from him until
καιροῦ.
appointed time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
And turned under the Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
power of the spirit into the Galilee.
καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς
And [good] talk went out down through whole the
περιχώρου περὶ αὐτοῦ. **15** καὶ αὐτὸς
surrounding country about him. And he
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
was teaching in the synagogues of them,
δοξαζόμενος ὑπὸ πάντων.
being glorified by all.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came into Nazareth, where he was
τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ
having been reared, and he went in according to the

you must worship,
and it is to him
alone you must ren-
der sacred service.'"

9 Now he led him
into Jerusalem and
stationed him upon
the battlement of the
temple and said to
him: "If you are a
son of God, hurl your-
self down from here;
10 for it is written,
'He will give his
angels a charge con-
cerning you, to pre-
serve you,' **11** and,
'They will carry
you on their hands,
that you may at no
time strike your foot
against a stone.'"
12 In answer Jesus
said to him: "It is
said, 'You must not
put Jehovah^a your
God to the test.'"
13 So the Devil, hav-
ing concluded all the
temptation, retired
from him until an-
other convenient time.

14 Now Jesus re-
turned in the power
of the spirit into
Gal'i-lee. And good
talk concerning him
spread out through all
the surrounding coun-
try. **15** Also, he began
to teach in their syn-
agogues, being held
in honor by all.

16 And he came to
Naz'a-reth, where he
had been reared;
and, according to

^{4a} ADVgSy^p add: "But by every word of God." J7,8,10,14,15,17 add: ("but by everything proceeding from Jehovah's mouth.") ^{8b} Jehovah, J7-19; the Lord, NBA.

^{12a} Jehovah, J7-19; the Lord, NBA.

είωθός αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
custom to him in the day of the sabbaths
εἰς τὴν συναγωγὴν, καὶ ἀνέστη
into the synagogue, and he stood up
ἀναγνῶναι. 17 καὶ ἐπεδόθη
to read. And was given upon [hand]

αὐτῷ βιβλίον τοῦ προφήτου Ἰσαίου, καὶ
to him scroll of the prophet Isaiah, and
ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον
having opened the scroll he found the place

οὗ ἦν γεγραμμένον 18 Πνεῦμα
where it was having been written Spirit
Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν
of Lord upon me, of which on account

ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
he anointed me to declare good news to poor (ones),

ἀπέσταλκέν με κηρύσαι αἰχμαλώτοις
he has sent off me to preach to captives

ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
letting go off and to blind (ones) looking again,

ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
to send off (ones) having been crushed in release,

19 κηρύσαι ἐνιαυτὸν Κυρίου δεκτόν. 20 καὶ
to preach year of Lord acceptable. And

πτύξας τὸ βιβλίον ἀποδοὺς
having rolled up the scroll having given back

τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
to the subordinate he sat down; and of all the

ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
eyes in the synagogue were

ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ
looking intently to him. He started but

λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
to be saying toward them that Today

πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν
has been fulfilled the scripture this in the ears

ὕμῶν.
of you.

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
And all were witnessing to him and

ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
were wondering upon the words of the

χάριτος τοῖς ἐκπορευομένοις ἐκ
graciousness to the (ones) proceeding forth out of

τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
the mouth of him, and were saying Not

υἱὸς ἐστὶν Ἰωσήφ οὗτος; 23 καὶ εἶπεν
son is of Joseph this (one)? And he said

his custom on the sabbath day, he entered into the synagogue, and he stood up to read. 17 So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written: 18 "Jehovah's^a spirit is upon me, because he^b anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, 19 to preach Jehovah's^c acceptable year." 20 With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. 21 Then he started to say to them: "Today this scripture that you just heard is fulfilled."

22 And they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying: "This is a son of Joseph, is it not?" 23 At this he said

18^a Jehovah's, J7-12,15,17,18margin,19; the Lord's, NBA. 18^b He, NBA; Jehovah, J18margin. 19^c Jehovah's, J7-19; the Lord's, NBA.

πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν
toward them At all events you will say to me the
παραβολὴν ταύτην Ἰατρέ, θεράπευσον
parable this Healer, cure

σεαυτόν· ὅσα ἠκούσαμεν
yourself; as many (things) as we heard

γενόμενα εἰς τὴν Καφαρναοὺμ ποιήσον
having happened into the Capernaum do you

καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν
also here in the father [place] of you. He said

δέ Ἀμήν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
but Amen I am saying to you that no one prophet

δεκτός ἐστὶν ἐν τῇ πατρίδι αὐτοῦ.
acceptable is in the father [place] of him.

25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ
Upon truth but I am saying to you, many

χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ
widows were in the days of Elijah in the

Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη
Israel, when was shut up the heaven years

τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
three and months six, as occurred famine

μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς
great upon all the earth, and toward

οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς
not one of them was sent Elijah if not into

Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
Zarephath of the Sidon toward woman widow.

27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
And many lepers were in the Israel

ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
upon Elisha the prophet, and no one

αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμάν ὁ Σύρος.
of them was cleansed, if not Naaman the Syrian.

28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
And were filled all of anger in the

συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ
synagogue hearing these (things), and

ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
having stood up they threw out him outside the

πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ
city, and they led him until brow of the

ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο
mountain upon which the city had been built

αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·
of them, as-and to throw down headlong him;

30 αὐτὸς δὲ διελθὼν διὰ
he but having gone through through

μέσου αὐτῶν ἐπορεύετο.
midst of them he was going his way.

to them: "No doubt you will apply this illustration to me, 'Physician, cure yourself; the things we heard as having happened in Ca-per-na-um do also here in your home territory.'" 24 But he said: "Truly I tell you that no prophet is accepted in his home territory. 25 For instance, I tell you in truth, There were many widows in Israel in the days of E-li'jah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land, 26 yet E-li'jah was sent to none of those [women], but only to Zar'e-phath in the land of Si'don to a widow. 27 Also, there were many lepers in Israel in the time of E-li'sha the prophet, yet not one of them was cleansed, but Na'-a-man the man of Syria." 28 Now all those hearing these things in the synagogue became filled with anger; 29 and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. 30 But he went through the midst of them and continued on his way.

31 Καὶ κατήλθεν εἰς Καφαρναούμ πόλιν
And he went down into Capernaum city
τῆς Γαλιλαίας. Καὶ ἦν διδάσκων
of the Galilee. And he was teaching
αὐτοὺς ἐν τοῖς σάββασι· 32 καὶ
them in the sabbaths; and
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
were being astounded upon the teaching of him,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
because in authority was the word of him.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
And in the synagogue was man having
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν
spirit of demon unclean, and he shouted
φωνῇ μεγάλῃ 34 Ἐα, τί ἡμῖν καὶ
to voice great Ah! What to us and
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
to you, Jesus Nazarene? Came you to destroy
ἡμᾶς; οἶδά σε τίς εἶ, ὁ
us? I have known you who you are, the
ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξέλθε ἀπ'
the Jesus saying Be muzzled and come out from
αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ
him. And having thrown him the
δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
demon into the midst came out from him
μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο
nothing having hurt him. And came to be
θάμβος ἐπὶ πάντας, καὶ
astonishment upon all, and
συνελάλουν πρὸς ἀλλήλους λέγοντες
they were conversing toward one another saying
Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ
What the word this because in authority and
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
power he gives orders to the unclean
πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ
spirits, and they come out? And
ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς
was going its way out resound about him into
πάντα τόπον τῆς περιχώρου.
every place of the surrounding country.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
Having stood up but from the synagogue
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ
he entered into the house of Simon. Mother-in-law
δὲ τοῦ Σίμωνος ἦν συνεχόμενη
but of the Simon was being held together

31 And he went down to Ca-per-na-um, a city of Gal-i-lee. And he was teaching them on the sabbath; 32 and they were astounded at his way of teaching, because his speech was with authority. 33 Now in the synagogue there was a man with a spirit, an unclean demon, and he shouted with a loud voice: 34 "Ah! What have we to do with you, Jesus you Naz-a-rene? Did you come to destroy us? I know exactly who you are, the Holy One of God." 35 But Jesus rebuked it, saying: "Be silent, and come out of him." So, after throwing the man down in their midst, the demon came out of him without hurting him. 36 At this, astonishment fell upon all, and they began to converse with one another, saying: "What sort of speech is this, because with authority and power he orders the unclean spirits, and out they come?" 37 So the news concerning him kept going out into every corner of the surrounding country.

38 After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed

πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ
to fever great, and they requested him about
αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
her. And having stood upon on top of her
ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
he gave rebuke to the fever, and it let go off
αὐτήν· παραχρῆμα δὲ ἀναστὰσα
her; instantly but having stood up
διηκόνει αὐτοῖς.
she was serving to them.

40 Δύνοντος δὲ τοῦ ἡλίου ὅπαντες
Setting but of the sun all
ὅσοι εἶχον ἀσθενούντας
as many as were having (ones) being sick
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
to diseases various led them toward
αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν
him; the (one) but to one each of them
τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
the hands putting upon was curing them.
41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
Were coming out but also demons from
πολλῶν, κρίζοντα καὶ λέγοντα ὅτι Σὺ εἶ
many, crying out and saying that You are
ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ
the Son of the God; and rebuking not
εἶα αὐτὰ λαλεῖν, ὅτι
he was permitting them to be speaking, because
ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ him to be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν
Having become but of day having gone out
ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
he went his way into lonely place; and the
ὄχλοι ἐπεζήτουν αὐτόν, καὶ
crowds were seeking upon him, and
ἦλθον ἕως αὐτοῦ, καὶ κατείχον
they came until him, and were detaining
αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
him of the not to be going his way from them.

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ
The (one) but said toward them that Also
ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με
to the different cities to declare the good news me
δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι
it is necessary the kingdom of the God, because
ἐπὶ τοῦτο ἀπεστάλην. 44 Καὶ ἦν
upon this (thing) I was sent off. And he was
κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
preaching into the synagogues of the Judea.

with a high fever, and they made request of him for her. 39 So he stood over her and rebuked the fever, and it left her. Instantly she rose and began ministering to them.

40 But when the sun was setting, all those who had people sick with various diseases brought them to him. By laying his hands upon each one of them he would cure them. 41 Demons also would come out of many, crying out and saying: "You are the Son of God." But, rebuking them, he would not permit them to speak, because they knew him to be the Christ.

42 However, when it became day, he went out and proceeded to a lonely place. But the crowds began hunting about for him and came out as far as he was, and they tried to detain him from going away from them. 43 But he said to them: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." 44 Accordingly he went on preaching in the synagogues of Ju-de'a.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον
It occurred but in the [time] the crowd
ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν
to be lying upon him and to be hearing the
λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς
word of the God and he was having stood
παρὰ τὴν λίμνην Γεννησαρέτ, **2** καὶ εἶδεν
beside the lake Gennesaret, and he saw
πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ
boats two having stood beside the lake, the but
ἄλεις ἀπ' αὐτῶν ἀποβάντες
fishermen from them having stepped off
ἐπλυνον τὰ δίκτυα. **3** ἔμβας
were washing off the nets. Having stepped in
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
but into one of the boats, which was of Simon,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
he requested him from the earth
ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ
to lead upward upon little, having sat down but
ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
out of the boat he was teaching the crowds.
4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς
As but he ceased speaking, he said toward
τὸν Σίμονα Ἐπανάγαγε εἰς τὸ βάθος
the Simon Lead upward upon into the deep
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.
and lower the nets of you into catch.
5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
And having answered Simon said Instructor,
δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν
through whole night having toiled nothing
ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου
we took, upon but the saying of you
χαλάσω τὰ δίκτυα. **6** καὶ τοῦτο
I shall lower the nets. And this
ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων
having done they enclosed multitude of fishes
πολύ, διερρήσσετο δὲ τὰ δίκτυα
much, were being broken through but the nets
αὐτῶν. **7** καὶ κατένευσαν τοῖς μετόχοις
of them. And they motioned to the partners
ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος
in the different boat of the (ones) having come
συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ
to give assistance to them; and they came, and
ἐπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι
they filled both the boats as-and to be sinking
αὐτά. **8** ἰδὼν δὲ Σίμων Πέτρος
them. Having seen but Simon Peter

5 On an occasion
when the crowd
was pressing close
upon him and listen-
ing to the word of
God, he was standing
beside the lake of
Gen·nes'a·ret. **2** And
he saw two boats
docked at the lake-
side, but the fisher-
men had got out of
them and were wash-
ing off their nets.
3 Going aboard one of
the boats, which was
Simon's, he asked
him to pull away a
bit from land. Then
he sat down, and from
the boat he began
teaching the crowds.
4 When he ceased
speaking, he said to
Simon: "Pull out to
where it is deep, and
you men let down
your nets for a
catch." **5** But Simon
in reply said: "In-
structor, for a whole
night we toiled and
took nothing, but at
your bidding I will
lower the nets." **6** Well, when they did
this, they enclosed a
great multitude of
fish. In fact, their
nets began ripping
apart. **7** So they mo-
tioned to their part-
ners in the other
boat to come and
assist them; and they
did come, and they
filled both boats, so
that these began
to sink. **8** Seeing
this, Simon Peter

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων
fell down toward the knees of Jesus saying
Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
Go out from me, because male person
ἁμαρτωλός εἰμι, κύριε. **9** θάμβος γὰρ
sinful I am, Lord; astonishment for
περιέσχεν αὐτὸν καὶ πάντας τοὺς
overwhelmed him and all the (ones)
σὺν αὐτῷ ἐπὶ τῇ
together with him upon the
ἄγρᾳ τῶν ἰχθύων ὧν
catch of the fishes of which
συνέλαβον, **10** ὁμοίως δὲ καὶ Ἰάκωβον
they took together, likewise but also James
καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἱ ἦσαν
and John sons of Zebedee, who were
κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
sharers to the Simon. And said toward
τὸν Σίμονα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ
the Simon Jesus Not be fearing; from the
νῦν ἀνθρώπους ἔσῃ ζωγρῶν. **11** καὶ
now men you will be catching alive. And
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
having led down the boats upon the earth
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
having let go off all (things) they followed to him.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it occurred in the to be him in
μιά τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities and look! male person full
λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
of leprosy; having seen but the Jesus
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
having fallen upon face he begged of him
λέγων Κύριε, ἐὰν θέλῃς δύνασαι με
saying Lord, if ever you may will you are able me
καθαρίσαι. **13** καὶ ἐκτείνας τὴν
to make clean. And having stretched out the
χεῖρα ἥψατο αὐτοῦ λέγων Θέλω,
hand he touched him saying I am willing,
καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
be you made clean; and immediately the leprosy
ἀπῆλθεν ἀπ' αὐτοῦ. **14** καὶ αὐτὸς
went off from him. And he
παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ
gave orders to him to no one to say, but
ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
having gone off show yourself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
offer about the cleansing of you

fell down at the knees
of Jesus, saying: "De-
part from me, because
I am a sinful man,
Lord." **9** For at the
catch of fish which
they took up aston-
ishment overwhelmed
him and all those
with him, **10** and like-
wise both James and
John, Zeb'e-dee's sons,
who were sharers with
Simon. But Jesus said
to Simon: "Stop be-
ing afraid. From now
on you will be catch-
ing men alive." **11** So
they brought the boats
back to land, and
abandoned everything
and followed him.

12 On a further oc-
casion while he was
in one of the cities,
look! a man full of
leprosy! When he
caught sight of Jesus
he fell upon his face
and begged him, say-
ing: "Lord, if you
just want to, you
can make me clean."
13 And so, stretching
out his hand, he
touched him, saying:
"I want to. Be made
clean." And imme-
diately the leprosy
vanished from him.
14 And he gave the
man orders to tell
nobody: "But go
off and show your-
self to the priest,
and make an offer-
ing in connection
with your cleansing,

καθὼς προσέταξεν Μωυσῆς εἰς
according as directed Moses into
μαρτύριον αὐτοῖς. 15 διήρχετο δὲ
witness to them. Was coming through but
μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ
rather the word about him, and
συνήρχοντο ὄχλοι πολλοὶ ἀκούειν
were coming together crowds many to be hearing
καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
and to be cured from the sicknesses of them;
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
he but was (one) retiring in the
ἐρήμοις καὶ προσευχόμενος.
desolate [places] and praying.
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days
καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν
and he was (one) teaching, and were
καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι
(ones) sitting Pharisees and law teachers
οἱ ἦσαν ἐληλυθότες ἐκ πάσης
who were (ones) having come out of every
κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
village of the Galilee and Judea and
Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς
Jerusalem; and power of Lord was into
τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες
the to be healing him. And look! male persons
φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
bearing upon bed man who was
παραλελυμένος, καὶ ἐζήτουν
(one) having been paralyzed, and they were seeking
αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον
him to bring in and to put him in sight
αὐτοῦ. 19 καὶ μὴ εὐρόντες
of him. And not having found
ποίας εἰσενέγκωσιν αὐτὸν
of what sort of [way] they might bring in him
διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ
through the crowd having stepped up upon the
δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν
roof through the tiles they let go down him
σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
together with the little bed into the midst
ἐμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν
in front of the Jesus. And having seen
τὴν πίστιν αὐτῶν εἶπεν ὁ ἄνθρωπε,
the faith of them he said ὁ ἄνθρωπε,
Man,

just as Moses direct-
ed, for a witness to
them." 15 But the
word about him was
spreading the more,
and great crowds
would come together
to listen and to be
cured of their sick-
nesses. 16 However, he
continued in retire-
ment in the deserts
and praying.

17 In the course of
one of the days he
was teaching, and
Pharisees and teach-
ers of the law who
had come out of every
village of Gal'i-lee
and Ju-de'a and Je-
rusalem were sitting
there; and Jehovah's
power was there for
him to do healing.
18 And, look! men
carrying on a bed a
man who was para-
lyzed, and they were
seeking a way to
bring him in and
place him before him.
19 So, not finding a
way to bring him
in on account of the
crowd, they climbed
up to the roof, and
through the tiling
they let him down
with the little bed
among those in front
of Jesus. 20 And
when he saw their
faith he said: "Man,

ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
have been let go off to you the sins of you.
21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
And started to be reasoning the scribes
καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν οὗτος
and the Pharisees saying Who is this
ὃς λαλεῖ βλασφημίας; τίς δύναται
who is speaking blasphemies? Who is able
ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;
sins to be letting go off if not alone the God?
22 ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς
Having recognized but the Jesus the
διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν
reasonings of them having answered said
πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς
toward them What are you reasoning in the
καρδίας ὑμῶν; 23 τί ἐστὶν
hearts of you? Which (thing) is
εὐκοπώτερον, εἰπεῖν Ἄφεωνταί σοι
easier, to say Have been let go off to you
αἱ ἁμαρτίαι σου, ἢ εἰπεῖν Ἐγειρε
the sins of you, or to say Be getting up
καὶ περιπάτει; 24 ἵνα δὲ
and be walking about? In order that but
εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
you might know that the Son of the man
ἐξουσίαν ἔχει ἐπὶ τῆς γῆς
authority is having upon the earth
ἀφεῖναι ἁμαρτίας — εἶπεν τῷ
to be letting go off sins — he said to the
παραλελυμένῳ Σοὶ λέγω,
(one) having been paralyzed To you I am saying,
ἐγειρε καὶ ἄρας τὸ κλινίδιον
Be getting up and having lifted up the little bed
σου πορεύου εἰς τὸν οἶκόν σου.
of you be going your way into the house of you.
25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον
And instantly having stood up in sight
αὐτῶν, ἄρας ἐφ' ὃ
of them, having lifted up upon which
κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
he was lying down, he went off into the house
αὐτοῦ δοξάζων τὸν θεόν. 26 Καὶ ἔκστασις
of him glorifying the God. And ecstasy
ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν
took all (them) and they were glorifying the
θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι
God, and became filled of fear saying that
Εἶδαμεν παράδοξα σήμερον.
We saw strange (things) today.

your sins are forgiven
you." 21 Thereupon
the scribes and the
Pharisees started to
reason, saying: "Who
is this that is speak-
ing blasphemies? Who
can forgive sins ex-
cept God alone?"
22 But Jesus, discern-
ing their reasonings,
said in answer to
them: "What are you
reasoning out in your
hearts? 23 Which is
easier, to say, 'Your
sins are forgiven you,'
or to say, 'Get up
and walk'? 24 But in
order for you to know
that the Son of man
has authority on the
earth to forgive
sins—" he said to the
paralyzed man: "I say
to you, Get up and
pick up your little
bed and be on your
way home." 25 And
instantly he rose up
before them, picked
up what he used to
lie on and went off
to his home, glorify-
ing God. 26 Then an
ecstasy seized one and
all, and they began
to glorify God, and
they became filled
with fear, saying:
"We have seen strange
things today!"

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ
And after these (things) he went out and
ἐθεάσατο τελώνην ὀνόματι Λευεὶν
beheld tax collector to name Levi
καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
sitting upon the tax office, and he said
αὐτῷ Ἀκολουθεῖ μοι. 28 καὶ
to him Be following to me. And
καταλιπὼν πάντα ἀναστὰς
having left behind all (things) having stood up
ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν
he was following to him. And made
δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ
reception feast great Levi to him in the
οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς
house of him; and was crowd much
τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ'
of tax collectors and of others who were with
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
them lying down. And were murmuring
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
toward the disciples of him saying
Διὰ τί μετὰ τῶν τελωνῶν καὶ
Through what with the tax collectors and
ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
sinners are you eating and are you drinking?
31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
πρὸς αὐτούς Οὐ χρεῖαν ἔχουσιν οἱ
toward them Not need are having the
ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ
(ones) being healthy of healer but the (ones)
κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα καλέσαι
badly having; not I have come to call
δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
righteous (ones) but sinners into repentance.
33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ
The (ones) but said toward him The
μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ
disciples of John are fasting frequently and
δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ
supplications are making, likewise also the (ones)
τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν
of the Pharisees, the (ones) but to you are eating
καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν
and are drinking. The but Jesus said
πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ
toward them Not you are able the sons of the

27 Now after these things he went out and beheld a tax collector named Le'vi sitting at the tax office, and he said to him: "Be my follower." 28 And leaving everything behind he rose up and went following him. 29 Also, Le'vi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal. 30 At this the Pharisees and their scribes began murmuring to his disciples, saying: "Why is it you eat and drink with tax collectors and sinners?" 31 In reply Jesus said to them: "Those who are healthy do not need a physician, but those who are ailing do. 32 I have come to call, not righteous persons, but sinners to repentance." 33 They said to him: "The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but yours eat and drink." 34 Jesus said to them: "You cannot make the friends of the

νυμφῶνος ἐν ᾧ ὁ νυμφίος
bridechamber in which [time] the bridegroom
μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;
with them is to make to fast?
35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
Will come but days, and whenever
ἀπαρθῇ ἀπ' αὐτῶν ὁ
may have been removed from them the
νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
bridegroom then they will fast in those the
ἡμέραις.
days.
36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς
He was saying but also parable toward
αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ
them that No one cast-upon (piece) from
ἱματίου καινοῦ σχίσας ἐπιβάλλει
outer garment new having torn he casts on
ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε,
upon outer garment old; if but not at least,
καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
also the new will tear away and to the old
οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ
not will sound with the cast-upon (piece) the from
τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον
the new. And no one throws wine new
εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
into skin bags old; if but not at least,
ρήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς,
will burst the wine the new the skin bags,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
and it will be spilled out and the skin bags
ἀπολοῦνται. 38 ἀλλὰ οἶνον νέον εἰς
will be destroyed; but wine new into
ἀσκοὺς καινοὺς βλητέον. 39 Οὐδεὶς
skin bags new (ones) to be thrown. No one
πιὼν παλαιὸν θέλει νέον· λέγει
having drunk old is willing new; he is saying
γάρ Ὁ παλαιὸς χρηστός ἐστίν.
for The old nice is.
6 Ἐγένετο δὲ ἐν σαββάτῳ
It occurred but in sabbath
διαπορεύεσθαι αὐτὸν διὰ
to be going his way through him through
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
sowings, and were plucking the disciples of him
καὶ ἤσθιον τοὺς στάχους ψάχοντες
and were eating the heads of grain rubbing
ταῖς χερσίν. 2 Τινὲς δὲ τῶν Φαρισαίων
to the hands. Some but of the Pharisees

bridegroom fast while the bridegroom is with them, can you? 35 Yet days will come when the bridegroom will indeed be taken away from them; then they will fast in those days."

36 Further, he went on to give an illustration to them: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old. 37 Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins, and it will be spilled out and the wineskins will be ruined. 38 But new wine must be put into new wineskins. 39 No one that has drunk old wine wants new; for he says, 'The old is nice.'"

6 Now on a sabbath he happened to be passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands. 2 At this some of the Pharisees

εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν
said Why are you doing which not is lawful
τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς
to the sabbaths? And having answered
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ
toward them said the Jesus Neither
τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε
this did you read which did David when
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he got hungry he and the (ones) with him?
4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
How he entered into the house of the God
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν
and the loaves of the presentation having taken
ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
he ate and gave to the (ones) with him,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους
which not it is lawful to eat if not alone
τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς
the priests? And he was saying to them
Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
Lord is of the sabbath the Son of the
ἀνθρώπου.
man.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
It occurred but in different sabbath
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
to enter him into the synagogue and
διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ
to be teaching; and was man there and the
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
hand of him the right was dry;
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς
were observing beside but him the scribes
καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if in the sabbath
θεραπεύει, ἵνα εὕρωσιν
he is curing, in order that they might find
κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς
to be accusing him. He but had known the
διαλογισμοὺς αὐτῶν, εἶπεν δὲ
reasonings of them, said but
τῷ ἀνδρὶ τῷ ξηρῶν
to the male person to the (one) dry
ἔχοντι τὴν χεῖρα Ἐγείρε
having the hand Be getting up
καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς
and stand into the midst; and having stood up
ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς
he stood. Said but the Jesus toward

said: "Why are you doing what is not lawful on the sabbath?" 3 But Jesus said in reply to them: "Have you never read the very thing David did when he and the men with him got hungry? 4 How he entered into the house of God and received the loaves of presentation and ate and gave some to the men with him, which it is lawful for no one to eat but for the priests only?" 5 And he went on to say to them: "Lord of the sabbath is what the Son of man is."

6 In the course of another sabbath he entered into the synagogue and began teaching. And there was a man present whose right hand was withered. 7 The scribes and the Pharisees were now watching him closely to see whether he would cure on the sabbath, in order to find some way to accuse him. 8 He, however, knew their reasonings, yet he said to the man with the withered hand: "Get up and stand in the center." And he rose and took his stand. 9 Then Jesus said to

αὐτοὺς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
them I inquire upon you, If it is lawful to the
σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
sabbath to do good or to do bad,
ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 καὶ
soul to save or to destroy? And
περιβλεψάμενος πάντας αὐτοὺς εἶπεν
having looked around at all them he said
αὐτῷ Ἐκτείνον τὴν χεῖρά σου· ὃ
to him Stretch out the hand of you; the (one)
δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
but did, and was restored the hand
αὐτοῦ. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
of him. They but became filled of madness,
καὶ διελάλουν πρὸς ἀλλήλους τί
and were talking through toward one another what
ἂν ποιήσαιεν τῷ Ἰησοῦ.
likely they would do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
It happened but in the days these
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος
to go out him into the mountain
προσεύξασθαι, καὶ ἦν
to pray, and he was
διανυκτερεύων ἐν τῇ προσευχῇ
continuing through the night in the prayer
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα,
of the God. And when it became day,
προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
he sounded toward [himself] the disciples of him,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν
also apostles he named, Simon whom
καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν
also he named Peter and Andrew the
ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην καὶ
brother of him and James and John and
Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον
Philip and Bartholomew and Matthew
καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ
and Thomas and James of Alphaeus and
Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ
Simon the (one) being called Zealot and
Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ ὃς
Judas of James and Judas Iscariot who
ἐγένετο προδότης,
became betrayer,

17 καὶ καταβὰς μετ' αὐτῶν
and having come down with them

them: "I ask you men, Is it lawful on the sabbath to do good or to do injury, to save or to destroy a soul?" 10 And after looking around at them all, he said to the man: "Stretch out your hand." He did so, and his hand was restored. 11 But they became filled with madness, and they began to talk over with one another what they might do to Jesus.

12 In the progress of these days he went out into the mountain to pray, and he continued the whole night in prayer to God. 13 But when it became day he called his disciples to him and chose from among them twelve, whom he also named apostles: 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Barthol'o-mew, 15 and Matthew and Thomas, and James [the son] of Al-phae'us, and Simon who is called "the zealous one," 16 and Judas [the son] of James, and Judas Is-car'i-ot, who turned traitor.

17 And he came down with them

ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς
he stood upon place level, and crowd much
μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ
of disciples of him, and multitude much of the
λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
people from all the Judea and
Ἱερουσαλὴμ καὶ τῆς παραλίου
Jerusalem and the maritime [country]

Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκοῦσαι αὐτοῦ
of Tyre and Sidon, who came to hear him

καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·
and to be healed from the sicknesses of them;

18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
and the (ones) being troubled from spirits

ἀκαθάρτων ἐθεραπεύοντο· 19 καὶ πᾶς ὁ
unclean were being cured, and all the

ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι
crowd were seeking to be touching him, because

δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ
power beside him was coming out and

ἰάτο πάντα.
was healing all.

20 Καὶ αὐτὸς ἐπάρας τοὺς
And he having lifted upon the

ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
eyes of him into the disciples of him

ἔλεγεν
was saying

Μακάριοι οἱ πτωχοί, ὅτι
Happy the poor (ones), because

ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
yours is the kingdom of the God

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
Happy the (ones) hungering now, because

χορτασθήσεσθε.
you will be satiated.

μακάριοι οἱ κλαίοντες νῦν, ὅτι
Happy the (ones) weeping now, because

γελάσετε
you will laugh.

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς
Happy you are whenever might hate you

οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
the men, and whenever they might separate

ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
you and might reproach and might throw out the

ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ
name of you as wicked on account of the Son

τοῦ ἀνθρώπου· 23 χάρητε ἐν ἐκείνῃ τῇ
of the man; may you rejoice in that the

and took his station
on a level place, and
there was a great
crowd of his disciples,
and a great multitude
of people from all
of Judea and Je-
rusalem and the mar-
itime country of
Tyre and Sidon, who
came to hear him
and be healed of their
sicknesses. 18 Even
those troubled with
unclean spirits were
cured. 19 And all the
crowd were seeking to
touch him, because
power was going out
of him and healing
them all.

20 And he lifted up
his eyes upon his
disciples and began to
say:

"Happy are you
poor, because yours
is the kingdom of
God.

21 "Happy are you
who hunger now,
because you will
be filled.

"Happy are you
who weep now, be-
cause you will laugh.

22 "Happy are you
whenever men hate
you, and whenever
they exclude you
and reproach you
and cast out your
name as wicked
for the sake of
the Son of man.
23 Rejoice in that

ἡμέρα καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
day and leap you, look! for the reward
ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
of you much in the heaven; according to the

αὐτὰ γὰρ ἐποίουν τοῖς προφήταις
very (things) for were doing to the prophets

οἱ πατέρες αὐτῶν.
the fathers of them.

24 Πλὴν οὐαὶ ὑμῖν τοῖς
Besides woe to you the

πλουσίοις, ὅτι ἀπέχετε τὴν
rich (ones), because you are having back the

παράκλησιν ὑμῶν.
consolation of you.

25 οὐαὶ ὑμῖν, οἱ
Woe to you, the (ones)

ἐμπεπλησμένοι νῦν, ὅτι
having been filled within now, because

πεινάσετε.
you will hunger.

οὐαί, οἱ γελῶντες νῦν, ὅτι
Woe, the (ones) laughing now, because

πενθήσετε καὶ κλαύσετε.
you will mourn and you will weep.

26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν
Woe whenever finely you might say

πάντες οἱ ἄνθρωποι, κατὰ τὰ
all the men, according to the

αὐτὰ γὰρ ἐποίουν τοῖς
very (things) for were doing to the

ψευδοπροφήταις οἱ πατέρες αὐτῶν.
false prophets the fathers of them.

27 Ἀλλὰ ὑμῖν λέγω τοῖς
But to you I am saying to the (ones)

ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,
hearing, Be you loving the enemies of you,

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
finely be you doing to the (ones) hating you,

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be you blessing the (ones) cursing you,

προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
be you praying about the (ones) insulting

ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν
you. To the (one) smiting you upon the

σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
cheek be offering also the other, and from

τοῦ ἄρροντός σου τὸ ἱμάτιον καὶ
the (one) lifting up of you the outer garment also

τὸν χιτῶνα μὴ κωλύσης.
the undergarment not you should keep back.

day and leap, for,
look! your reward is
great in heaven,
for those are the
same things their
forefathers used to
do to the prophets.

24 "But woe to you
rich persons, because
you are having your
consolation in full.

25 "Woe to you
who are filled up
now, because you
will go hungry.

"Woe, you who
are laughing now, be-
cause you will mourn
and weep.

26 "Woe, when-
ever all men speak
well of you, for
things like these
are what their fore-
fathers did to the
false prophets.

27 "But I say to
you who are lis-
tening, Continue to
love your enemies,
to do good to those
hating you, 28 to
bless those curs-
ing you, to pray
for those who are
insulting you. 29 To
him that strikes
you on the one
cheek, offer the other
also; and from him
that takes away
your outer garment,
do not withhold even
the undergarment.

30 παντὶ αἰτοῦντί σε δίδου, καὶ
To everyone asking you be giving, and
ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ
from the (one) lifting up the your (things) not
ἀπαίτει.
be asking back.

31 καὶ καθὼς θέλετε ἵνα
And according as you are willing in order that
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε
may do to you the men, be you doing
αὐτοῖς ὁμοίως.
to them likewise.

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
And if you are loving the (ones) loving
ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ
you, of what sort to you favor is it? Also for
οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς
the sinners the (ones) loving them
ἀγαπῶσιν. 33 καὶ γὰρ ἐάν
they are loving. And for if ever

ἀγαθοποιήτε τοὺς
you may be doing good to the (ones)
ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις
doing good to you, of what sort to you favor
ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
is it? Also the sinners the very (thing)

ποιοῦσιν. 34 καὶ ἐάν δανίσητε παρ'
are doing. And if ever you might lend beside
ὧν ἐλπίζετε λαβεῖν, ποία
which (ones) you are hoping to receive, of what sort
ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ
to you favor is it? Also sinners

ἁμαρτωλοῖς δανίζουσιν ἵνα
to sinners are lending in order that
ἀπολάβωσιν τὰ ἴσα.
they might get back the equal (things).

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
Besides be you loving the enemies of you
καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν
and be you doing good and be you lending nothing
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς
hoping [to get] back; and will be the reward

ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου,
of you much, and you will be sons of Most High,
ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς
because he kind is upon the

ἀχαρίστους καὶ πονηροὺς.
unthankful and wicked.

36 Γίνεσθε οἰκτίρμονες καθὼς
Continue you becoming merciful according as

30 Give to everyone asking you, and from the one taking your things away do not ask [them] back.

31 "Also, just as you want men to do to you, do the same way to them.

32 "And if you love those loving you, of what credit is it to you? For even the sinners love those loving them. 33 And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. 34 Also, if you lend [without interest] to those from whom you hope to receive, of what credit is it to you? Even sinners lend [without interest] to sinners that they may get back as much. 35 To the contrary, continue to love your enemies and to do good and to lend [without interest], not hoping for anything back; and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked.

36 Continue becoming merciful, just as

ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·
the Father of you merciful is;

37 καὶ μὴ κρίνετε, καὶ οὐ μὴ
and not be you judging, and not not
κριθῆτε· καὶ μὴ
you should be judged; and not

καταδικάζετε, καὶ οὐ μὴ
be you condemning, and not not

καταδικασθῆτε. ἀπολύετε,
you might be condemned. Be you releasing,

καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ
and you will be released; be you giving, and

δοθήσεται ὑμῖν· μέτρον
it will be given to you; measure

καλὸν πεπιεσμένον
fine having been pressed down

σεσαλευμένον ὑπερεκχυννόμενον
having been shaken [together] overflowing

δώσουσιν εἰς τὸν κόλπον ὑμῶν·
they will give into the bosom of you;

ὃ γὰρ μέτρω μετρεῖτε
to what for measure you are measuring

ἀντιμετρηθήσεται ὑμῖν.
it will be measured in return to you.

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς
He said but also parable to them

Μήτι δύναται τυφλὸς τυφλὸν
Not what is able blind [man] blind [man]

ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον
to be guiding? Not both into pit

ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
will fall in? Not is disciple over the

διδάσκαλον, κατηρτισμένος δὲ
teacher, having been adjusted down but

πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
everyone will be as the teacher of him.

41 Τί δὲ βλέπεις τὸ κάρφος τὸ
Why but you are seeing the straw the (one)

ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
in the eye of the brother of you, the but

δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
rafter the (one) in the own eye not

κατανοεῖς; 42 πῶς δύνασαι
you are perceiving? How are you able

λέγειν τῷ ἀδελφῷ σου Ἀδελφέ,
to be saying to the brother of you Brother,

ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν
let go off I might throw out the straw the (one) in

τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
the eye of you, very (one) the in the

YOUR Father is merciful.

37 "Moreover, stop judging, and you will by no means be judged; and stop condemning, and you will by no means be condemned. Keep on releasing, and you will be released. 38 Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."

39 Then he also spoke an illustration to them: "A blind man cannot guide a blind man, can he? Both will tumble into a pit, will they not? 40 A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher.

41 Why, then, do you look at the straw that is in your brother's eye, but do not observe the rafter that is in your own eye? 42 How can you say to your brother, 'Brother, allow me to extract the straw that is in your eye,' while you yourself

ὄφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά,
eye of you rafter not seeing? Hypocrite,
ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
throw out first the rafter from the eye
σου, καὶ τότε διαβλέψεις τὸ κάρφος
of you, and then you will clearly see the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
the (one) in the eye of the brother of you
ἐκβαλεῖν.
to throw out.

43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν
Not for is tree fine making
καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν
fruit rotten, neither again tree rotten
ποιοῦν καρπὸν καλόν. 44 Ἐκαστον γὰρ δένδρον
making fruit fine. Each for tree

ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
out of the own fruit is being known; not
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα,
for out of thorns they are gathering figs,
οὐδὲ ἐκ βάτου σταφυλὴν
nor out of thornbush grapes

τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος
they are cutting off. The good man

ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας
out of the good treasure of the heart

προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
brings forth the good (thing), and the wicked (one)

ἐκ τοῦ πονηροῦ προφέρει τὸ
out of the wicked [treasure] brings forth the

πονηρόν· ἐκ γὰρ περισσεύματος
wicked (thing); out of for abundance

καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
of heart speaks the mouth of him.

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ
Why but me are you calling Lord Lord, and

οὐ ποιεῖτε ὅ ἃ λέγω; 47 πᾶς
not you are doing what I am saying? Everyone

ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου
the (one) coming toward me and hearing of me

τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
the words and doing them, I shall show to you

τίνι ἔστιν ὁμοίος· 48 ὁμοίός ἐστιν ἄνθρωπῳ
to whom he is like; like he is to man

οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ
building house who dug and

ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν
deepened and put foundation upon the

πέτραν· πλημμύρης δὲ γενομένης
rock-mass; of flood-tide but having occurred

are not looking at
the rafter in that
eye of yours? Hypo-
crite! First extract
the rafter from your
own eye, and then
you will see clearly
how to extract the
straw that is in your
brother's eye.

43 "For there is not
a fine tree producing
rotten fruit; again
there is not a rotten
tree producing fine
fruit. 44 For each tree
is known by its own
fruit. For example,
people do not gather
figs from thorns, nor
do they cut grapes
off a thornbush. 45 A
good man brings
forth good out of the
good treasure of his
heart, but a wicked
man brings forth
what is wicked out
of his wicked [treas-
ure]; for out of the
heart's abundance his
mouth speaks.

46 "Why, then, do
you call me 'Lord!
Lord!' but do not do
the things I say?

47 Everyone that
comes to me and
hears my words and
does them, I will
show you whom he is
like: 48 He is like a
man building a house,
who dug and went
down deep and
laid a foundation
upon the rock-
mass. Consequently,
when a flood arose,

προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
broke toward the river to the house that,
καὶ οὐκ ἴσχυεν σαλεύσαι αὐτὴν
and not was strong enough to shake it

διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν.
through the finely to be built it.

49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
The (one) but having heard and not having done
ὁμοίός ἐστιν ἄνθρωπῳ οἰκοδομήσαντι οἰκίαν
like is to man having built house

ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ
upon the ground apart from foundation, to which

προσέρρηξεν ὁ ποταμός, καὶ εὐθὺς
broke toward the river, and at once

συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς
it collapsed, and became the breaking up of the

οἰκίας ἐκείνης μέγα.
house that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
Since he completed all the sayings

αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him into the hearings of the people, he entered

εἰς Καφαρναούμ. 2 Ἐκατοντάρχου δέ
into Capernaum. Of centurion but

τινος δούλος κακῶς ἔχων ἤμελλεν
of any slave badly having was about

τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.
to be deceasing, who was to him in honor.

3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
Having heard but about the Jesus

ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
he sent off toward him older men of the

Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
Jews, requesting him so that

ἐλθὼν διασώσῃ τὸν δούλον
having come he should save through the slave

αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
of him. The (ones) but having come to be beside

πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
toward the Jesus were entreating him

σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν
speedily saying that worthy he is

ὃ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ
to whom you will confer this, he is loving for

τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς
the nation of us and the synagogue he

ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
built to us. The but Jesus

ἔπορεύετο σὺν αὐτοῖς. ἤδη
was going his way together with them. Already

the river dashed
against that house,
but was not strong
enough to shake it,
because of its being
well built. 49 On the
other hand, he who
hears and does not
do, is like a man
who built a house
upon the ground with-
out a foundation.
Against it the river
dashed, and immedi-
ately it collapsed, and
the ruin of that house
became great."

7 When he had
completed all his
sayings in the hear-
ing of the people, he
entered into Ca-per'-
na-um. 2 Now a cer-
tain army officer's
slave, who was dear
to him, was ailing
and was about to pass
away. 3 When he
heard about Jesus, he
sent forth older men
of the Jews to
him to ask him to
come and bring his
slave safely through.
4 Then those that
came up to Jesus
began to entreat him
earnestly, saying:
"He is worthy of your
conferring this upon
him, 5 for he loves
our nation and he
himself built the syn-
agogue for us." 6 So
Jesus started off
with them. But when

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. 7 διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύητι, καὶ πορεύεται, καὶ ἄλλῳ ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον εὑρον τοὺς πεμφθέντες εὑρον τὸν δούλον ὑγιαίνοντα.

11 Καὶ ἐγένετο ἐν τῷ ἐξῆς ἔπορεύθη εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ

he was not far from the house, the army officer had already sent friends to say to him: "Sir, do not bother, for I am not fit to have you come in under my roof. 7 For that reason I did not consider myself worthy to come to you. But say the word, and let my servant be healed. 8 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 9 Well, when Jesus heard these things he marvelled at him, and he turned to the crowd following him and said: "I tell you, Not even in Israel have I found so great a faith." 10 And those that had been sent, on getting back to the house, found the slave in good health.

11 Closely following this he traveled to a city called Na'in, and his disciples and a great crowd were traveling with him. 12 As he got near the gate of the city, why, look!

ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτῃ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαίε. 14 καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτόν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφῆτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἔπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; 20 παραγενόμενοι δὲ πρὸς αὐτὸν

there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. 13 And when the Lord caught sight of her, he was moved with pity for her, and he said to her: "Stop weeping." 14 With that he approached and touched the bier, and the bearers stood still, and he said: "Young man, I say to you, Get up!" 15 And the dead man sat up and started to speak, and he gave him to his mother. 16 Now fear seized them all, and they began to glorify God, saying: "A great prophet has been raised up among us," and, "God has turned his attention to his people." 17 And this news concerning him spread out into all Ju-de'a and all the surrounding country.

18 Now John's disciples reported to him about all these things. 19 So John summoned a certain two of his disciples and sent them to the Lord to say: "Are you the Coming One or are we to expect a different one?" 20 When they came up to him

οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς
the male persons said John the Baptist
ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ
sent off us toward you saying You are
ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
the (one) coming or another we are expecting?
21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς
In that the hour he cured many
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
from sicknesses and scourges and spirits
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
wicked, and to blind (ones) many he favored
βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν
to be seeing. And having answered he said
αὐτοῖς Πορευθέντες ἀπαγγεῖλατε
to them Having gone your way report back
Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε·
to John what (things) you saw and you heard;
τυφλοὶ ἀναβλέπουσιν, χωλοὶ
blind (ones) are seeing again, lame (ones)
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
are walking about, lepers are being cleansed and
κωφοὶ ἀκούουσιν, νεκροὶ
deaf (ones) are hearing, dead (ones)
ἐγείρονται, πτωχοὶ
are being raised up, poor (ones)
εὐαγγελίζονται. 23 καὶ μακάριός
are being told the good news; and happy
ἐστὶν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
he is who if ever not might be stumbled in me.
24 Ἀπελθόντων δὲ τῶν ἀγγέλων
Having gone off but of the messengers
Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς
of John he started to be saying toward the
ὄχλους περὶ Ἰωάννου Τί ἐξήλθατε
crowds about John What did you go out
εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
into the desolate [place] to view? Reed
ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί
by wind being shaken? But what
ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
did you go out to see? Man in soft
ἱματίοις ἡμφιεσμένον; ἰδοὺ
outer garments having put on about himself? Look!
οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
The (ones) in dress splendid and luxury
υὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 26 ἀλλὰ
existing in the kingly houses are. But
τί ἐξήλθατε ἰδεῖν; προφήτην; ναί,
what did you go out to see? Prophet? Yes,

the men said: "John the Baptist dispatched us to you to say, 'Are you the Coming One or are we to expect another?'" 21 In that hour he cured many of sicknesses and grievous diseases and wicked spirits, and granted many blind persons the favor of seeing. 22 Hence in answer he said to the [two]: "Go YOUR way, report to John what you saw and heard: the blind are receiving sight, the lame are walking, the lepers are being cleansed and the deaf are hearing, the dead are being raised up, the poor are being told the good news. 23 And happy is he who has not stumbled over me." 24 When the messengers of John had gone away, he started to say to the crowds concerning John: "What did you go out into the wilderness to behold? A reed being tossed by the wind? 25 What, then, did you go out to see? A man dressed in soft outer garments? Why, those in splendid dress and existing in luxury are in royal houses. 26 Really, then, what did you go out to see? A prophet? Yes,

λέγω ὑμῖν, καὶ περισσότερον
I am saying to you, and (one) more abundant
προφήτου. 27 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom
γέγραπται Ἰδοὺ ἀποστέλλω τὸν
it has been written Look! I am sending off the
ἄγγελόν μου πρὸ προσώπου σου, ὃς
messenger of me before face of you, who
κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
will prepare the way of you in front of you.
28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
I am saying to you, greater in (ones) generated
γυναικῶν Ἰωάννου οὐδεὶς ἔστιν· ὁ δὲ
of women of John no one is; the but
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
smaller one in the kingdom of the God greater
αὐτοῦ ἐστίν. — 29 Καὶ πᾶς ὁ λαὸς
of him is. — And all the people
ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
having heard also the tax collectors justified the
θεόν, βαπτισθέντες τὸ βάπτισμα
God, having been baptized the baptism
Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; the but Pharisees and the (ones)
νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν
versed in law the counsel of the God disregarded
εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ'
into themselves, not having been baptized by
αὐτοῦ. — him. —
31 Τίνι οὖν ὁμοιώσω τοὺς
To which one therefore shall I liken the
ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ
men of the generation this, and
τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν
to which one are they like? Like they are
παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις
to little boys the (ones) in marketplace sitting
καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
and sounding toward to one another, who is saying
Ἡὺλήσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·
We played the flute to you and not you danced;
ἐθρηνήσαμεν καὶ οὐκ ἐκλάυσατε. 33 ἐλήλυθεν
we wailed and not you wept; has come
γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον
for John the Baptist not eating bread
μήτε πίνων οἶνον, καὶ λέγετε
nor drinking wine, and you are saying
Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς
Demon he is having; has come the Son
of man has come

I tell you, and far more than a prophet. 27 This is he concerning whom it is written, 'Look! I am sending forth my messenger before your face; who will prepare your way ahead of you.' 28 I tell you, Among those born of women there is none greater than John; but a person that is a lesser one in the kingdom of God is greater than he is." 29 (And all the people and the tax collectors, when they heard [this], declared God to be righteous, they having been baptized with the baptism of John. 30 But the Pharisees and those versed in the Law disregarded the counsel of God to them, they not having been baptized by him.) 31 "With whom, therefore, shall I compare the men of this generation, and whom are they like? 32 They are like young children sitting in a market place and crying out to one another, and who say, 'We played the flute for you, but you did not dance; we wailed, but you did not weep.' 33 Correspondingly, John the Baptist has come neither eating bread nor drinking wine, but you say, 'He has a demon.' 34 The Son of man has come

τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ
of the man eating and drinking, and
λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ
you are saying Look! Man given to eating and
οἰνοπότης, φίλος τελωνῶν καὶ
wine drinker, friend of tax collectors and
ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία
of sinners. And was justified the wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from all the children of it.

36 Ἡρώτα δέ τις αὐτὸν τῶν
Was requesting but someone him of the
Φαρισαίων ἵνα φάγη μετ' αὐτοῦ·
Pharisees in order that he might eat with him;
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
and having entered into the house of the
Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἣτις
Pharisee he reclined. And look! woman who
ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ
was in the city sinner, and
ἐπιγνοῦσα ὅτι κατόκειται ἐν
having accurately known that he is lying down in
τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
the house of the Pharisee, having brought
ἀλάβαστρον μύρου 38 καὶ στᾶσα
alabaster [case] of perfumed oil and having stood
ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,
behind beside the feet of him weeping,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
to the tears she started to be wetting the
πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς
feet of him and to the hairs of the
κεφαλῆς αὐτῆς ἐξέμασεν, καὶ
head of her she was wiping off, and
κατεφίλει τοὺς πόδας αὐτοῦ καὶ
she was kissing down the feet of him and
ἤλειφεν τῷ μύρῳ.
was greasing to the perfumed oil.
39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ
Having seen but the Pharisee the (one)
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων
having called him said in himself saying
Οὗτος εἰ ἦν ὁ προφήτης,
This (one) if he was the prophet,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
he was knowing likely who and what sort of the
γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
woman who is touching him, that sinner
ἐστίν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
she is. And having answered the Jesus

eating and drinking,
but you say, 'Look!
A man gluttonous and
given to drinking
wine, a friend of tax
collectors and sin-
ners!' 35 All the same,
wisdom is proved
righteous by all its
children."

36 Now a certain
one of the Pharisees
kept asking him to
dine with him. Ac-
cordingly he entered
into the house of the
Pharisee and reclined
at the table. 37 And,
look! a woman who
was known in the city
to be a sinner, learned
that he was taking a
meal in the house of
the Pharisee, and she
brought an alabaster
case of perfumed oil,
38 and, taking a posi-
tion behind at his
feet, she wept and
started to wet his feet
with her tears and
she would wipe them
off with the hair of
her head. Also, she
tenderly kissed his
feet and greased them
with the perfumed
oil. 39 At the sight
the Pharisee that in-
vited him said within
himself: "This man,
if he were a prophet,
would know who and
what kind of woman
it is that is touching
him, that she is
a sinner." 40 But
in reply Jesus

εἶπεν πρὸς αὐτὸν Σίμων, ἔχω σοί
said toward him Simon, I am having to you
τι εἰπεῖν. ὁ δὲ Διδάσκαλε,
something to say. The (one) but Teacher,
εἰπέ, φησὶν.
say, he is saying.

41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί·
Two debtors were to lender any;
ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ
the one owed denarii five hundred, the but
ἕτερος πενήντα. 42 μὴ ἔχοντων
different (one) fifty. Not having
αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
of them to give back to both he freely forgave.
τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
which (one) therefore of them more will love
αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν
him? Having answered Simon said
Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον
I suppose that to whom the more
ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
he freely forgave. The (one) but said to him
Ὅρθως ἔκρινας. 44 καὶ στραφεὶς
Correctly you judged. And having turned
πρὸς τὴν γυναῖκα τῷ Σίμονι ἔφη
toward the woman to the Simon he said
Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
Are you looking at this the woman? I entered
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of you into the house, water to me upon feet
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
not you gave; this (one) but to the tears
ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν
wetted of me the feet and to the hairs
αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ
of her she wiped off. Kiss to me not
ἔδωκας· αὕτη δὲ ἀφ' ἧς
you gave; this (one) but from which [hour]
εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς
I entered not left off kissing down of me the
πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ
feet. To oil the head of me not
ἤλειψας· αὕτη δὲ μύρῳ
you greased; this (one) but to perfumed oil
ἤλειπεν τοὺς πόδας μου. 47 οὐ
greased the feet of me. Of which (thing)
χάριν, λέγω σοι, ἀφέωνται
thanks, I am saying to you, have been let go off
αἱ ἁμαρτίαι αὐτῆς αἱ πολλάι, ὅτι
the sins of her the many, because

said to him: "Simon,
I have something to
say to you." He said:
"Teacher, say it!"

41 "Two men were
debtors to a certain
lender; the one was
in debt for five hun-
dred de-nar'i-i, but
the other for fifty.
42 When they did not
have anything with
which to pay back, he
freely forgave them
both. Therefore,
which of them will
love him the more?"
43 In answer Simon
said: "I suppose it is
the one to whom he
freely forgave the
more." He said to
him: "You judged
correctly." 44 With
that he turned to the
woman and said to Si-
mon: "Do you behold
this woman? I entered
into your house; you
gave me no water for
my feet. But this
woman wet my feet
with her tears and
wiped them off with
her hair. 45 You gave
me no kiss; but this
woman, from the hour
that I came in, did
not leave off tenderly
kissing my feet.
46 You did not grease
my head with oil;
but this woman
greased my feet with
perfumed oil. 47 By
virtue of this, I tell
you, her sins, many
though they are, are
forgiven, because

ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον
she loved much; to whom but little

ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν
is being let go off little he is loving. He said

δὲ αὐτῇ Ἀφέωνται σου αἱ ἁμαρτίαι.
but to her Have been let go off of you the sins.

49 καὶ ἤρξαντο οἱ συνανακείμενοι
And started the (ones) lying up together

λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς
to be saying in themselves Who this is who

καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ
also sins is letting go off? Said but

πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν
toward the woman The faith of you has saved

σε· πορεύου εἰς εἰρήνην.
you; be going your way into peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς
And it happened in the order of subsequence

καὶ αὐτὸς διώδευεν κατὰ πόλιν
and he was journeying through down city

καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
and village preaching and declaring as good news

τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα
the kingdom of the God, and the twelve

σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἱ
together with him, and women some who

ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων
were having been cured from spirits

πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
wicked and of sicknesses, Mary the (one)

καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια
being called Magdalene, from whom demons

ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυναῖκα Χουζᾶ
seven had gone out, and Joanna woman of Chuza

ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ
man in charge of Herod and Susanna and

ἕτεραι πολλάι, αἵτινες διηκόνουν
different [women] many, who were serving

αὐτοῖς ἐκ τῶν ὑπαρχόντων
to them out of the (things) belonging

αὐταῖς.
to them [women].

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ
Collecting together but of crowd much and

τῶν κατὰ πόλιν
of the (ones) according to city

ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
going their way upon toward him he said through

παραβολῆς 5 Ἐξῆλθεν ὁ σπείρων τοῦ
parable Went out the (one) sowing of the

she loved much; but
he who is forgiven lit-

tle, loves little." 48 Then he said to

her: "Your sins are
forgiven." 49 At this

those reclining at
the table with him

started to say within
themselves: "Who is

this man who even
forgives sins?" 50 But

he said to the wom-
an: "Your faith has

saved you; go your
way in peace."

8 Shortly afterwards
he went journey-

ing from city to city
and from village to

village, preaching and
declaring the good

news of the kingdom
of God. And the

twelve were with him,
2 and certain women

that had been cured
of wicked spirits and

sicknesses, Mary the
so-called Mag'da-lene,

from whom seven de-
mons had come out,

3 and Jo-an'na the
wife of Chu'za, Her-

od's man in charge,
and Su-san'na and

many other women,
who were ministering

to them from their
belongings.

4 Now when a great
crowd had collected

together with those
that went to him

from city after city,
he spoke by means

of an illustration:
5 "A sower went out

to sow his seed. Well,
as he was sowing,

σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
to sow the thing sown of him. And in the

σπείρειν αὐτὸν ὁ μὲν ἔπεσεν
to be sowing him which one indeed fell

παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ
beside the way, and was trampled down and

τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
the birds of the heaven ate down it.

6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν
And different (one) fell down upon the

πέτρᾳ, καὶ φυὲν ἐξηράνθη
rock-mass, and having sprouted it was dried up

διὰ τὸ μὴ ἔχειν ἰκμάδα.
through the not to be having moisture.

7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
And different (one) fell in midst of the

ἀκανθῶν, καὶ συνφυεῖσαι αἱ
thorns, and having grown up together the

ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
thorns choked off it. And different (one)

ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ
fell into the earth the good, and

φυὲν ἐποίησεν καρπὸν
having sprouted it made fruit

ἑκατονταπλασίονα. Ταῦτα λέγων
hundredfold. These (things) saying

ἐφώνει ὁ ἔχων ὦτα
he was sounding to The (one) having ears

ἀκούειν ἀκούετω.
to be hearing let him be hearing.

9 Ἐπηρώτων δὲ αὐτὸν οἱ
Were inquiring upon but him the

μαθηταὶ αὐτοῦ τίς αὕτη εἴη
disciples of him what this would be

ἡ παραβολή. 10 ὁ δὲ εἶπεν
the parable. The (one) but said

ὑμῖν δέδοται γνῶναι τὰ
To you it has been given to know the

μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς
mysteries of the kingdom of the God, to the

δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
but leftover (ones) in parables, in order that

βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
looking not they may be looking and hearing

μὴ συνίωσιν. 11 ἔστιν δὲ
not they may be comprehending. Is but

αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ
this the parable. The thing sown is the

λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ
word of the God. The (ones) but beside

to sow his seed. Well,
as he was sowing,

some of it fell along-
side the road and was

trampled down, and
the birds of heaven

ate it up. 6 Some
other landed upon the

rock-mass, and, after
sprouting, it dried up

because of not having
moisture. 7 Some

other fell among the
thorns, and the

thorns that grew up
with it choked it off.

8 Some other fell up-
on the good soil, and,

after sprouting, it
produced fruit a hun-

dredfold." As he told
these things, he pro-

ceeded to call out:
"Let him that has

ears to listen, listen."

9 But his disciples
began to ask him

what this illustration
might mean. 10 He

said: "To you it is
granted to understand

the sacred secrets
of the kingdom of

God, but for the
rest it is in illus-

trations, in order
that, though looking,

they may look in
vain and, though

hearing, they may
not get the meaning.

11 Now the illustration
means this: The seed

is the word of God.
12 Those alongside

to sow his seed. Well,
as he was sowing,

some of it fell along-
side the road and was

τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἴτα
the way are the (ones) having heard, then
ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον
is coming the Devil and lifts up the word
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
from the heart of them, in order that not
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ
having believed they may be saved. The (ones) but
ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν
upon the rock-mass who whenever they might hear
μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
with joy are receiving the word, and these
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
root not are having, who toward season
πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ
are believing and in season of testing
ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας
stand off. The (one) but into the thorns
πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες,
having fallen, these are the (ones) having heard,
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
and by anxieties and riches and pleasures
τοῦ βίου πορευόμενοι
of the living going their way
συνπνίγονται καὶ οὐ
are being choked together and not
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ
are bearing to perfection. The (one) but in the
καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ
fine earth, these are who in heart fine
καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
and good having heard the word
κατέχουσιν καὶ καρποφοροῦσιν ἐν
they are retaining and they are bearing fruit in
ὑπομονῇ.
endurance.

16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει
No one but lamp having lighted is covering
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
it to vessel or underneath bed
τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,
is putting, but upon lampstand he is putting,
ἵνα οἱ εἰσπορευόμενοι
in order that the (ones) going their way in
βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἔστιν
may be looking at the light. Not for is
κρυπτὸν ὃ οὐ φανερόν γενήσεται,
hidden (thing) which not manifest will become,
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
neither carefully concealed which not not

the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order that they may not believe and be saved. 13 Those upon the rock-mass are the ones who, when they hear it, receive the word with joy, but these have no root; they believe for a season, but in a season of testing they fall away. 14 As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and riches and pleasures of this life, they are completely choked and bring nothing to perfection. 15 As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance.

16 "No one, after lighting a lamp, covers it with a vessel or puts it underneath a bed, but he puts it on a lampstand, that those stepping in may behold the light. 17 For there is nothing hidden that will not become manifest, neither anything carefully concealed that will never

γνωσθῇ καὶ εἰς φανερόν
should be known and into what is manifest
ἔλθῃ. 18 βλέπετε οὖν πῶς
should come. Be you looking at therefore how
ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
you are hearing; who likely for may be having,
δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
it will be given to him, and who likely not
ἔχῃ, καὶ ὃ δοκεῖ ἔχειν
may be having, also which he thinks to be having
ἀρθήσεται ἀπ' αὐτοῦ.
will be lifted up from him.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ
Came to be alongside but toward him the
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
mother and the brothers of him, and not
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
were able to meet up with him through the
ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ ἡ
crowd. It was reported back but to him The
μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν
mother of you and the brothers of you have stood
ἔξω ἰδεῖν θέλοντές σε. 21 ὁ δὲ
outside to see willing you. The (one) but
ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ
having answered said toward them Mother
μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
of me and brothers of me these are the (ones)
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες.
the word of the God hearing and doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
It occurred but in one of the days and
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he stepped in into boat and the disciples
αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς Διέλθωμεν
of him, and he said toward them Let us go through
εἰς τὸ πέραν τῆς λίμνης, καὶ
into the other side of the lake, and
ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν
they were led up. Sailing but of them
ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου
he fell asleep. And descended violent storm of wind
εἰς τὴν λίμνην, καὶ συνεπληροῦντο
into the lake, and they were being filled up with
καὶ ἐκινδύνεον. 24 προσελθόντες δὲ
and were in danger. Having come toward but
δήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
they roused him saying Instructor Instructor,
ἀπολλύμεθα· ὁ δὲ διεγερθεὶς
we are perishing; the (one) but having been roused

become known and never come into the open. 18 Therefore, pay attention to how you listen; for whoever has, more will be given him, but whoever does not have, even what he imagines he has will be taken away from him."

19 Now his mother and brothers came toward him, but they were unable to get to him because of the crowd. 20 However, it was reported to him: "Your mother and your brothers are standing outside wanting to see you." 21 In reply he said to them: "My mother and my brothers are these who hear the word of God and do it."

22 In the course of one of the days he and his disciples got into a boat, and he said to them: "Let us cross to the other side of the lake." So they set sail. 23 But as they were sailing he fell asleep. Now a violent windstorm descended upon the lake, and they began to fill up with water and to be in danger. 24 Finally they went to him and roused him, saying: "Instructor, Instructor, we are about to perish!" Rousing himself,

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι
gave rebuke to the wind and to the raging
τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
of the water, and they subsided, and came to be
γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ
calm. He said but to them Where the
πίστις ὑμῶν; φοβηθέντες δὲ
faith of you? Having been made fearful but
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς
they wondered, saying toward one another Who
ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις
really this is because also to the winds
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
he is giving orders and to the water, and
ὑπακούουσιν αὐτῷ;
they are obeying him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
And they sailed down into the country
τῶν Γερασηνῶν, ἥτις ἐστὶν
of the Gerasenes, which is

ἀντίπερα τῆς Γαλιλαίας.
opposite on other side of the Galilee.

27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν
To (one) having gone out but to him upon the
γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς
earth met up with male person some out of the
πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
city (one) having demons; and to time
ἱκανῶς οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν
sufficient not put on outer garment, and in

οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
house not he was staying but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
Having seen but the Jesus having cried aloud
προσέειπεν αὐτῷ καὶ φωνῇ μεγάλῃ
he fell toward him and to voice great
εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ
said What to me and to you, Jesus Son of the
θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με
God of the Most High? I beg of you, not me

βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
you should torment; he was ordering for to the
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
spirit the unclean to come out from the
ἀνθρώπου. πολλοῖς γὰρ χρόνοις
man. To many for times

συνηρπάκει αὐτόν, καὶ
it had snatched away with him, and

ἐδεσμεύετο ἀλύσεσιν καὶ
he was being bound to chains and

he rebuked the wind
and the raging of the
water, and they sub-
sided, and a calm set
in. 25 Then he said
to them: "Where is
your faith?" But
struck with fear, they
marveled, saying to
one another: "Who
really is this, for he
orders even the winds
and the water, and
they obey him?"

26 And they put in
to shore in the coun-
try of the Ger'a-senes;
which is on the side
opposite Gal'i-lee.

27 But as he got out
onto land a certain
man from the city
who had demons met
him. And for a con-
siderable time he had
not worn clothing,
and he was staying,
not at home, but
among the tombs.

28 At the sight of
Jesus he cried aloud
and fell down before
him, and with a loud
voice he said: "What
have I to do with you,
Jesus Son of the Most
High God? I beg you,
do not torment me."

29 (For he had been
ordering the unclean
spirit to come out
of the man. For over
a long time it had
held him fast, and
he was repeatedly
bound with chains and

πέδαις φυλασσόμενος, καὶ διαρῆσσω
fetters being guarded, and breaking through

τὰ δεσμὰ ἠλαύνετο ἀπὸ
the bonds he was being driven from
τοῦ δαιμονίου εἰς τὰς ἐρήμους.
the demon into the lonely [places].

30 ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς Τί
Inquired upon but him the Jesus What
σοὶ ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών,
to you name is? The (one) but said Legion,
ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.
because entered demons many into him.

31 καὶ παρεκάλουν αὐτόν ἵνα μὴ
And they were entreating him in order that not

ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
he should give orders to them into the abyss
ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
to go off. Was but there herd of pigs

ἱκανῶς βοσκομένη ἐν τῷ
sufficient feeding itself in the

ὄρει· καὶ παρεκάλουν αὐτόν ἵνα
mountain; and they entreated him in order that

ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
he should give permission to them into those (ones)
εἰσελθεῖν· καὶ ἐπέτρεπεν αὐτοῖς.
to enter; and he gave permission to them.

33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
Having gone out but the demons from the
ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ
man entered into the pigs, and

ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς
rushed the herd down the precipice into
τὴν λίμνην καὶ ἀπεπνίγη. 34 Ἰδόντες δὲ
the lake and was drowned. Having seen but

οἱ βόσκοντες τὸ γεγονός
the (ones) feeding the (thing) having happened
ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
fled and reported back into the city and into
τοὺς ἀγρούς.
the fields.

35 ἐξῆλθον δὲ ἰδεῖν τὸ
They came out but to see the (thing)

γεγονός· καὶ ἦλθον πρὸς τὸν
having happened and they came toward the
Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man

ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
from whom the demons came out

ἱματισμένον καὶ σωφρονούντα παρὰ
having been clothed and being of sound mind beside

fetters under guard,
but he would burst
the bonds and be
driven by the de-
mon into the lonely
places.) 30 Jesus asked
him: "What is your
name?" He said:
"Legion," because
many demons had en-
tered into him. 31 And
they kept entreating
him not to order them
to go away into the
abyss. 32 Now a herd
of a considerable
number of swine was
feeding there on the
mountain; so they
entreated him to per-
mit them to enter
into those. And
he gave them per-
mission. 33 Then the
demons went out
of the man and
entered into the
swine, and the herd
rushed over the prec-
ipice into the lake
and drowned. 34 But
when the herders saw
what had happened,
they fled and reported
it to the city and to
the countryside.

35 Then people
turned out to see
what had happened,
and they came to Je-
sus and found the
man from whom the
demons came out,
clothed and in his
sound mind, sitting at

τοὺς πόδας τοῦ Ἰησοῦ, καὶ
the feet of the Jesus, and
ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
they were made fearful. Reported back but
αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη
to them the (ones) having seen how was saved
ὁ δαμονισθεὶς. 37 καὶ ἠρώτησεν
the (one) demon-possessed. And requested
αὐτὸν ἅπαν τὸ πλῆθος
him all the multitude
τῆς περιχώρου τῶν Γερασσηνῶν
of the surrounding country of the Gerasenes
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
to get away from them, because to fear great
συνείχοντο· αὐτὸς δὲ
they were being held together; he but
ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
having stepped in into boat returned.
38 ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀπ'
Was begging but of him the male person from
οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν
whom had gone out the demons to be together with
αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
him, he let loose off but him saying
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
Be returning into the home of you, and
διηγοῦ ὅσα σοι ἐποίησεν ὁ
be relating as many (things) as to you did the
θεός, καὶ ἀπῆλθεν καθ' ὅλην τὴν
God. And he went off down through whole the
πόλιν κηρύσσων ὅσα ἐποίησεν
city preaching as many (things) as did
αὐτῷ ὁ Ἰησοῦς.
to him the Jesus.
40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
In but the to be returning the Jesus
ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ
received off him the crowd, were for
πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ
all expecting him. And look!
ἦλθεν ἀνὴρ ὃ ὄνομα Ἰάειρος, καὶ
came male person to whom name Jairus, and
οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
this [man] ruler of the synagogue was existing
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
and having fallen beside the feet of Jesus
παρεκαλεῖ αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
he was entreating him to enter into the house
αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν
claim, because daughter only-begotten was

the feet of Jesus; and they became fearful.
36 Those who had seen it reported to them how the demon-possessed man had been made well. 37 So all the multitude from the surrounding country of the Ger'senes asked him to get away from them, because they were in the grip of great fear. Then he went aboard the boat and turned away. 38 However, the man from whom the demons had gone out kept begging to continue with him; but he dismissed the man, saying: 39 "Be on your way back home, and keep on relating what things God did for you." Accordingly he went away, proclaiming throughout the whole city what things Jesus did for him.

40 When Jesus got back, the crowd received him kindly, for they were all expecting him. 41 But, look! a man named Jairus came, and this man was a presiding officer of the synagogue. And he fell at the feet of Jesus and began to entreat him to enter into his house, 42 because he had an only-begotten daughter

αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν.
to him as of years twelve and she was dying.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι
In but the to be going under him the crowds
συνέπνιγον αὐτόν. 43 καὶ γυνή
were choking together him. And woman
οὔσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
being in flow of blood from years twelve,
ἣτις οὐκ ἴσχυσεν ἀπ' οὐδενός
who not was strong enough from no one
θεραπευθῆναι, 44 προσελθοῦσα ὀπίσθεν
to be cured, having come toward from behind
ἤψατο τοῦ κρασπέδου τοῦ ἱματίου
touched the fringe of the outer garment
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
of him, and instantly stood the flow of the
αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς
blood of her. And said the Jesus Who
ὁ ἀψάμενός μου; ἀρνουμένων δὲ
the (one) having touched me? Denying but
πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ
of all said the Peter "Instructor, the
ὄχλοι συνέχουσίν σε καὶ
crowds are holding together you and
ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν
are closely pressing. The but Jesus said
Ἦψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν
Touched me someone, I for knew power
ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ
having gone out from me. Having seen but
ἡ γυνὴ ὅτι οὐκ ἔλαθεν
the woman that not she escaped notice
τρέμουσα ἦλθεν καὶ προσπεσούσα
trembling came and having fallen down toward
αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ
him through what cause she touched him
ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς
reported back in sight of all the people and as
ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν
she was healed instantly. The (one) but
αὐτῇ θυγάτηρ, ἡ πίστις σου
said to her Daughter, the faith of you
σέσωκέν σε πορεύου εἰς εἰρήνην.
has saved you; be going your way into peace.
49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις
Yet of him speaking, is coming someone
παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
beside the synagogue ruler saying that
Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι
Has died the daughter of you, not yet

about twelve years old and she was dying.

As he was going the crowds thronged him. 43 And a woman, subject to a flow of blood for twelve years, who had not been able to get a cure from anyone, 44 approached from behind and touched the fringe of his outer garment, and instantly her flow of blood stopped. 45 So Jesus said: "Who was it that touched me?" When they were all denying it, Peter said: "Instructor, the crowds are hemming you in and closely pressing you." 46 Yet Jesus said: "Someone touched me, for I perceived that power went out of me." 47 Seeing that she had not escaped notice, the woman came trembling and fell down before him and disclosed before all the people the cause for which she touched him and how she was healed instantly. 48 But he said to her: "Daughter, your faith has made you well; go your way in peace."

49 While he was yet speaking, a certain representative of the presiding officer of the synagogue came, saying "Your daughter has died; do not

σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ δε
be bothering the teacher. The but
Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μη
Jesus having heard answered to him Not
φοβοῦ, μόνον πίστευσον, καὶ
be fearing, only exercise faith, and
σωθήσεται. 51 ἔλθων δὲ εἰς τὴν
she will be saved. Having come but into the
οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν
house not let go off to enter anyone together with
αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
him if not Peter and John and James
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
and the father of the girl and the mother.
52 ἔκλαιον δὲ πάντες καὶ
Were weeping but all (they) and
ἐκόπτοντο αὐτήν. ὁ δὲ δε
were beating themselves for her. The (one) but
εἶπεν Μη κλαίετε, οὐ γὰρ ἀπέθανεν
said Not be you weeping, not for she died
ἀλλὰ καθεύδει. 53 καὶ
but she is sleeping. And
κατεγέλων αὐτοῦ, εἰδότες ὅτι
they were laughing down of him, having known that
ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς
she died. He but having taken hold of the
χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
hand of her sounded to saying The girl,
ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα
be getting up. And turned upon the spirit
αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
of her, and she stood up instantly, and
διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he ordered to her to be given to eat. And
ἐξέστησαν οἱ γονεῖς αὐτῆς.
placed themselves outside the parents of her;
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
the (one) but gave instructions to them to no one
εἰπεῖν τὸ γεγονός.
to say the (thing) having happened.
9 Συνκαλεσάμενος δὲ τοὺς δώδεκα
Having called together but the twelve
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ
he gave to them power and authority upon
πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,
all the demons and sicknesses to be curing,
2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
and he sent off them to be preaching the
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ
kingdom of the God and to be healing, and

bother the teacher any longer." 50 On hearing this, Jesus answered him: "Have no fear, only put forth faith, and she will be saved." 51 When he reached the house he did not let anyone go in with him except Peter and John and James and the girl's father and mother. 52 But people were all weeping and beating themselves in grief for her. So he said: "STOP weeping, for she did not die but is sleeping." 53 At this they began to laugh at him scornfully, because they knew she had died. 54 But he took her by the hand and called, saying: "Girl, get up!" 55 And her spirit returned, and she rose instantly, and he ordered something to be given her to eat. 56 Well, her parents were beside themselves; but he instructed them to tell no one what had happened.
9 Then he called the twelve together and gave them power and authority over all the demons and to cure sicknesses. 2 And so he sent them forth to preach the kingdom of God and to heal, 3 and

εἶπεν πρὸς αὐτοὺς Μηδὲν αἴρετε
he said toward them Nothing be you lifting up
εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν
into the way, neither staff nor pouch
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο
nor bread nor silver, nor two
χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ὅν
undergarments to be having. And into what likely
οἰκίαν εἰσελθῆτε, ἐκεῖ μένετε καὶ
house you might enter, there be you staying and
ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι
from there be you going out. And as many as
ὅν μὴ δέχονται ὑμᾶς, ἐξερχόμενοι
likely not may be receiving you, going out
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ
from the city that the dust from
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
the feet of you be you shaking off into
μαρτύριον ἐπ' αὐτούς. 6 Ἐξερχόμενοι δὲ
witness upon them. Going out but
διήρχοντο κατὰ τὰς κώμας
they were going through down the villages
εὐαγγελιζόμενοι καὶ θεραπεύοντες
declaring the good news and curing
πανταχοῦ.
everywhere.
7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης
Heard but Herod the tetrarch
τὰ γινόμενα πάντα, καὶ
the (things) happening all, and
διηπόρει διὰ τὸ λέγεσθαι
was in thorough perplexity through the to be said
ὕπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ
by some that John was raised up out of
νεκρῶν, 8 ὑπὸ τινῶν δὲ ὅτι Ἠλείας
dead (ones), by some but that Elijah
ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
appeared, of others but that prophet some
τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ ὁ
of the ancient (ones) stood up. Said but the
Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ
Herod John I beheaded; who but
ἐστίν οὗτος περὶ οὗ ἀκούω
is this about whom I am hearing
τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
such (things)? And he was seeking to see him.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
And having returned the apostles
διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
recounted to him as many (things) as they did.

he said to them: "Carry nothing for the trip, neither staff nor food pouch, nor bread nor silver money; neither have two undergarments. 4 But wherever you enter into a home, stay there and leave from there. 5 And wherever people do not receive you, on going out of that city shake the dust off your feet for a witness against them." 6 Then starting out they went through the territory from village to village, declaring the good news and performing cures everywhere.
7 Now Herod the district ruler heard of all the things happening, and he was in great perplexity because of its being said by some that John had been raised up from the dead, 8 but by others that E-li-jah had appeared, but by still others that a certain one of the ancient prophets had risen. 9 Herod said: "John I beheaded. Who, then, is this about whom I am hearing such things?" So he was seeking to see him.
10 And when the apostles returned they recounted to him what things they had done.

Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
And having taken along them he withdrew
κατ' ἰδίαν εἰς πόλιν καλουμένην
according to private [spot] into city being called
Βηθσαιδά. 11 οἱ δὲ ὄχλοι γνόντες
Bethsaida. The but crowds having known
ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος
followed to him. And having received kindly
αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
them he was speaking to them about the
βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν
kingdom of the God, and the (ones) need
ἔχοντας θεραπείας ἰάτο. 12 Ἡ δὲ
having of cure he was healing. The but
ἡμέρα ἤρξατο κλίνειν· προσελθόντες
day started to be declining; having come toward
δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν
but the twelve said to him Let loose off the
ὄχλον, ἵνα πορευθέντες εἰς
crowd, in order that having gone their way into
τὰς κύκλῳ κώμας καὶ ἀγροὺς
the to circle villages and fields
καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν,
they might let loose down and might find provisions,
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν
because here in lonely place we are. He said
δὲ πρὸς αὐτοὺς Δότε αὐτοῖς φαγεῖν
but toward them Give you to them to eat
ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν
you. The (ones) but said Not are to us
πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
more than loaves five and fishes two, if
μήτι πορευθέντες ἡμεῖς
not what having gone our way we
ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
might buy into all the people this
βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες
foodstuffs. Were for as if male persons
πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς
five thousand. He said but toward the disciples
αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ
of him Make you recline them groups as if
ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ
up fifty. And they did thus and
κατέκλιναν ἅπαντας. 16 λαβὼν δὲ
made recline all (them). Having taken but
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
the five loaves and the two fishes
ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
having looked up into the heaven he blessed

With that he took them along and withdrew to privacy into a city called Bethsa'i-da. 11 But the crowds, getting to know it, followed him. And he received them kindly and began to speak to them about the kingdom of God, and he healed those needing a cure. 12 Then the day started to decline. The twelve now came up and said to him: "Dismiss the crowd, that they may go into the villages and countryside round about and procure lodging and find provisions, because out here we are in a lonely place." 13 But he said to them: "You give them something to eat." They said: "We have nothing more than five loaves and two fishes, unless perhaps we ourselves go and buy foodstuffs for all these people." 14 They were, in fact, about five thousand men. But he said to his disciples: "Have them recline as at meals, in groups of about fifty each." 15 And they did so and had them all recline. 16 Then taking the five loaves and the two fishes, he looked up to heaven, blessed

αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς
them and broke down and was giving to the
μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ
disciples to put beside the crowd. And
ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
they ate and were satisfied all, and
ἦρθη τὸ περισσεῦσαν
was lifted up the [quantity] having abounded
αὐτοῖς κλασμάτων κόφινοι δώδεκα.
to them of fragments baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
And it happened in the to be him
προσευχόμενον κατὰ μόνας
praying according to solitary [places]
συνῆσαν αὐτῷ οἱ μαθηταί, καὶ
came together to him the disciples, and
ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ
he inquired upon them saying Whom me the
ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ
crowds are saying to be? The (ones) but
ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστὴν,
having answered said John the Baptist,
ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης
others but Elijah, others but that prophet
τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν
some of the ancient (ones) stood up. He said
δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
but to them You but whom me are you saying
εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν
to be? Peter but having answered said The
χριστὸν τοῦ θεοῦ. 21 ὁ δὲ
Christ of the God. The (one) but
ἐπιτιμήσας αὐτοῖς παρήγγειλεν
having rebuked to them he gave instructions
μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι
to no one to be telling this, having said that
Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
It is necessary the Son of the man
πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
many (things) to suffer and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
from the older men and chief priests and
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
scribes and to be killed and to the
τρίτῃ ἡμέρᾳ ἐγερθῆναι.
third day to be raised up.

23 Ἐλεγεν δὲ πρὸς πάντας Εἰ
He was saying but toward all (them) If

them and broke them up and began to give them to the disciples to set before the crowd. 17 So they all ate and were satisfied, and the surplus that they had was taken up, twelve baskets of fragments.

18 Later, while he was praying alone, the disciples came together to him, and he questioned them, saying: "Who are the crowds saying that I am?" 19 In reply they said: "John the Baptist; but others, E-li-jah," and still others, that one of the ancient prophets has risen." 20 Then he said to them: "You, though, who do you say I am?" Peter said in reply: "The Christ of God." 21 Then in a stern talk to them he instructed them not to be telling this to anybody, 22 but said: "The Son of man must undergo many sufferings and be rejected by the older men and chief priests and scribes, and be killed, and on the third day be raised up."

23 Then he went on to say to all: "If

19^a Elijah, J^{17,18,21}; meaning "My God is Jah."

τις θέλει ὀπίσω μου ἔρχεσθαι, anyone is willing behind me to be coming, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν let him disown himself and let him lift up the σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ stake of him according to day, and ἀκολουθεῖτω μοι. 24 ὃς γὰρ ἂν let him be following to me. Who for likely θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει may will the soul of him to save, will lose αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν it; who but likely might lose the soul αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει of him on account of me, this (one) will save αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος it. What for is being benefited man κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ having gained the world whole himself but ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ having lost or having been damaged? Who for ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς likely might be ashamed of me and the my λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου words, this (one) the Son of the man ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ will be ashamed of, whenever he might come in the δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων glory of him and of the Father and of the holy ἀγγέλων. 27 Λέγω δὲ ὑμῖν ἀληθῶς, angels. I am saying but to you truthfully, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ are some of the (ones) here having stood who οὐ μὴ γεύσονται θανάτου ἕως ἂν not not should taste of death until likely ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. they should see the kingdom of the God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους It happened but after the words these ὥσει ἡμέραι ὀκτὼ παραλαβὼν Πέτρον as if days eight having taken along Peter καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ and John and James he went up into the ὄρος προσεύξασθαι. 29 καὶ ἐγένετο mountain to pray. And it happened ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ in the to be praying him the form of the προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς face of him different and the apparel

anyone wants to come after me, let him disown himself and pick up his torture stake^a day after day and follow me continually. 24 For whoever wants to save his soul will lose it; but whoever loses his soul for my sake is the one that will save it. 25 Really, what does a man benefit himself if he gains the whole world but loses his own self or suffers damage? 26 For whoever becomes ashamed of me and of my words, the Son of man will be ashamed of this one when he arrives in his glory and that of the Father and of the holy angels. 27 But I tell you truthfully, There are some of those standing here that will not taste death at all until first they see the kingdom of God."

28 In actual fact, about eight days after these words, he took Peter and John and James along and climbed up into the mountain to pray. 29 And as he was praying the appearance of his face became different and his apparel

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ of him white lightening out. And look! ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες male persons two were speaking with him, who ἦσαν Μωυσῆς καὶ Ἠλείας, 31 οἱ were Moses and Elijah, the (ones) ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν having appeared in glory were saying the exodus αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν of him which he was about to be fulfilling in Ἱερουσαλὴμ. 32 ὁ δὲ Πέτρος καὶ οἱ Jerusalem. The but Peter and the (ones) σὺν αὐτῷ ἦσαν βεβαρημένοι together with him were having been weighed down ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν to sleep; having fully awakened but they saw the δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς glory of him and the two male persons the (ones) συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ having stood with him. And it happened in the διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ to be separated them from him said the Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν Peter toward the Jesus Instructor, fine ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς it is us here to be, and let us make tents τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν three, one to you and one to Moses and one Ἠλείᾳ, μὴ εἰδὼς ὃ λέγει. to Elijah, not having known which he is saying. 34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο These (things) but of him saying came to be νεφέλη καὶ ἐπεσκίαζεν αὐτούς· cloud and was overshadowing them; ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν they were made fearful but in the to enter αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ them into the cloud. And voice ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός came to be out of the cloud saying This ἐστὶν ὁ υἱὸς μου ὁ ἐκλελεγμένος, is the Son of me the (one) having been chosen, αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ of him be you hearers. And in the γενέσθαι τὴν φωνὴν εὗρέθη Ἰησοῦς to occur the voice was found Jesus μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ alone. And they became silent and to no one ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις reported back in those the days

became glitteringly white. 30 Also, look! two men were conversing with him, who were Moses and E-li-jah. 31 These appeared with glory and began talking about his departure that he was destined to fulfill at Jerusalem. 32 Now Peter and those with him were weighed down with sleep; but when they got fully awake they saw his glory and the two men standing with him. 33 And as these were being separated from him, Peter said to Jesus: "Instructor, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for E-li-jah," he not realizing what he was saying. 34 But as he was saying these things a cloud formed and began to overshadow them. As they entered into the cloud, they became fearful. 35 And a voice came out of the cloud, saying: "This is my Son, the one that has been chosen. Listen to him." 36 And as the voice occurred Jesus was found alone. But they kept quiet and did not report to anyone in those days

23^a See Appendix under Matthew 10:38.

οὐδὲν ὧν ἑώρακαν.
nothing of what (things) they have seen.

37 Ἐγένετο δὲ τῇ ἐξῆς
It happened but to the of subsequence

ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ
day having come down of them from the

ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. 38 καὶ
mountain met up with him crowd much. And

ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
look! male person from the crowd called out

λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι
saying Teacher, I am begging of you to look at

ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί
upon the son of me, because only-begotten to me

ἐστίν, 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
is, and look! spirit is receiving him,

καὶ ἐξέφνης κράζει, καὶ σπαράσσει αὐτόν
and suddenly he cries out, and convulses him

μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ'
with foam and scarcely it is getting away from

αὐτοῦ συντρίβον αὐτόν. 40 καὶ ἐδεήθην τῶν
him bruising him; and I begged of the

μαθητῶν σου ἵνα ἐκβάλωσιν
disciples of you in order that they should throw out

αὐτό, καὶ οὐκ ἠδυνήθησαν.
it, and not they proved able.

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὁ
Having answered but the Jesus said O

γενεὰ ἄπιστος καὶ διεστραμμένη,
generation faithless and having been perverted,

ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
until when shall I be toward you and

ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
shall I hold up of you? Lead toward here the

υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ
son of you. Yet but coming toward of him

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ
broke him the demon and

συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς
convulsed together; gave rebuke but the Jesus

τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν
to the spirit the unclean, and he healed the

παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.
boy and gave back him to the father of him.

43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ
They were being astounded but all upon

τῇ μεγαλειότητι τοῦ θεοῦ.
the majestic power of the God.

Πάντων δὲ θαυμαζόντων ἐπὶ
Of all (them) but wondering upon

any of the things they saw.

37 On the succeeding day, when they

got down from the mountain, a great

crowd met him. 38 And, look! a man

cried out from the crowd, saying:

"Teacher, I beg you to take a look at my

son, because he is my only-begotten, 39 and,

look! a spirit takes him, and suddenly

he cries out, and it throws him into con-

vulsions with foam, and it scarcely with-

draws from him after bruising him. 40 And

I begged your disciples to expel it, but

they could not." 41 In response Jesus said:

"O faithless and twisted generation,

how long must I continue with you and

put up with you? Lead your son over

here." 42 But even as he was approaching,

the demon dashed him to the ground

and violently convulsed him. However,

Jesus rebuked the unclean spirit and

healed the boy and delivered him to his

father. 43 Well, they all began to be as-

tounded at the majestic power of God.

Now as they were

all marveling at

πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
all (things) which he was doing he said toward the

μαθητὰς αὐτοῦ 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
disciples of him Put you into the ears

ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς
of you the words these, the for Son

τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
of the man is about to be given over into

χεῖρας ἀνθρώπων. 45 οἱ δὲ
hands of men. The (ones) but

ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
were not knowing the saying this, and

ἦν παρακεκαλυμμένον ἀπ' αὐτῶν
it was having been concealed beside from them

ἵνα μὴ αἰσθωνται αὐτό, καὶ
in order that not they might perceive it, and

ἐφοβούντο ἐρωτῆσαι αὐτόν περὶ τοῦ
they were fearing to request him about the

ρήματος τούτου.
saying this.

46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
Entered but reasoning in

αὐτοῖς, τὸ τίς ἂν εἴη μείζων
them, the who likely might be greater (one)

αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
of them. The but Jesus having known the

διαλογισμὸν τῆς καρδίας αὐτῶν
reasoning of the heart of them

ἐπιλαβόμενος παιδίον ἔστησεν αὐτό
having taken upon little boy made stand it

παρ' ἑαυτῷ, 48 καὶ εἶπεν αὐτοῖς Ὁς ἂν
beside himself, and said to them Who likely

δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
might receive this the little boy upon the

ὀνόματί μου ἐμὲ δέχεται, καὶ ὁς ἂν
name of me me he is receiving, and who likely

ἐμὲ δέξηται δέχεται τὸν
me he might receive he is receiving the (one)

ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
having sent off me; the for smaller one in

πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
all you existing this (one) is great.

49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν
Having answered but John said

Ἐπιστάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί
Instructor, we saw someone in the name

σου ἐκβάλλοντα δαιμόνια, καὶ
of you throwing out demons, and

ἐκωλύομεν αὐτόν ὅτι οὐκ
we were preventing him because not

all the things he was doing, he said to his

disciples: 44 "Give lodgment to these

words in your ears, for the Son of man

is destined to be delivered into the hands

of men." 45 But they continued without un-

derstanding of this saying. In fact, it was

concealed from them that they might not

see through it, and they were afraid to

question him about this saying.

46 Then a reasoning entered among them

as to who would be the greatest of them.

47 Jesus, knowing the reasoning of their

hearts, took a young child, set it beside

him 48 and said to them: "Whoever re-

ceives this young child on the basis of

my name receives me [too], and whoever

receives me receives him [also] that sent

me forth. For he that conducts himself as

a lesser one among all of you is the one

that is great."

49 In response John said: "Instructor, we

saw a certain man expelling demons by the

use of your name and we tried to prevent

him, because he is not

ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς
he is following with us. Said but toward
αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὅς γὰρ
him Jesus Not be you preventing, who for
οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν.
not is down (on) you over you is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
It occurred but in the to be fulfilled the
ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ
days of the taking up of him and he the
πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι
face firmly set of the to be going his way
εἰς Ἱερουσαλήμ, 52 καὶ ἀπέστειλεν
into Jerusalem, and he sent off

ἄγγέλους πρὸ προσώπου αὐτοῦ. Καὶ
messengers before face of him. And
πορευθέντες εἰσῆλθον εἰς κώμην
having gone their way they entered into village
Σαμαρειτῶν, ὥς ἐτοιμάσαι αὐτῷ. 53 καὶ
of Samaritans, as to prepare to him; and

οὐκ ἔδεξαντο αὐτόν, ὅτι τὸ πρόσωπον
not they received him, because the face
αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
of him was (one) going its way into Jerusalem.

54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
Having seen but the disciples James and

Ἰωάννης εἶπαν Κύριε, θέλεις
John said Lord, are you willing

εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ
we should tell fire to come down from the
οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
heaven and to annihilate them?

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ
Having turned but he rebuked them. And

ἐπορεύθησαν εἰς ἑτέραν κώμην.
they went their way into different village.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going their way of them in the way

εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι
said someone toward him I shall follow to you
ὅπου ἔαν ἀπέρχῃ. 58 καὶ εἶπεν
where if ever you may be going off. And said

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens

ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
tentings down, the but Son of the man

οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
not is having where the head he may incline.

following with us." 50 But Jesus said to him: "Do not you men try to prevent [him], for he that is not against you is for you."

51 As the days were now coming to the full for him to be taken up, he firmly set his face to go to Jerusalem. 52 So he sent forth messengers in advance of him. And they went their way and entered into a village of Samaritans, to make preparation for him; 53 but they did not receive him, because his face was set for going to Jerusalem. 54 When the disciples James and John saw this they said: "Lord, do you want us to tell fire to come down from heaven and annihilate them?" 55 But he turned and rebuked them. 56 So they went to a different village.

57 Now as they were going on the road, someone said to him: "I will follow you to wherever you may depart." 58 And Jesus said to him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head."

57 Now as they were going on the road, someone said to him: "I will follow you to wherever you may depart." 58 And Jesus said to him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head."

59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι.
He said but toward different Be following to me.

ὁ δὲ εἶπεν Ἐπίτρεψόν μοι πρῶτον
The (one) but said Permit to me first

ἀπελθόντι θάψαι τὸν πατέρα μου.
having gone off to bury the father of me.

60 εἶπεν δὲ αὐτῷ Ἀφες τοὺς νεκροὺς
He said but to him Let you go off the dead (ones)

θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ
to bury the of themselves dead (ones), you but

ἀπελθὼν διάγγελλε τὴν βασιλείαν
having gone off be declaring abroad the kingdom

τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος
of the God. Said but also different (one)

Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
I shall follow to you, Lord; first but

ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς
permit to me to set self off to the (ones) into

τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτόν
the house of me. Said but toward him

ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν
the Jesus No one having thrust upon the

χειρὰ ἐπ' ἄροτρον καὶ βλέπων εἰς
hand upon plow and looking into

τὰ ὀπίσω εὐθετὸς ἔστιν τῇ
the (things) behind well fitted is to the

βασιλείᾳ τοῦ θεοῦ.
kingdom of the God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
After but these (things) designated the

κύριος ἑτέρους ἑβδομήκοντα δύο καὶ
Lord different (ones) seventy-two and

ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ
sent off them up two two before

προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον
of face of him into every city and place

οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
where he was about he to be coming.

2 ἔλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν
He was saying but toward them The indeed

θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
harvest much, the but workers few;

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg you therefore of the Lord of the harvest

ὅπως ἐργάτας ἐκβάλη εἰς τὸν
so that workers he should thrust out into the

θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ
harvest of him. Be you going under; look!

ἀποστέλλω ὑμᾶς ὡς ἄρνες ἐν μέσῳ
I am sending off you as lambs in midst

59 Then he said to another: "Be my follower." The man said: "Permit me first to leave and bury my father." 60 But he said to him: "Let the dead bury their dead, but you go away and declare abroad the kingdom of God." 61 And still another said: "I will follow you, Lord; but first permit me to say good-by to those in my household." 62 Jesus said to him: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God."

10 After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come. 2 Then he began to say to them: "The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. 3 Go forth. Look! I am sending you forth as lambs in among

λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ
of wolves. Not be you carrying purse, nor
πήραν, μὴ ὑποδήματα, καὶ μηδένα
pouch, nor sandals, and no one
κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν
down the way you should greet. Into what
δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον
but likely you might enter house first
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ
be you saying Peace to the house this. And
ἐὰν ἐκεῖ ἡ υἱὸς εἰρήνης, ἐπαναπαύσεται
if ever there may be son of peace, will repose itself
ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
upon him the peace of you; if but not indeed,
ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ
upon you it will bend again. In this but the
οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες
house be you staying, eating and drinking
τὰ παρ' αὐτῶν, ἄξιός γάρ ὁ
the (things) beside them, worthy for the
ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ
worker of the reward of him. Not
μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
be you going across out of house into house.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
And into what likely city you may be entering
καὶ δέχονται ὑμᾶς, ἐσθίετε
and they may be receiving you, be you eating
τὰ παρατιθέμενα ὑμῖν, 9 καὶ
the (things) being put alongside to you, and
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
be you curing the (ones) in it sick, and
λέγετε αὐτοῖς Ἡγγικεν ἐφ' ὑμᾶς
be you saying to them Has drawn near upon you
ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ'
the kingdom of the God. Into what but
ἂν πόλιν εἰσέλθῃτε καὶ μὴ
likely city you might enter and not
δέχονται ὑμᾶς, ἐξελθόντες εἰς
they may be receiving you, having come out into
τὰς πλατείας αὐτῆς εἶπατε 11 Καὶ τὸν
the broad ways of it say you And the
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
dust the (one) having stuck to us out of the
πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
city of you into the feet we are wiping off
ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι
to you; besides this be you knowing that
ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.
has drawn near the kingdom of the God.

wolves. 4 Do not carry a purse, nor a food pouch, nor sandals, and do not embrace anybody in greeting along the road. 5 Wherever you enter into a house say first, 'May this house have peace.' 6 And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you. 7 So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not be transferring from house to house.

8 "Also, wherever you enter into a city and they receive you, eat the things set before you, 9 and cure the sick ones in it, and go on telling them, 'The kingdom of God has come near to you.' 10 But wherever you enter into a city and they do not receive you, go out into its broad ways and say, 11 'Even the dust that got stuck to our feet from your city we wipe off against you. Nevertheless, keep this in mind, that the kingdom of God has come near.'

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
I am saying to you that to Sodom in the day
ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει
that more endurable it will be than to the city
ἐκείνῃ.
that.

13 Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι,
Woe to you, Chorazin; woe to you,
Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
Bethsaida; because if in Tyre and Sidon
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
having taken place in you, long ago likely in
σάκκῳ καὶ σποδῷ καθήμενοι
sackcloth and ashes sitting
μετενόησαν. 14 πλὴν Τύρῳ
they became repentant. Besides to Tyre
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
and to Sidon more endurable it will be in the
κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ,
judgment than to you. And you, Capernaum,
μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
not until heaven will you be exalted?
ἕως τοῦ ᾗδου καταβήσῃ.
Until the Hades you will come down.

16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
The (one) hearing of you of me he is hearing,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
and the (one) disregarding you me
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
he is disregarding; the (one) but me disregarding
ἀθετεῖ τὸν ἀποστείλαντά με.
is disregarding the (one) having sent off me.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα δύο
Returned but the seventy-two
μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
with joy saying Lord, also the demons
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί
are subjecting themselves to us in the name
σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν
of you. He said but to them I was beholding
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
the Satan as lightning out of the heaven
πεσόντα. 19 ἰδοὺ δέδωκα ὑμῖν τὴν
having fallen. Look! I have given to you the
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων
authority of the to be trampling on top of serpents

12 I tell you that it will be more endurable for Sod'om in that day than for that city.

13 "Woe to you, Chorazin! Woe to you, Beth-sa'i-da! because if the powerful works that have taken place in you had taken place in Tyre and Sidon, they would long ago have repented sitting in sackcloth and ashes. 14 Consequently it will be more endurable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades^a you will come!

16 "He that listens to you listens to me [too]. And he that disregards you disregards me [too]. Moreover, he that disregards me disregards [also] him that sent me forth."

17 Then the seventy returned with joy, saying: "Lord, even the demons are made subject to us by the use of your name." 18 At that he said to them: "I began to behold Satan already fallen like lightning from heaven. 19 Look! I have given you the authority to trample underfoot serpents

15^a Ha'des, ἸBAJ²¹; She'ol, J7-18.

καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
and scorpions, and upon all the power
τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
of the enemy, and nothing you not not
ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ
will hurt. Besides in this (thing) not

χαίρετε ὅτι τὰ πνεύματα ὑμῖν
be you rejoicing that the spirits to you

ὑποτάσσεται, χαίρετε δὲ ὅτι
are subjecting themselves, be you rejoicing but that

τὰ ὀνόματα ὑμῶν ἐν γέγραπται ἐν τοῖς
the names of you have been inscribed in the

οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ
heavens. In very the hour

ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ
he became exultant to the spirit the holy

καὶ εἶπεν Ἐξομολογούμαι σοι, πάτερ
and said I am confessing out to you, Father

κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
Lord of the heaven and of the earth, because

ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
you carefully hid these (things) from wise (ones)

καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and comprehending (ones), and you revealed them

νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus

εὐδοκία ἐγένετο ἔμπροσθέν σου.
well-thinking it came to be in front of you.

22 Πάντα μοι παρεδόθη ὑπὸ τοῦ
All (things) to me were given over by the

πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν
Father of me, and no one is knowing who is

ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν
the Son if not the Father, and who is

ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν
the Father if not the Son and to whom likely

βούληται ὁ υἱὸς ἀποκαλύψαι.
may be wishing the Son to reveal.

23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
And having turned toward the disciples

κατ' ἰδίαν εἶπεν Μακάριοι οἱ
according to private [spot] he said Happy the

ὀφθαλμοὶ οἱ βλέποντες ἃ
eyes the (ones) looking at what (things)

βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
you are looking at. I am saying for to you that

πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν
many prophets and kings desired to see

ἃ ὑμεῖς βλέπετε καὶ οὐκ
what (things) you are looking at and not

and scorpions, and
over all the power of
the enemy, and noth-
ing will by any
means do you hurt.

20 Nevertheless, do
not rejoice over this,
that the spirits are
made subject to you,
but rejoice because
YOUR names have been
inscribed in the heav-
ens." 21 In that very
hour he became
overjoyed in the holy
spirit and said: "I
publicly praise you,
Father, Lord of heav-
en and earth, be-
cause you have
carefully hidden these
things from wise and
intellectual ones, and
have revealed them
to babes. Yes, O Fa-
ther, because to do
thus came to be the
way approved by you.

22 All things have
been delivered to me
by my Father, and
who the Son is no
one knows but the
Father; and who the
Father is, no one
[knows] but the Son,
and he to whom the
Son is willing to re-
veal him."

23 With that he
turned to the disciples
by themselves and
said: "Happy are the
eyes that behold the
things you are be-
holding. 24 For I say
to you, Many prophets
and kings desired to
see the things you are
beholding but did not

see the things you are
beholding but did not

εἶδαν, καὶ ἀκοῦσαι ἃ
they saw, and to hear what (things)
ἀκούετε καὶ οὐκ ἤκουσαν.
you are hearing and not they heard.

25 Καὶ ἰδοὺ νομικός τις
And look! one versed in the law some

ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε,
stood up testing out him saying Teacher,

τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
what having done life everlasting shall I inherit?

26 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ
The (one) but said toward him In the

νόμῳ τί γέγραπται; πῶς
law what has been written? How

ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς
are you reading? The (one) but having answered

εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου
said You shall love Lord the God of you

ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ
out of whole heart of you and in whole the

ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου
soul of you and in whole the strength of you

καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν
and in whole the mind of you, and the

πλησίον σου ὡς σεαυτὸν. 28 εἶπεν δὲ
neighbor of you as yourself. He said but

αὐτῷ Ὅρθῶς ἀπεκρίθης· τοῦτο ποίει
to him Correctly you answered; this be doing

καὶ ζήσῃ.
and you will live.

29 Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν
The (one) but willing to justify himself

εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου
said toward the Jesus And who is of me

πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν
neighbor? Having taken under the Jesus said

Ἄνθρωπος τις κατέβαινεν ἀπὸ
Man some was going down from

Ἱερουσαλὴμ εἰς Ἱερειχὼ καὶ λησταῖς
Jerusalem into Jericho and to robbers

περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ
fell about, who also having stripped him and

πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
blows having put upon they went off having let go off

ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ
one half-dead. According to coincidence but

ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ
priest some was going down in the way

27^a Jehovah, J7-10, 12-18, 21; the Lord, NBA.

see them, and to hear
the things you are
hearing but did not
hear them."

25 Now, look! a cer-
tain man versed in
the Law rose up, to
test him out, and
said: "Teacher, by do-
ing what shall I in-
herit everlasting life?"

26 He said to him:
"What is written in
the Law? How do you
read?" 27 In answer
he said: "You must
love Jehovah^a your
God with your whole
heart and with your
whole soul and with
your whole strength
and with your whole
mind," and, "your
neighbor as your-
self." 28 He said to
him: "You answered
correctly; keep on do-
ing this and you will
get life."

29 But, wanting to
prove himself righ-
teous, the man said to
Jesus: "Who really is
my neighbor?" 30 In
reply Jesus said: "A
certain man was going
down from Jerusa-
lem to Jer'i-cho and
fell among robbers,
who both stripped him
and inflicted blows,
and went off, leav-
ing him half-dead.
31 Now, by coinci-
dence, a certain priest
was going down
over that road,

ἐκείνη, καὶ ἰδὼν αὐτὸν
that, and having seen him
ἀντιπαρήλθεν· 32 ὁμοίως δὲ καὶ
went along by opposite side; likewise but also
Λευεΐτης κατὰ τὸν τόπον ἐλθὼν καὶ
Levite down on the place having come and
ἰδὼν ἀντιπαρήλθεν.
having seen went along by opposite side.
33 Σαμαρεΐτης δέ τις ὁδεύων ἦλθεν
Samaritan but some making his way came
κατ' αὐτὸν καὶ ἰδὼν
down on him and having seen
ἐσπλαγχνίσθη, 34 καὶ προσελθὼν
was moved with pity, and having come toward
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων
he bound down the wounds of him pouring upon
ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν
oil and wine, having mounted but him
ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
upon the own beast of burden he led him
εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ
into inn and he took care of him. And
ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
upon the morrow having thrust out two denarii
ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι
he gave to the innkeeper and said Take care of
αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης
him, and that likely you might spend toward
ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
I in the to be coming back upon me
ἀποδώσω σοι. 36 τίς τούτων τῶν
shall give back to you. Which one of these the
τριῶν πλησίον δοκεῖ σοι γεγενῆσθαι
three neighbor it seems to you to have become
τοῦ ἐμπεσόντος εἰς τοὺς ληστές;
of the (one) having fallen into the robbers?
37 ὁ δὲ εἶπεν Ὁ ποιήσας
The (one) but said The (one) having done
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. Said but to him the
Ἰησοῦς Πορεύου καὶ σὺ ποίει
Jesus Be going your way and you be doing
ὁμοίως.
likewise.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς
In but the to be going their way them
αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ
he entered into village some; woman but
τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν
some to name Martha received under him

but, when he saw him, he went by on the opposite side. 32 Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. 33 But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. 34 So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. 35 And the next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him, and whatever you spend besides this, I will repay you when I come back here." 36 Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" 37 He said: "The one that acted mercifully toward him." Jesus then said to him: "Go your way and be doing the same yourself."

38 Now as they were going their way he entered into a certain village. Here a certain woman named Martha received him as guest

εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν
into the house. And to the (one) but was
ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ
sister being called Mary, who also
παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ
having sat alongside toward the feet of the
κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ
Lord was hearing the word of him. The
δὲ Μάρθα περιεσπάτο περὶ πολλὴν
but Martha was being distracted about much
διακονίαν· ἐπιστάσα δὲ εἶπεν Κύριε,
serving; having stood upon but said Lord,
οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου
not does it matter to you that the sister of me
μόνην με κατέλειπεν διακονεῖν; εἰπὼν
alone me was leaving down to be serving? Say
οὖν αὐτῇ ἵνα μοι
therefore to her in order that to me
συναντιλάβηται. 41 ἀποκριθεὶς δὲ
she might give aid together. Having answered but
εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα,
said to her the Lord Martha Martha,
μεριμνᾷς καὶ θορυβάζῃ περὶ
you are anxious and you are being disturbed about
πολλά, 42 ὀλίγων δὲ ἐστὶν χρεῖα
many (things), of few (things) but is need
ἢ ἐνός· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα
or of one; Mary for the good part
ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.
chose which not will be lifted up from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it happened in the to be him in
τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
place some praying, as he ceased,
εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς
said someone of the disciples of him toward
αὐτὸν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
him Lord, teach us to be praying,
καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητάς
according as also John taught the disciples
αὐτοῦ.
of him.

2 εἶπεν δὲ αὐτοῖς Ὅταν
He said but to them Whenever
προσεύχησθε, λέγετε Πάτερ,
you may be praying, be you saying Father,
ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ
let be sanctified the name of you; let come the
βασιλεία σου· 3 τὸν ἄρτον ἡμῶν τὸν
kingdom of you; the bread of us the

into the house. 39 This woman also had a sister called Mary, who, however, sat down at the feet of the Lord and kept listening to his word. 40 Martha, on the other hand, was distracted with attending to many duties. So, she came near and said: "Lord, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me." 41 In answer the Lord said to her: "Martha, Martha, you are anxious and disturbed about many things. 42 A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her."

11 Now on the occasion of his being in a certain place praying, when he stopped, a certain one of his disciples said to him: "Lord, teach us how to pray, just as John also taught his disciples."

2 Then he said to them: "Whenever you pray, say, 'Father, let your name be sanctified. Let your kingdom come. 3 Give us our bread

ἐπιούσιον δίδου ἡμῖν τὸ καθ' ὑπὸ [day] being be giving to us the according to ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, day; and let go off to us the sins of us, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ also for very (ones) we are letting go off to everyone ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκης ἡμᾶς owing to us; and not should you bring in us εἰς πειρασμόν. into temptation.

5 Καὶ εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ Φίλε, him [of] midnight and might say to him Friend, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με of me came to be alongside out of way toward me καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· and not I am having which I might put beside him; 7 κάκεῖνος ἔσωθεν ἀποκριθεὶς εἶπη Μὴ μοι κόπους πάρεχε· might say Not to me troubles be having beside; ἤδη ἡ θύρα κέκλεισται, καὶ τὰ already the door has been locked, and the παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην little children of me with me into the bed εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. are; not I am able having stood up to give you. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναιδίαν of him, through in fact the lack of modesty αὐτοῦ ἐγερθεὶς δώσει αὐτῷ of him having got up he will give to him ὅσων χρήζει. 9 Καγὼ ὑμῖν λέγω, of as many as he is in need. And I to you am saying, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· Be you asking, and it will be given to you; ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν the (one) asking receives, and the (one) seeking

for the day according to the day's requirement. 4 And forgive us our sins, for we ourselves also forgive everyone that is in debt to us; and do not bring us into temptation."

5 Further, he said to them: "Who of you will have a friend and will go to him at midnight and say to him, 'Friend, loan me three loaves, 6 because a friend of mine has just come to me on a journey and I have nothing to set before him?' 7 And that one from inside says in reply, 'Quit making me trouble. The door is already locked, and my young children are with me in bed; I cannot rise up and give you anything.' 8 I tell you, Although he will not rise up and give him anything because of being his friend, certainly because of his bold persistence he will get up and give him what things he needs. 9 Accordingly I say to you, Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 10 For everyone asking receives, and everyone seeking

εὕρισκει, καὶ τῷ κρούοντι finds, and to the (one) knocking ἀνοιγήσεται. 11 τίνα δὲ ἐξ ὑμῶν it will be opened. Which one but out of you τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, μὴ the father will ask the son fish, not ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; instead of fish serpent to him will give upon? 12 ἢ καὶ αἰτήσῃ ὠόν, ἐπιδώσει αὐτῷ Or also he will ask egg, he will give upon to him σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ scorpion? If therefore you wicked (ones) ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι existing have known gifts good to be giving τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ to the children of you, to how much rather the πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα Father the (one) out of heaven will give spirit ἅγιον· τοῖς αἰτοῦσιν αὐτόν. holy to the (ones) asking him.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· And he was throwing out demon dumb; ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος it happened but of the demon having come out ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι· 15 τινες δὲ ἐξ αὐτῶν εἶπαν Ἐν Beelzeboul τῷ ἄρχοντι τῶν δαιμονίων Beelzeboul the ruler of the demons ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι he is throwing out the demons; different (ones) δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ but tempting sign out of heaven ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς knowing of them the imaginations said to them Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα Every kingdom upon itself having been divided ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον is being made desolate, and house upon house πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' αὐτὸν διμερίσθῃ, πῶς σταθήσεται ἡ himself was divided, how will stand the βασιλεία αὐτοῦ; ὅτι λέγετε ἐν kingdom of him? Because you are saying in Beelzeboul ἐκβάλλειν με τὰ δαιμόνια. Beelzeboul to be throwing out me the demons.

finds, and to everyone knocking it will be opened. 11 Indeed, which father is there among you who, if his son asks for a fish, will perhaps hand him a serpent instead of a fish? 12 Or if he also asks for an egg, will hand him a scorpion? 13 Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!"

14 Later he was expelling a dumb demon. After the demon came out, the dumb man spoke. And the crowds marveled. 15 But certain ones of them said: "He expels the demons by means of Be-el'ze-bub the ruler of the demons." 16 However, others, to tempt him, began seeking a sign out of heaven from him. 17 Knowing their imaginations he said to them: "Every kingdom divided against itself comes to desolation, and a house [divided] against itself falls. 18 So if Satan is also divided against himself, how will his kingdom stand? Because you say I expel the demons by means of Be-el'ze-bub.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ
If but I in Beelzebub I am throwing out the
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
demons, the sons of you in whom
ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
are they throwing out? Through this they of you
κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
judges will be. If but in finger of God
ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
I am throwing out the demons, really
ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
came ahead of upon you the kingdom of the
θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
God. Whenever the strong [man]
καθωπλισμένος φυλάσσει τὴν
having been armed down may be guarding the
ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
of himself courtyard, in peace is the
ὑπάρχοντα αὐτοῦ. 22 ἐπὰν δὲ ἰσχυρότερος
belongings of him; whenever but stronger
αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
of him having come upon he might conquer him,
τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣν
the full armament of him he lifts up upon which
ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ
he had been trusting, and the spoils of him
διαδίδωσιν. 23 ὁ μὴ ὦν μετ'
he is giving through. The (one) not being with
ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ
me down on me is, and the (one) not
συνάγων μετ' ἐμοῦ σκορπίζει.
gathering with me is scattering.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα
Whenever the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
might come out from the man, it is passing
δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and
μὴ εὐρίσκον τότε λέγει Ὑποστρέψω εἰς
not finding then it is saying I shall return into
τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ
the house of me from where I came out; and
ἐλθὼν εὐρίσκει σχολάζοντα,
having come it finds being unoccupied,
σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.
26 τότε πορεύεται καὶ παραλαμβάνει
Then it goes its way and takes along
ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ,
different spirits more wicked of itself seven,

19 If it is by means of Be-el'ze-bub I expel the demons, by whom do your sons expel them? Because of this they will be judges of you. 20 But if it is by means of God's finger I expel the demons, the kingdom of God has really overtaken you. 21 When a strong man, well armed, guards his palace, his belongings continue in peace. 22 But when someone stronger than he is comes against him and conquers him, he takes away his full armament in which he was trusting, and he divides out the things he despoiled him of. 23 He that is not on my side is against me, and he that does not gather with me scatters.

24 "When an unclean spirit comes out of a man, it passes through parched places in search of a resting place, and, after finding none, it says, 'I will return to my house out of which I moved.' 25 And on arriving it finds it swept clean and adorned. 26 Then it goes its way and takes along seven different spirits more wicked than itself.

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ
and having entered they are dwelling there, and
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
is becoming the last (things) of the man
ἐκείνου χεῖρονα τῶν πρώτων.
that worse of the first (things).

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτόν
It happened but in the to be saying him
ταῦτα ἐπάρασά τις φωνὴν
these (things) having lifted up someone voice
γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία
woman out of the crowd said to him Happy
ἡ κοιλία ἡ βαστάσασά σε καὶ
the cavity the (one) having carried you and
μαστοὶ οὓς ἐθήλασας. 28 αὐτὸς δὲ εἶπεν
breasts which you sucked; he but said
Μενοῦν μακάριοι οἱ ἀκούοντες
Indeed therefore happy the (ones) hearing
τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
the word of the God and (ones) guarding.

29 Τῶν δὲ ὄχλων ἐπαθροισμένων
Of the but crowds massing upon
ἤρξατο λέγειν Ἡ γενεὰ αὕτη
he started to be saying The generation this
γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ,
generation wicked is; sign it is seeking,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
and sign not will be given to it if not the
σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο
sign of Jonah. According as for became
ὁ Ἰωνᾶς τοῖς Νινευεῖταις σημεῖον, οὕτως
the Jonah to the Ninevites sign, thus
ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
will be also the Son of the man to the
γενεᾷ ταύτῃ. 31 βασίλισσα νότου
generation this. Queen of south
ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
will be raised up in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
male persons of the generation this and
κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
will judge down them; because she came out of the
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and look! something more of Solomon
ᾧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν
here. Male persons Ninevites will stand up in
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
the judgment with the generation this and

and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first."

27 Now as he was saying these things a certain woman out of the crowd raised her voice and said to him: "Happy is the womb that carried you and the breasts that you sucked!" 28 But he said: "No, rather, Happy are those hearing the word of God and keeping it!"

29 When the crowds were massing together, he started to say: "This generation is a wicked generation; it looks for a sign. But no sign will be given it except the sign of Jo'nah. 30 For just as Jo'nah became a sign to the Nin'e-vites, in the same way will the Son of man be also to this generation. 31 The queen of the south will be raised up in the judgment with the men of this generation and will condemn them; because she came from the ends of the earth to hear the wisdom of Sol'o-mon, but, look! something more than Sol'o-mon is here. 32 The men of Nin'e-veh will rise in the judgment with this generation and

κατακρινοῦσιν αὐτήν· ὅτι μετένοιον·
they will judge down it; because they repented
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
into the thing preached of Jonah, and look!

πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
something more of Jonah here. No one lamp.

ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ
having lighted into vault he puts nor under
τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν,
the measuring basket but upon the lampstand,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς
in order that the (ones) going their way in the light
βλέπωσιν. 34 Ὁ λύχνος τοῦ σώματος ἐστίν·
may behold. The lamp of the body is

ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός
the eye of you. Whenever the eye

σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά
of you single may be, also whole the body

σου φωτινόν ἐστίν· ἐπὶ δὲ πονηρὸς
of you enlightened is; whenever but wicked

ᾖ, καὶ τὸ σῶμά σου σκοτινόν.
it may be, also the body of you dark.

35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν
Be alert therefore not the light the (one) in

σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά
you darkness is. If therefore the body

σου ὅλον φωτινόν, μὴ ἔχον μέρος τι
of you whole enlightened, not having part any

σκοτινόν, ἔσται φωτινόν ὅλον ὡς ὅταν
dark, it will be enlightened whole as whenever

ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε.
the lamp to the flashing may be enlightening you.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν
In but the to speak is requesting him

Φαρισαῖος ὅπως ἀριστήσῃ παρ'
Pharisee so that he might dine beside

αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
him; having entered but he fell back. The but

Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
Pharisee having seen wondered because not

πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
first he was dipped before the dinner.

39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν
Said but the Lord toward him Now

ὕμεις οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
you the Pharisees the outside of the cup

καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
and of the dish you are cleansing, the but

ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.
inside of you is full of plunder and wickedness.

will condemn it; be-
cause they repented
at what Jo'nah
preached; but, look!
something more than
Jo'nah is here. 33 Af-
ter lighting a lamp,
a person puts it, not
in a vault nor under
a measuring basket,
but upon the lamp-
stand, that those
stepping in may be-
hold the light. 34 The
lamp of the body is
your eye. When your
eye is simple, your
whole body is also
bright; but when it
is wicked, your body
is also dark. 35 Be
alert, therefore. Per-
haps the light that
is in you is darkness.
36 Therefore, if your
whole body is bright
with no part at all
dark, it will all be
as bright as when a
lamp gives you light
by its rays."

37 When he had
spoken this, a Phari-
see requested him to
dine with him. So
he went in and re-
clined at the table.
38 However, the Phar-
isee was surprised
at seeing that he
did not first wash
before the dinner.
39 But the Lord said
to him: "Now you
Pharisees, you cleanse
the outside of the
cup and dish, but
the inside of you
is full of plunder
and wickedness.

40 ἄφρονες, οὐχ ὁ ποιήσας
Senseless (ones), not the (one) having made
τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
the outside also the inside he made?

41 πλὴν τὰ ἐνόντα δότε
Besides the (things) being inside give you
ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά
gifts of mercy, and look! all (things) clean

ὑμῖν ἐστίν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς
to you is. But woe to you the

Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
Pharisees, because you give back the tenth of the

ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
mint and the rue and every

λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
vegetable, and you are bypassing the judgment

καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
and the love of the God; these (things) but

ἔδει ποιῆσαι κάκεῖνα μὴ
it was necessary to do and those (things) not

παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to let go beside. Woe to you the Pharisees,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
because you are loving the front place of sitting

ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν
in the synagogues and the greetings in

ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
the marketplaces. Woe to you, because

ἐστὲ ὡς τὰ μνημεῖα τὰ
you are as the memorial tombs the (ones)

ἀδηλα, καὶ οἱ ἄνθρωποι οἱ
not evident, and the men the (ones)

περιπατοῦντες ἐπ' αὐτῶν οὐκ οἶδασιν.
walking about on top not they have known.

45 Ἀποκριθεὶς δὲ τις τῶν
Having answered but someone of the

νομικῶν λέγει αὐτῷ Διδάσκαλε,
ones versed in the law is saying to him Teacher,

ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these (things) saying also us you are outraging.

46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς
The (one) but said Also to you the

νομικοῖς οὐαὶ, ὅτι φορτίζετε
ones versed in the law woe, because you are loading

τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ
the men loads hard to be borne, and

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν
very (ones) to one of the fingers of you

οὐ προσψάετε τοῖς φορτίοις.
not you are touching to the loads.

40 Unreasonable per-
sons! He that made
the outside made also
the inside, did he not?
41 Nevertheless, give
as gifts of mercy the
things that are inside,
and, look! all [other]
things are clean about
you. 42 But woe to
you Pharisees, because
you give the tenth of
the mint and the rue
and of every [other]
vegetable, but you
pass by the justice
and the love of God!
These things you were
under obligation to do,
but those other things
not to omit. 43 Woe
to you Pharisees, be-
cause you love the
front seats in the
synagogues and the
greetings in the mar-
ket places! 44 Woe to
you, because you are
as those memorial
tombs which are not
in evidence, so that
men walk upon them
and do not know [it]!"

45 In answer a cer-
tain one of those
versed in the Law
said to him: "Teach-
er, in saying these
things you also insult
us." 46 Then he said:
"Woe also to you
who are versed in the
Law, because you
load men with loads
hard to be borne, but
you yourselves do not
touch the loads with
one of your fingers!

47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
Woe to you, because you are building the
μνημεῖα τῶν προφητῶν οἱ δὲ
memorial tombs of the prophets the but
πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
fathers of you killed them.

48 ἄρα μάρτυρές ἐστε καὶ
Really witnesses you are and
συνευδοκεῖτε τοῖς ἔργοις τῶν
you are thinking well with to the deeds of the
πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
fathers of you, because they indeed
ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.
killed them you but are building.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
Through this also the wisdom of the
θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας
God said I will send off into them prophets
καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν
and apostles, and out of them they will kill
καὶ διώξουσιν, 50 ἵνα
and will persecute, in order that
ἐκζητηθῇ τὸ αἷμα πάντων τῶν
might be sought out the blood of all the
προφητῶν τὸ ἐκκεχυμένον ἀπὸ
prophets the [blood] having been poured out from
καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς
founding of world from the generation
ταύτης, 51 ἀπὸ αἵματος Ἀβελ ἕως
this, from blood of Abel until
αἵματος Ζαχαρίου τοῦ ἀπολομένου
blood of Zechariah the (one) having been slain
μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί,
between the altar and the house; yes,
λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς
I am saying to you, it will be sought out from the
γενεᾶς ταύτης.
generation this.

52 οὐαὶ ὑμῖν τοῖς νομικοῖς,
Woe to you the ones versed in the law,
ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·
because you lifted up the key of the knowledge;
αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς
very (ones) not you entered and the (ones)
εἰσερχομένους ἐκωλύσατε.
entering you hindered.

53 Κάκειθεν ἐξελθόντος αὐτοῦ
And from there having gone out of him
ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
started the scribes and the Pharisees

47 "Woe to you, be-
cause you build the
memorial tombs of
the prophets, but you
forefathers killed
them! 48 Certainly
you are witnesses of
the deeds of your
forefathers and yet
you give consent to
them, because these
killed the prophets but
you are building
[their tombs]. 49 On
this account the wis-
dom of God also said,
'I will send forth to
them prophets and
apostles, and they
will kill and persecute
some of them, 50 so
that the blood of all
the prophets spilled
from the founding of
the world may be
required from this
generation, 51 from
the blood of Abel
down to the blood of
Zech·a·ri'ah, who was
slain between the al-
tar and the house.'
Yes, I tell you, it
will be required from
this generation.

52 "Woe to you who
are versed in the
Law, because you took
away the key of
knowledge; you your-
selves did not go in,
and those going in
you hindered!"

53 So when he went
out from there
the scribes and the
Pharisees started

δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
terribly to be holding in and to force mouthings from
αὐτὸν περὶ πλείονων, 54 ἐνεδρεύοντες
him about more (things), lying in wait for
αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος
him to catch something out of the mouth
αὐτοῦ.
of him.

12 Ἐν οἷς ἐπισυναχθεῖσιν
In which (things) having been led together upon
τῶν μυριάδων τοῦ ὄχλου,
of the myriads of the crowd,
ὥστε καταπατεῖν ἀλλήλους,
as-and to be treading down one another,
ἤρξατο λέγειν πρὸς τοὺς
he started to be saying toward the
μαθητὰς αὐτοῦ πρῶτον Προσέχετε
disciples of him first Be you giving attention
ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν
to selves from the leaven, which is
ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν
hypocrisy, of the Pharisees. Nothing
δὲ συγκεκαλυμμένον ἐστὶν ὃ
but having been carefully concealed is which
οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ
not will be revealed, and secret which not
γνωσθήσεται. 3 Ἄνθ' ὧν
will become known. Instead of which (things)

ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν
as many (things) as in the darkness you said in
τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
the light will be heard, and which toward the
οὖς ἐλάλησατε ἐν τοῖς ταμείοις
ear you spoke in the private rooms
κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω
will be preached upon the housetops. I am saying
δὲ ὑμῖν τοῖς φίλοις μου, μὴ
but to you the friends of me, not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων
be you made fearful from the (ones) killing
τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων
the body and after these (things) not having
περισσότερόν τι ποιῆσαι.
more abundant anything to do.
5 ὑποδείξω δὲ ὑμῖν
I shall indicate but to you
τίνα φοβηθῆτε·
whom you should be made fearful of;
φοβήθητε τὸν μετὰ τὸ
be you made fearful of the (one) after the

in to press upon
him terribly and to
ply him with ques-
tions about further
things, 54 lying in
wait for him, to catch
something out of his
mouth.

12 In the mean-
time, when the
crowd had gathered
together in so many
thousands that they
were stepping upon
one another, he start-
ed out by saying first
to his disciples:
"Watch out for the
leaven of the Phari-
sees, which is hypoc-
risy. 2 But there is
nothing carefully con-
cealed that will not
be revealed, and secret
that will not become
known. 3 Wherefore
what things you say
in the darkness will be
heard in the light,
and what you whisper
in private rooms will
be preached from the
housetops. 4 Moreover,
I say to you, my
friends, Do not fear
those who kill the
body and after this
are not able to do
anything more. 5 But
I will indicate to
you whom to fear:
Fear him who after

ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
to kill having authority to throw in: into
τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
the Gehenna; yes, I am saying to you, this (one)
φοβήθητε. 6 οὐχὶ πέντε στρουθία
be you made fearful of. Not five sparrows
πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ
are being sold of assarii two? And one out of
αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον
them not is having been forgotten in sight
τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς
of the God. But also the hairs of the
κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται·
head of you all [hairs] have been numbered;
μὴ φοβεῖσθε· πολλῶν στρουθίων
not be you fearing; of many sparrows
διαφέρετε.
you are differing.

8 Λέγω δὲ ὑμῖν, πᾶς ὃς ὦν
I am saying but to you, everyone who likely
ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
will confess in me in front of the men,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν
also the Son of the man will confess in
αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·
him in front of the angels of the God;
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον
the (one) but having disowned me in sight
τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
of the men he will be disowned in sight
τῶν ἀγγέλων τοῦ θεοῦ. 10 Καὶ πᾶς ὃς
of the angels of the God. And everyone who
ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
will say word into the Son of the man,
ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ
it will be let go off to him to the (one) but into the
ἅγιον πνεῦμα βλασφημήσαντι οὐκ
holy spirit having blasphemed not
ἀφεθήσεται. 11 Ὅταν δὲ
it will be let go off. Whenever but
εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς
they may be bringing in you upon the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ
synagogues and the government officials and
τὰς ἐξουσίας, μὴ μεριμνήσητε
the authorities, not should you become anxious
πῶς ἢ τί ἀπολογήσησθε ἢ
how or what you should speak in defense or

killing has author-
ity to throw into
Ge-hen'na.^a Yes, I
tell you, fear this
One. 6 Five sparrows
sell for two coins
of small value, do
they not? Yet not one
of them goes for-
gotten before God.
7 But even the hairs
of your heads are all
numbered. Have no
fear; you are worth
more than many spar-
rows.

8 "I say, then, to
you, Everyone that
confesses union with
me before men, the
Son of man will
also confess union
with him before the
angels of God. 9 But
he that disowns me
before men will be
disowned before the
angels of God. 10 And
everyone that says a
word against the Son
of man, it will be
forgiven him; but
he that blasphemes
against the holy spirit
will not be forgiven
it. 11 But when they
bring you in be-
fore public assem-
blies and government
officials and author-
ities, do not become
anxious about how
or what you will
speak in defense or

τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα
what you should say; the for holy spirit
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ὃ
will teach you in very the hour what (things)
δεῖ εἰπεῖν.
it is necessary to say.

13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου
Said but someone out of the crowd
αὐτῷ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου
to him Teacher, say to the brother of me
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
to divide with me the inheritance.

14 ὁ δὲ εἶπεν αὐτῷ Ἀνθρώπε, τίς
The (one) but said to him Man, who
με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
me set down judge or divider upon you?

15 εἶπεν δὲ πρὸς αὐτούς Ὁράτε καὶ
He said but toward them Be you seeing and
φυλάσσεσθε ἀπὸ πάσης
be you guarding yourselves from all
πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν
covetousness, because not in the to be abounding
τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
to anyone the life of him is out of the (things)
ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν
existing to him. He said but parable

πρὸς αὐτούς λέγων Ἀνθρώπου τινὸς
toward them saying Of man some
πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ
rich produced well the land. And
διελογίζετο ἐν αὐτῷ λέγων Τί
he was reasoning in himself saying What
ποιήσω, ὅτι οὐκ ἔχω ποῦ
shall I do, because not I am having where
συνάξω τοὺς καρπούς μου; 18 καὶ
I should gather the fruits of me? And
εἶπεν Τοῦτο ποιήσω· καθελῶ
he said This (thing) I shall do; I shall take down
μου τὰς ἀποθήκας καὶ μείζονας
of me the storehouses and greater (ones)
οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα
I shall build, and I shall gather there all
τὸν σῖτον καὶ τὰ ἀγαθὰ μου, 19 καὶ
the wheat and the good (things) of me, and
ἔρῳ τῇ ψυχῇ μου Ψυχῇ, ἔχεις
I shall say to the soul of me Soul, you are having
πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά·
many good (things) lying into years many;
ἀναπαύου, φάγε, πίε, εὐφραίνου.
take your ease, eat, drink, be well-minded.

what you will say;
12 for the holy spirit
will teach you in that
very hour the things
you ought to say."

13 Then a certain
one of the crowd said
to him: "Teacher, tell
my brother to divide
the inheritance with
me." 14 He said to
him: "Man, who ap-
pointed me judge or
apportioner over you
persons?" 15 Then he
said to them: "Keep
your eyes open and
guard against every
sort of covetousness,
because even when a
person has an abun-
dance his life does
not result from the
things he possesses."
16 With that he spoke
an illustration to
them, saying: "The
land of a certain rich
man produced well.
17 Consequently he be-
gan reasoning within
himself, saying, 'What
shall I do, now that
I have nowhere to
gather my crops?'
18 So he said, 'I will
do this: I will tear
down my storehouses
and build bigger ones,
and there I will gath-
er all my grain and
all my good things;
19 and I will say to
my soul: "Soul, you
have many good
things laid up for
many years; take your
ease, eat, drink,
enjoy yourself.'"

^a See Matthew 5:22, footnote^a.

20 Εἶπεν δὲ αὐτῷ ὁ θεὸς ἄφρων,
Said but to him the God Senseless (one),
ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου
to this the night the soul of you
αἰτοῦσιν ἀπὸ σοῦ· ἅ δὲ
they are asking from you; what (things) but
ἡτοίμασας, τίνι ἔσται; 21 Οὕτως
you prepared, to whom will be? Thus
ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς
the (one) treasuring to himself and not into
θεὸν πλουτῶν.
God being rich.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not
μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
be you anxious to the soul what you should eat,
μηδὲ τῷ σώματι ὑμῶν τί
nor to the body of you what
ἐνδύσθησθε. 23 ἡ γὰρ ψυχὴ πλείον
you should put on. The for soul more
ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ
is of the nourishment and the body of the
ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας
what is put on. Consider you down the ravens
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν,
that not they are sowing nor they are reaping,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη,
to which ones not is barn nor storehouse,
καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ
and the God is nourishing them; to how much
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
rather you are differing of the birds.
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
Who but out of you being anxious is able
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;
upon the life-span of him to add cubit?
26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
If therefore not-but least (thing) you are able,
τί περὶ τῶν λοιπῶν μεριμνᾶτε;
what about the leftover (things) you are anxious?
27 κατανοήσατε τὰ κρίνα πῶς
Consider you down the lilies how
αὐξάνει· οὐ κοπιᾷ οὐδὲ
it is growing; not it is toiling not-but
νήθει· λέγω δὲ ὑμῖν, οὐδὲ
it is spinning; I am saying but to you, not-but
Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
Solomon in all the glory of him

20 But God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about YOUR souls as to what you will eat or about YOUR bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life-span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow, they neither toil nor spin; but I tell you, Not even Solomon in all his glory

περιεβάλετο ὡς ἐν τούτων. 28 εἰ δὲ ἐν
was thrown about as one of these. If but in
ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ
field the vegetation being today and
αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
tomorrow into oven being thrown the God
οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς,
thus is clothing, to how much rather you,
ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε
ones with little faith. And you not be seeking
τί φάγητε καὶ τί πίνητε, καὶ
what you might eat and what you might drink, and
μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ
not be you in suspense, these (things) for
πάντα τὰ ἔθνη τοῦ κόσμου
all the nations of the world
ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατήρ
are seeking upon, of you but the Father
οἶδεν ὅτι χρήζετε τούτων·
has known that you are having need of these (things);
31 πλὴν ζητεῖτε τὴν βασιλείαν
besides be you seeking the kingdom
αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
of him, and these (things) will be added to you.
32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον,
Not be you fearing, the little flock,
ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν
because thought well of the Father of you
δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε
to give to you the kingdom. Sell you
τὰ ὑπάρχοντα ὑμῶν καὶ δότε
the belongings of you and give you
ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια
gifts of mercy; make to selves purses
μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον
not becoming old, treasure never failing
ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ
in the heavens, where thief not
ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου
is getting near nor moth is consuming; where
γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ
for is the treasure of you, there also
ἡ καρδία ὑμῶν ἔσται.
the heart of you will be.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες
Let be of you the loins
περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι,
having been girded and the lamps burning,
36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
and you like to men waiting for

was arrayed as one of these. 28 If, now, God thus clothes the vegetation in the field that today exists and tomorrow is cast into an oven, how much rather will he clothe you, you with little faith! 29 So quit seeking what you might eat and what you might drink, and quit being in anxious suspense; 30 for all these are the things the nations of the world are eagerly pursuing, but YOUR Father knows you need these things. 31 Nevertheless, seek continually his kingdom, and these things will be added to you. 32 "Have no fear, little flock, because your Father has approved of giving you the kingdom. 33 Sell the things belonging to you and give gifts of mercy. Make purses for yourselves that do not wear out, a never-failing treasure in the heavens, where a thief does not get near nor moth consumes. 34 For where YOUR treasure is, there YOUR hearts will be also. 35 "Let your loins be girded and your lamps be burning, 36 and you yourselves be like men waiting for

τὸν κύριον ἑαυτῶν πότε ἀναλύσει
the lord of selves when he might loosen up
ἐκ τῶν γάμων, ἵνα ἔλθόντος
out of the marriages, in order that having come
καὶ κρούσαντος εὐθέως ἀνοίξωσιν
and having knocked immediately they might open
αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
to him. Happy the slaves those, whom
ἔλθων ὁ κύριος εὐρήσει γρηγορούντας
having come the lord will find keeping awake;
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται
amen I am saying to you that he will gird himself
καὶ ἀνακλινεῖ αὐτοὺς καὶ
and he will make recline them and
παρελθὼν διακονήσει αὐτοῖς.
having come alongside he will serve to them.
38 ἄν ἐν τῇ δευτέρᾳ ἢ ἐν τῇ τρίτῃ
And if in the second and if in the third
φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως,
watch he might come and he might find thus,
μακάριοί εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ
happy are those ones. This but
γινώσκετε ὅτι εἰ ἤδει ὁ
be you knowing that if had known the
οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης
householder to what hour the thief
ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
is coming, he stayed awake likely and not
ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
he did let go off to be dug through the house of him.
40 καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι
And you become ready, because
ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς
to which hour not you are thinking the Son
τοῦ ἀνθρώπου ἔρχεται.
of the man is coming.
41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς
Said but the Peter Lord, toward
ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
us the parable this you are saying
ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
or also toward all? And said the
κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος,
Lord Who really is the faithful steward,
ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
the discreet, whom will set down the lord upon
τῆς θεραπείας αὐτοῦ τοῦ διδόναι
the curing staff of him of the to be giving

their master when he returns^a from the marriage, so that at his arriving and knocking they may at once open to him. 37 Happy are those slaves whom the master on arriving finds watching! Truly I say to you, He will gird himself and make them recline at the table and will come alongside and minister to them. 38 And if he arrives in the second watch, even if in the third, and finds them thus, happy are they! 39 But know this, that if the householder had known at what hour the thief would come, he would have kept watching and not have let his house be broken into. 40 You also, keep ready, because at an hour that you do not think likely the Son of man is coming."

41 Then Peter said: "Lord, are you saying this illustration to us or also to all?" 42 And the Lord said: "Who really is the faithful steward, the discreet one, whom his master will appoint over his body of attendants to keep giving

ἐν καιρῷ τὸ σιτομέτριον;
in appointed time the measure of grain?
43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν
Happy the slave that, whom
ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα
having come the lord of him will find doing
οὕτως. 44 ἀληθῶς λέγω ὑμῖν ὅτι
thus; truthfully I am saying to you that
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
upon all the belongings of him
καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ
he will set down him. If ever but should say
ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
the slave that in the heart of him
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
Takes time the lord of me to be coming, and
ἄρξηται τύπτειν τοὺς παῖδας
he should start to be smiting the boys
καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
and the maidservants, to be eating and also
πίνειν καὶ μεθύσκεσθαι,
to be drinking and to be getting drunk,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
will arrive the lord of the slave that
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
in day to which not he is expecting and in
ὥρᾳ ἣ οὐ γινώσκει, καὶ
hour to which not he is knowing, and
διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ
he will cut in two him and the part of him
μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος
with the unfaithful (ones) will put. That
δὲ ὁ δοῦλος ὁ γνοὺς τὸ
but the slave the (one) having known the
θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
will of the lord of him and not
ἑτοιμάσας ἢ ποιήσας πρὸς τὸ
having prepared or having done toward the
θέλημα αὐτοῦ δαρήσεται.
will of him he will be flayed [with]
πολλὰς. 48 ὁ δὲ μὴ γνοὺς
many [stripes]; the but not having known
ποιήσας δὲ ἄξια πληγῶν
having done but (things) deserving of strokes
δαρήσεται ὀλίγας. παντὶ δὲ
will be flayed [with] few. To everyone but
ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται
to whom was given much, much will be sought for
παρ' αὐτοῦ, καὶ ὃ παρέθεντο
beside him, and to whom they set alongside

them their measure of food supplies at the proper time? 43 Happy is that slave, if his master on arriving finds him doing so! 44 I tell you truthfully, He will appoint him over all his belongings. 45 But if ever that slave should say in his heart, 'My master delays coming,' and should start to beat the men-servants and the maidservants, and to eat and drink and get drunk, 46 the master of that slave will come on a day that he is not expecting [him] and in an hour that he does not know, and he will punish him with the greatest severity and assign him a part with the unfaithful ones. 47 Then that slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes. 48 But the one that did not understand and so did things deserving of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of

36^a Or, "breaks away; departs." See Philippians 1:23, footnote^a.

πολύ, περισσότερο αἰτήσουσιν αὐτόν.
much, more abundantly they will ask of him.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
Fire I came to throw upon the earth,
καὶ τί θέλω εἰ ἤδη ἀνήφθη;
and what I am willing if already it was ignited?

50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ
Baptism but I am having to be baptized, and
πῶς συνέχομαι ἕως οὗτου
how I am being held together until which [time]
τελεσθῇ. 51 δοκεῖτε ὅτι
it should be finished. Are you thinking that
εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
peace I came to be alongside to give in the
γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ
earth? No, I am saying to you, but or
διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
division. They will be for from the
νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι,
now five in one house having been divided,
τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,
three upon two and two upon three,
53 διαμερισθῶσονται πατὴρ ἐπὶ υἱῷ καὶ
will be divided father upon son and
υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ
son upon father, mother upon daughter and
θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ
daughter upon the mother, mother-in-law upon
τὴν νύμφην αὐτῆς καὶ νύμφη
the daughter-in-law of her and daughter-in-law
ἐπὶ τὴν πενθεράν.
upon the mother-in-law.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις
He was saying but also to the crowds
Ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν
Whenever you might see cloud rising
ἐπὶ δυσμῶν, εὐθέως λέγετε
upon western [parts], immediately you are saying
ὅτι Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως.
that Storm is coming, and it becomes thus;

55 καὶ ὅταν νότον πνέοντα,
and whenever south [wind] blowing,
λέγετε ὅτι Καύσων ἔσται, καὶ
you are saying that Heat [wave] will be, and
γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς
it becomes. Hypocrites, the face of the
γῆς καὶ τοῦ οὐρανοῦ οἴδατε
earth and of the heaven you have known
δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον
to be proving, the appointed time but this

much, they will demand more than usual of him.

49 "I came to start a fire on the earth, and what more is there for me to wish if it has already been lighted? 50 Indeed, I have a baptism with which to be baptized, and how I am being distressed until it is finished! 51 Do you imagine I came to give peace on the earth? No, indeed, I tell you, but rather division. 52 For from now on there will be five in one house divided, three against two and two against three. 53 They will be divided, father against son and son against father, mother against daughter and daughter against [her] mother, mother-in-law against [her] daughter-in-law and daughter-in-law against [her] mother-in-law."

54 Then he went on to say also to the crowds: "When you see a cloud rising in western parts, at once you say, 'A storm is coming,' and it turns out so. 55 And when you see that a south wind is blowing, you say, 'There will be a heat wave,' and it occurs. 56 Hypocrites, you know how to examine the outward appearance of earth and sky, but how is it you

πῶς οὐκ οἴδατε δοκιμάζειν;
how not you have known to be proving?

57 Τί δὲ καὶ ἀφ' ἐαυτῶν
What but also from selves
οὐ κρίνετε τὸ δίκαιον;
not you are judging the righteous (thing)?

58 ὥς γὰρ ὑπάγεις μετὰ τοῦ
As for you are going under with the
ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
adversary at law of you upon ruler, in the
ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
way give work to have rid oneself from him,
μή ποτε κατασύρῃ σε πρὸς τὸν
not sometime he may hale you toward the
κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
judge, and the judge you will give over to the
πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ
performer, and the performer you will throw
εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ
into prison. I am saying to you, not not
ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ
you should come out from there until also the
ἔσχατον λεπτὸν ἀποδῷς.
last lepton you should give back.

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ
Were present but some in very the
καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
appointed time reporting back to him about the
Γαλιλαίων ὧν τὸ αἷμα Πειλάτος
Galileans of whom the blood Pilate
ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ
mixed with the sacrifices of them. And
ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε
having answered he said to them Do you think
ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ
that the Galileans these sinners beside
πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
all the Galileans became, because
ταῦτα πεπόνθασιν; 3 οὐχί,
these (things) they have suffered? Not,
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε
I am saying to you, but if ever not you may repent
πάντες ὁμοίως ἀπολεισθε. 4 ἢ
all likewise you will be destroyed. Or
ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ
those the ten eight upon whom fell the
πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς,
tower in the Siloam and killed them,

do not know how to examine this particular time? 57 Why do you not judge also for yourselves what is righteous? 58 For example, when you are going with your adversary at law to a ruler, get to work, while on the way, to rid yourself of the dispute with him, that he may never hale you before the judge; and the judge deliver you to the court officer, and the court officer throw you into prison. 59 I tell you, You will certainly not get out from there until you pay over the last small coin of very little value."

13 At that very season there were certain ones present that reported to him about the Gal·i·le'ans whose blood Pilate had mixed with their sacrifices. 2 So in reply he said to them: "Do you imagine that these Gal·i·le'ans were proved worse sinners than all other Gal·i·le'ans because they have suffered these things? 3 No, indeed, I tell you; but, unless you repent, you will all likewise be destroyed. 4 Or those eighteen upon whom the tower in Si·lo'am^a fell, there- by killing them,

4^a Si·lo'am, NBA; Shi·lo'ah, J^{17,18}.

δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
do you think that they debtors became
παρὰ πάντας τοὺς ἀνθρώπους τοὺς
beside all the men the (ones)
κατοικοῦντας Ἱερουσαλήμ; 5 οὐχί,
inhabiting Jerusalem? Not,
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
I am saying to you, but if ever not
μετανοήσητε πάντες ὡσαύτως
you should repent all similarly
ἀπολείσθε.
you will be destroyed.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν.
He was saying but this the parable.
Συκὴν εἶχεν τις
Fig tree was having someone
πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
having been planted in the vineyard of him,
καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ
and he came looking for fruit in it and
οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
not he found. He said but toward the
ἀμπελουργόν· Ἰδοὺ τρία ἔτη ἀφ'
vinedresser Look! Three years from
οὗ ἔρχομαι ζητῶν καρπὸν ἐν
which [time] I am coming looking for fruit in
τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω·
the fig tree this and not I am finding;
ἐκκοψὸν αὐτήν· ἵνα τί καὶ τὴν
cut out it; in order that what also the
γῆν καταργεῖ; 8 ὁ δὲ
earth it makes ineffective? The (one) but
ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες
having answered is saying to him Lord, let go off
αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
it also this the year, until what [time]
σκάψω περὶ αὐτήν καὶ βάλω κόπριαν·
I shall dig about it and I shall throw manure;
9 καὶ μὲν ποιήσῃ καρπὸν εἰς
and if indeed it should make fruit into
τὸ μέλλον — εἰ δὲ μήγε,
the being about (to be) — if but not indeed,
ἐκκόψεις αὐτήν.
you shall cut out it.
10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν
He was but teaching in one of the
συναγωγῶν ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ
synagogues in the sabbaths. And look!
γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
woman spirit having of weakness years ten

do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? 5 No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way."

6 Then he went on to tell this illustration: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. 7 Then he said to the vinedresser, 'Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless?' 8 In reply he said to him, 'Master, let it alone also this year, until I dig around it and put on manure; 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. 11 And, look! a woman with a spirit of weakness for eigh-

ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ
eight, and she was bending together and not
δυναμένη ἀνακύψαι εἰς τὸ παντελές.
being able to bend up into the all-completeness.
12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς
Having seen but her the Jesus
προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι,
sounded toward and said to her Woman,
ἀπολέλυσαι τῆς ἀσθενείας
you have been released from of the weakness
σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
of you, and he laid upon her the hands;
καὶ παραχρῆμα ἀνωρθώθη, καὶ
and instantly she was straightened up, and
ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς
was glorifying the God. Having answered
δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν
but the ruler of the synagogue, being indignant
ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
because to the sabbath he cured the
Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἑξ
Jesus, he was saying to the crowd that Six
ἡμέραι εἰσὶν ἐν αἷς δεῖ
days are in which it is necessary
ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι
to be working; in them therefore coming
θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ
be getting cured and not to the day of the
σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ
sabbath. Answered but to him the
κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
Lord and said Hypocrites, each (one) of you
τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ
to the sabbath not loosens the bull of him
ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων
or the ass from the stall and leading away
ποτίζει; 16 ταύτην δὲ θυγατέρα
he is giving to drink? This but daughter
Ἀβραάμ οὖσαν, ἣν ἔδραμεν ὁ
of Abraham being, whom bound the
Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
Satan look! ten and eight years, not
ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
it was necessary to be loosed from the bond
τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ
this to the day of the sabbath? And
ταῦτα λέγοντος αὐτοῦ
these (things) saying of him
κατησχύνοντο πάντες οἱ
were being put to shame all the (ones)

teen years, and she was bent double and was unable to raise herself up at all. 12 When he saw her, Jesus addressed her and said to her: "Woman, you are released from your weakness." 13 And he laid his hands on her; and instantly she straightened up, and began to glorify God. 14 But in response the presiding officer of the synagogue, indignant because Jesus did the cure on the sabbath, began to say to the crowd: "There are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day." 15 However, the Lord answered him and said: "Hypocrites, does not each one of you on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" 17 Well, when he said these things, all

ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
lying against to him, and all the crowd
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
was rejoicing upon all the glorious (things)
τοῖς γινομένοις ὑπ' αὐτοῦ.
the (ones) occurring by him.

18 Ἐλεγεν οὖν Τίνι ὁμοία
He was saying therefore To what like
ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι
is the kingdom of the God, and to what
ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ
shall I liken it? Like it is to grain
σινάπεως, ὃν λαβὼν ἄνθρωπος
of mustard, which having taken man
ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἡύξησεν καὶ
threw into garden of himself, and it grew and
ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
came to be into tree, and the birds
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
of the heaven tented down in the branches
αὐτοῦ.
of it.

20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω
And again he said To what shall I liken
τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν
the kingdom of the God? Like it is
ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυπεν
to leaven, which having taken woman hid
εἰς ἅλεου σάτα τρία ἕως
into of flour seah measures three until
οὗ
what [time] was leavened whole.

22 Καὶ διεπορεύετο κατὰ
And he was journeying through according to
πόλεις καὶ κώμας διδάσκων καὶ πορείαν
cities and villages teaching and journey
ποιούμενος εἰς Ἱεροσόλυμα. 23 Εἶπεν δέ
making for self into Jerusalem. Said but

τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ
someone to him Lord, if few the (ones)
σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
being saved? The (one) but said toward them

24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς
Be struggling to enter through the
στενῆς θύρας, ὅτι πολλοί, λέγω
narrow door, because many, I am saying
ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
to you, will seek to enter and not
ἰσχύσουσιν, 25 ἂφ' οὗ
will have the strength, from what [time]

his opposers began to feel shame; but all the crowd began to rejoice at all the glorious things done by him.

18 Therefore he went on to say: "What is the kingdom of God like, and with what shall I compare it? 19 It is like a mustard grain that a man took and put in his garden, and it grew and became a tree, and the birds of heaven took up lodging in its branches."

20 And again he said: "With what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and hid in three large measures of flour until the whole mass was fermented."

22 And he journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem. 23 Now a certain man said to him: "Lord, are those who are being saved few?" He said to them: 24 "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able, 25 when

ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
likely should get up the householder and
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε
should lock the door, and you should start
ἔξω ἐστάναι καὶ κρούειν τὴν
outside to have stood and to be knocking at the
θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ
door saying Lord, open to us; and
ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
having answered he will say to you Not I have known
ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε
you from where you are. Then you will start
λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
to be saying We ate in sight of you and
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
we drank, and in the broad ways of us
ἐδίδαξας; 27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ
you taught; and he will speak saying to you Not

οἶδα πόθεν ἐστέ· ἀπόστητε
I have known from where you are; stand away you
ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.
from me, all workers of unrighteousness.

28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
There will be the weeping and the gnashing

τῶν ὀδόντων, ὅταν ὀψήσθε
of the teeth, whenever you might see
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
Abraham and Isaac and Jacob and all
τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
the prophets in the kingdom of the God,
ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ
you but being thrown out outside. And

ἥξουσιν ἀπὸ ἀνατολῶν καὶ
they will arrive from eastern [parts] and
δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
western [parts] and from north and south and
ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom of the God.

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται
And look! they are last (ones) who will be
πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
first (ones), and they are first (ones) who will be
ἔσχατοι.
last (ones).

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
In that the hour came toward some
Φαρισαῖοι λέγοντες αὐτῷ Ἐξελθε καὶ
Pharisees saying to him Get out and
πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει
be going from here, because Herod is willing

once the householder has got up and locked the door, and you start to stand outside and to knock at the door, saying, 'Sir, open to us.' But in answer he will say to you, 'I do not know where you are from.' 26 Then you will start saying, 'We ate and drank in front of you, and you taught in our broad ways.' 27 But he will speak and say to you, 'I do not know where you are from. Get away from me, all you workers of unrighteousness!' 28 There is where [YOUR] weeping and the gnashing of [YOUR] teeth will be, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside. 29 Furthermore, people will come from eastern parts and western, and from north and south, and will recline at the table in the kingdom of God. 30 And, look! there are those last who will be first, and there are those first who will be last."

31 In that very hour certain Pharisees came up, saying to him: "Get out and be on your way from here, because Herod wants

σε ἀποκτείνει. 32 καὶ εἶπεν αὐτοῖς
you to kill. And he said to them
Πορευθέντες εἰπατέ τῇ ἀλώπεκι ταύτῃ
Having gone you say to the fox this
Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις
Look! I am throwing out demons and healings
ἀποτελῶ σήμερον καὶ αὔριον, καὶ
I am finishing off today and tomorrow, and
τῇ τρίτῃ τελειοῦμαι.
to the third [day] I am being perfected.
33 πλὴν δεῖ με σήμερον
Besides it is necessary for me today
καὶ αὔριον καὶ τῇ ἐχομένῃ
and tomorrow and to the being had [day]
πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
to be journeying, because not it is admissible
προφήτην ἀπολέσθαι ἔξω
prophet to be destroyed outside
Ἱερουσαλήμ. 34 Ἱερουσαλήμ, Ἱερουσαλήμ,
Jerusalem. Jerusalem, Jerusalem,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
the (one) killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους
stoning the (ones) having been sent forth
πρὸς αὐτήν, — ποσάκις ἠθέλησα
toward her, — how often I wanted
ἐπισυνάξει τὰ τέκνα σου
to lead together upon the children of you
ὁν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν
which manner hen the of herself brood
ὑπὸ τὰς πτέρυγας, καὶ οὐκ
under the wings, and not
ἠθελήσατε. 35 ἰδοὺ ἀφίεται
you [people] wanted! Look! Is being let go off
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν,
to you the house of you. I am saying but to you,
οὐ μὴ ἴδητέ με ἕως εἴπητε
not you might see me until you should say
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Having been blessed the (one) coming in name
Κυρίου.
of Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς
And it occurred in the to come him into
οἶκόν τινος τῶν ἀρχόντων τῶν
house of someone of the rulers of the
Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ
Pharisees to sabbath to eat bread and they

35^a Jehovah's, J7-18, 21; the Lord's, NBA.

to kill you." 32 And he said to them: "Go and tell that fox, 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.' 33 Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem. 34 Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her—how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want [it]! 35 Look! Your house is abandoned to you. I tell you, You will by no means see me until you say, 'Blessed is he that comes in Jehovah's name.'"

14 And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the sabbath to eat a meal, they

ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ
were observing beside him. And look!
ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν
man some was dropsical in front
αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
of him. And having answered the Jesus
εἶπεν πρὸς τοὺς νομικοὺς καὶ
said toward the (ones) versed in the Law and
Φαρισαίους λέγων "Ἐξεστὶν τῷ σαββάτῳ
Pharisees saying Is it lawful to the sabbath
θεραπεύσαι ἢ οὐ; 4 οἱ δὲ ἡσύχασαν.
to cure or not? The (ones) but kept quiet.
καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ
And having taken hold he healed him and
ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν
he released. And toward them he said
Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ
Of whom of you son or bull into cistern
πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει
will fall, and not immediately he will pull up
αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ
him in day of the sabbath? And not
ἴσχυσαν ἀνταποκριθῆναι πρὸς
they were strong to answer back toward
ταῦτα.
these (things).

7 Ἐλεγεν δὲ πρὸς τοὺς
He was saying but toward the (ones)
κεκλημένους παραβολήν, ἐπέχων πῶς
having been called parable, having upon how
τὰς πρωτοκλισίας ἐξελέγοντο,
the first reclining [places] they were choosing,
λέγων πρὸς αὐτοὺς 8 Ὅταν
saying toward them Whenever
κληθῆς ὑπὸ τινος εἰς
you might be called by someone into
γάμους, μὴ κατακλιθῆς εἰς
wedding festivities, not you should lie down into
τὴν πρωτοκλισίαν, μὴ ποτε
the first reclining [place], not at sometime
ἐντιμότερός σου ἢ
(one) more in honor of you may be
κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν
having been called by him, and having come
ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
the (one) you and him having called will say
σοι Δὸς τούτῳ τόπον, καὶ τότε
to you Give you to this (one) place, and then
ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον
you might start with shame the last

were closely watching him. 2 And, look! there was before him a certain man who had dropsy. 3 So in response Jesus spoke to those versed in the Law and to the Pharisees, saying: "Is it lawful on the sabbath to cure or not?" 4 But they kept silent. With that he took hold of [the man], healed him and sent [him] away. 5 And he said to them: "Who of you, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?" 6 And they were not able to answer back on these things.

7 He then went on to tell the invited men an illustration, as he marked how they were choosing the most prominent places for themselves, saying to them: 8 "When you are invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him, 9 and he that invited you and him will come and say to you, 'Let this man have the place.' And then you will start off with shame

τόπον κατέχειν. 10 ἀλλ' ὅταν
place to be having down. But whenever
κληθῇς πορευθεὶς ἀνάπεσε
you might be called having gone fall up
εἰς τὸν ἔσχατον τόπον,
into the last place,
ἵνα ὅταν ἔλθῃ
in order that whenever might come
ὁ κεκληκὼς σε ἐρεῖ σοι
the (one) having called you he will say to you
Φίλε, προσανάβηθι ἀνώτερον· τότε
Friend, step you up toward more upward; then
ἔσται σοι δόξα ἐνώπιον πάντων τῶν
will be to you glory in sight of all the (ones)
συνανακειμένων σοι. 11 ὅτι πᾶς
lying up with you. Because everyone
ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ
the (one) exalting himself will be humbled and
ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) humbling himself will be exalted.

12 Ἐλεγεν δὲ καὶ τῷ
He was saying but also to the (one)
κεκληκότεν αὐτόν ὅταν ποιῇς
having called him Whenever you may make
ἄριστον ἢ δεῖπνον, μὴ φῶναι
dinner or supper, not be sounding
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
the friends of you not-but the brothers
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ
of you not-but the relatives of you not-but
γεῖτον· πλουσίους, μὴ ποτε καὶ αὐτοὶ
neighbors rich, not at sometime also they
ἀντικαλέσωσίν σε καὶ γένηται
might call in return you and would become
ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν
repayment to you. But whenever reception
ποιῇς, κάλει πτωχοὺς, ἀναπεῖρους,
you may make, be calling poor (ones), crippled,
χωλοὺς, τυφλοὺς· 14 καὶ μακάριος ἔσῃ,
lame, blind; and happy you will be,
ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
because not they are having to repay to you,
ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει
it will be repaid for to you in the resurrection
τῶν δικαίων.
of the righteous (ones).

15 Ἀκούσας δὲ τις τῶν
Having heard but someone of the
συνανακειμένων ταῦτα εἶπεν
ones lying up together these (things) said

to occupy the lowest place. 10 But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, 'Friend, go on up higher.' Then you will have honor in front of all your fellow guests. 11 For everyone that exalts himself will be humbled and he that humbles himself will be exalted."

12 Next he proceeded to say also to the man that invited him: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. 13 But when you spread a feast, invite poor people, crippled, lame, blind; 14 and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."

15 On hearing these things a certain one of the fellow guests said

αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν
to him Happy whoever will eat bread in
τῇ βασιλείᾳ τοῦ θεοῦ.
the kingdom of the God.

16 ὁ δὲ εἶπεν αὐτῷ
The (one) but said to him
Ἄνθρωπός τις ἐποίει δεῖπνον
Man some was making supper
μέγα, καὶ ἐκάλεσεν πολλούς,
great, and he called many,
17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ
and he sent off the slave of him to the
ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς
hour of the supper to say to the (ones)
κεκλημένοις Ἐρχεσθε ὅτι ἤδη
having been called Be you coming because already
ἔτοιμά ἐστιν. 18 καὶ ἤρξαντο ἀπὸ
(things) ready is. And they started from

μιάς πάντες παραιτεῖσθαι. ὁ
one [accord] all to be begging off. The
πρῶτος εἶπεν αὐτῷ Ἄγρον ἡγόρασα καὶ
first said to him Field I bought and
ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν·
I am having necessity having come out to see it;
ἐρωτῶ σε, ἔχε με παρητημένον.
I am requesting you, be having me begged off.

19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν
And different (one) said Yokes of bulls
ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι
I bought five and I am going to prove
αὐτά· ἐρωτῶ σε, ἔχε με
them; I am requesting you, be having me
παρητημένον. 20 καὶ ἕτερος
having been begged off. And different (one)
εἶπεν Γυναίκα ἐγημα καὶ διὰ τοῦτο
said Woman I married and through this
οὐ δύναμαι ἐλθεῖν. 21 καὶ
not I am able to come. And

παραγενόμενος ὁ δούλος ἀπήγγειλεν
having come to be beside the slave reported back
τῷ κυρίῳ αὐτοῦ ταῦτα. τότε
to the lord of him these (things). Then
ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν
having become wrathful the householder said
τῷ δούλῳ αὐτοῦ Ἐξελθε ταχέως εἰς
to the slave of him Go out quickly into
τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
the broad ways and streets of the city, and
τοὺς πτωχοὺς καὶ ἀναπεῖρους καὶ
the poor (ones) and crippled (ones) and

to him: "Happy is he who eats bread in the kingdom of God."

16 [Jesus] said to him: "A certain man was spreading a grand evening meal, and he invited many. 17 And he sent his slave out at the hour of the evening meal to say to the invited ones, 'Come, because things are now ready.' 18 But they all in common started to beg off. The first said to him, 'I bought a field and need to go out and see it; I ask you, Have me excused.' 19 And another said, 'I bought five yoke of cattle and am going to examine them; I ask you, Have me excused.' 20 Still another said, 'I just married a wife and for this reason I cannot come.' 21 So the slave came up and reported these things to his master. Then the household-er became wrathful and said to his slave, 'Go out quickly into the broad ways and the lanes of the city, and bring in here the poor and crippled and

τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
blind (ones) and lame (ones) lead you into here.
22 καὶ εἶπεν ὁ δούλος Κύριε, γέγονεν.
And said the slave Lord, has come to be
ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
which you ordered, and yet place is.
23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον
And said the lord toward the slave
Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
Go out into the ways and fenced-in places
καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
and compel to come in, in order that
γεμισθῇ μου ὁ οἶκος. 24 λέγω
might be filled of me the house; I am saying
γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for to you that no one of the male persons
ἐκείνων τῶν κεκλημένων γεύσεται
those the (ones) having been called will taste
μου τοῦ δείπνου.
of me of the supper.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
Were going with but to him crowds many,
καὶ στραφεὶς εἶπεν πρὸς αὐτούς
and having turned he said toward them
26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
If anyone is coming toward me and not hates
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ
the father of himself and the mother and
τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
the woman and the children and the
ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
brothers and the sisters, yet and also the
ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου
soul of himself, not he is able to be of me
μαθητής. 27 ὅστις οὐ βαστάζει τὸν
disciple. Whoever not is carrying the
σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω
stake of himself and is coming behind
μου, οὐ δύναται εἶναί μου μαθητής.
me, not he is able to be of me disciple.
28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον
Who for out of you being willing tower
οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
to build not first having sat down
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
is calculating the expense; if he is having into
ἀπαρτισμόν; 29 ἵνα μή ποτε
adjusting off? In order that not at sometime

blind and lame.' 22 In time the slave said, 'Master, what you ordered has been done, and yet there is room.' 23 And the master said to the slave, 'Go out into the roads and the fenced-in places, and compel them to come in, that my house may be filled.' 24 For I say to you people, None of those men that were invited shall have a taste of my evening meal.'"

25 Now great crowds were traveling with him, and he turned and said to them: 26 "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple. 27 Whoever is not carrying his torture stake^a and coming after me cannot be my disciple. 28 For example, who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it? 29 Otherwise, he might

27^a See Appendix under Matthew 10:38.

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
having put of him foundation and not being strong
ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται
to finish out all the (ones) beholding might start
αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι
to him to be ridiculing saying that
Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν
This the man started to be building
καὶ οὐκ ἴσχυεν ἐκτελέσαι. 31 ἢ τίς
and not he was strong to finish out. Or what
βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ
king going to different king
συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
to engage with into war not having sat down
πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν
first will take counsel if able he is in
δέκα χιλιάσιν ὑπαντῆσαι τῷ
ten thousands to undertake meeting to the (one)
μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;
with twenty thousands coming upon him?
32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω
If but not indeed, yet of him far away
όντος πρεσβεῖαν ἀποστείλας
being body of ambassadors having sent off
ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν
he is requesting toward peace. Thus therefore
πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
everyone out of you who not is having set self off
πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται
to all the of himself belongings not is able
εἶναί μου μαθητής.
to be of me disciple.

34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ
Fine therefore the salt; if ever but
καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
also the salt should become tasteless, in what
ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
it will be seasoned? Neither into earth nor
εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω
into manure suitable it is; outside
βάλλουσιν αὐτό. Ὁ ἔχων ὦτα
they are throwing it. The (one) having ears
ἀκούειν ἀκουέτω.
to be hearing let him be hearing.

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Were but to him drawing near all
οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν
the tax collectors and the sinners to be hearing

lay its foundation but not be able to finish it, and all the onlookers might start to ridicule him, 30 saying, "This man started to build but was not able to finish." 31 Or what king, marching to meet another king in war does not first sit down and take counsel whether he is able with ten thousand troops to cope with the one that comes against him with twenty thousand? 32 If, in fact, he cannot do so, then while that one is yet far away he sends out a body of ambassadors and sues for peace. 33 Thus, you may be sure, none of you that does not say good-by to all his belongings can be my disciple.

34 "Salt, to be sure, is fine. But if even the salt loses its strength, with what will it be seasoned? 35 It is suitable neither for soil nor for manure. People throw it outside. Let him that has ears to listen, listen."

15 Now all the tax collectors and the sinners kept drawing near to him to hear.

αὐτοῦ. 2 καὶ διεγόγγυζον οἱ τε
of him. And were muttering the and
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι
Pharisees and the scribes saying that
Οὗτος ἁμαρτωλοὺς προσδέχεται
This (one) sinners is receiving toward [self]
καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς
and is eating with them. He said but toward
αὐτοὺς τὴν παραβολὴν ταύτην λέγων
them the parable this saying
4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
What man out of you having
ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ
one hundred sheep and having lost out of
αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα
them one not is leaving down the ninety-
έννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
nine in the desolate [place] and is going upon
τὸ ἀπολωλὸς ἕως εὖρη
the (one) having been lost until he might find
αὐτό; 5 καὶ εὕρων ἐπιτίθουσιν
it? And having found he is putting upon
ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ
upon the shoulders of him rejoicing, and
ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ
having come into the house he is calling together
τοὺς φίλους καὶ τοὺς γείτονας, λέγων
the friends and the neighbors, saying
αὐτοῖς Συγχάρετέ μοι ὅτι εὗρον τὸ
to them Rejoice with me because I found the
πρόβατόν μου τὸ ἀπολωλός.
sheep of me the (one) having been lost.
7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
I am saying to you that thus joy in the
οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι
heaven will be upon one sinner repenting
ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις
than upon ninety-nine righteous (ones)
οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.
who not need are having of repentance.
8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα,
Or what woman drachmas having ten,
ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
if ever she should lose drachma one, not
ἅπτει λύχνον καὶ σαρφεὶ τὴν
she is lighting lamp and is sweeping the
οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως
house and is seeking carefully until
οὗ εὖρη; 9 καὶ εὕροῦσα
what [time] she might find? And having found

him. 2 Consequently both the Pharisees and the scribes kept muttering, saying: "This man welcomes sinners and eats with them." 3 Then he spoke this illustration to them, saying: 4 "What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? 5 And when he has found it he puts it upon his shoulders and rejoices. 6 And when he gets home he calls his friends and his neighbors together, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' 7 I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance.

8 "Or what woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it? 9 And when she has found it

συνακαλεῖ τὰς φίλας καὶ
she is calling together the [women] friends and
γείτονας λέγουσα Συγχάρετέ μοι ὅτι
neighbors saying Rejoice you with me because
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
I found the drachma which I lost.
10 οὕτως, λέγω ὑμῖν, γίνεται
Thus, I am saying to you, is coming to be
χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
joy in sight of the angels of the God
ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
upon one sinner repenting.
11 Εἶπεν δὲ ἄνθρωπός τις εἶχεν
He said but Man some was having
δύο υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν
two sons. And said the younger of them
τῷ πατρί Πάτερ, δός μοι τὸ
to the father Father, give to me the
ἐπιβάλλον μέρος τῆς οὐσίας· ὁ
throwing upon part of the property; the (one)
δὲ διείλεν αὐτοῖς τὸν βίον.
but divided to them the [means of] living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας
And after not many days
συναγαγὼν πάντα ὁ νεώτερος υἱὸς
having led together all (things) the younger son
ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
traveled abroad into country long [way], and there
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν
he squandered the property of him living
ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ
as spendthrift. Having spent but of him
πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ
all (things) came to be famine strong down on
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο
the country that, and he started
ὕστερεῖσθαι. 15 καὶ πορευθεὶς
to be in want. And having gone
ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς
he attached himself to one of the citizens of the
χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς
country that, and he sent him into the
ἀγρούς αὐτοῦ βόσκειν χοίρους. 16 καὶ
fields of him to be feeding pigs; and
ἔπεθύμει χορτασθῆναι ἐκ τῶν
he was desiring to be satiated out of the
κερατίων ὧν ἤσθιον οἱ χοῖροι,
little horns of which were eating the pigs,
καὶ οὐδεὶς ἐδίδου αὐτῷ.
and no one was giving to him.

she calls the women who are her friends and neighbors together, saying, 'Rejoice with me, because I have found the drachma coin that I lost.' 10 Thus, I tell you, joy arises among the angels of God over one sinner that repents."

11 Then he said: "A certain man had two sons. 12 And the younger of them said to his father, 'Father, give me the part of the property that falls to my share.' Then he divided his means of living to them. 13 Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. 14 When he had spent everything, a severe famine occurred throughout that country, and he started to be in need. 15 He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine. 16 And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him [anything].

17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη
 Into himself but having come he said
 Πόσοι μίσθιοι τοῦ πατρὸς μου
 How many hired [men] of the father of me
 περισσεύονται ἄρτων, ἐγὼ δὲ
 are abounding of bread [loaves], I but
 λιμῶ ὧδε ἀπόλλυμαι. 18 ἀναστὰς
 to famine here I am perishing; having risen
 πορεύσομαι πρὸς τὸν πατέρα μου καὶ
 I shall go toward the father of me and
 ἐρῶ αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν
 I shall say to him Father, I sinned into the
 οὐρανὸν καὶ ἐνώπιόν σου. 19 οὐκέτι εἰμι
 heaven and in sight of you, not yet I am
 ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς
 worthy to be called son of you; make me as
 ἓνα τῶν μισθίων σου. 20 Καὶ
 one of the hired [men] of you. And
 ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
 having risen he came toward the father
 ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
 of himself. Yet but of him long [way] having off
 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ
 saw him the father of him and
 ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν
 he was moved with pity and having run he fell
 ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
 upon the neck of him and kissed down
 αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ,
 him. Said but the son to him Father,
 ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
 I sinned into the heaven and in sight of you;
 οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.
 not yet I am worthy to be called son of you.
 ποίησόν με ὡς ἓνα τῶν μισθίων σου.
 Make me as one of the hired [men] of you.
 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους
 Said but the father toward the slaves
 αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην
 of him Quick bring you out robe the first
 καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς
 and clothe you him, and give you ring into
 τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
 the hand of him and sandals into the
 πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν
 feet, and be bearing the calf the
 σιτευτόν, θύσατε καὶ φαγόντες
 wheat-fed, you sacrifice and having eaten
 εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ
 let us be well-minded, because this the

17 "When he came to his senses, he said, 'How many hired men of my father are abounding with bread, while I am perishing here from famine! 18 I will rise and journey to my father and say to him: "Father, I have sinned against heaven and against you. 19 I am no longer worthy of being called your son. Make me as one of your hired men." 20 So he rose and went to his father. While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him. 21 Then the son said to him, "Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men." 22 But the father said to his slaves, "Quick! bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. 23 And bring the fattened young bull, slaughter it and let us eat and enjoy ourselves, 24 because this

υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν,
 son of me dead was and he came to life again,
 ἦν ἀπολωλὼς καὶ εὐρέθη. Καὶ
 he was having been lost and was found. And
 ἤρξαντο εὐφραίνεσθαι.
 they started to be being well-minded.
 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
 Was but the son of him the older
 ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
 in field; and as coming he got near
 τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
 to the house, he heard of music concert and
 χορῶν, 26 καὶ προσκαλεσάμενος ἓνα
 of dances, and having called toward [self] one
 τῶν παίδων ἐπυνθάνετο τί ὂν
 of the boys he was inquiring what likely
 εἶη ταῦτα. 27 ὁ δὲ εἶπεν
 might be these (things); the (one) but said
 αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ
 to him that The brother of you has arrived, and
 ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
 sacrificed the father of you the calf the
 σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν
 wheat-fed, because being in health him
 ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ
 he received back. He became wrathful but and
 οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ
 not was willing to enter. The but father
 αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
 of him having come out was entreating him.
 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
 The (one) but having answered said to the
 πατρί αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω
 father of him Look! So many years I am slaving
 σοι καὶ οὐδέποτε ἐντολήν σου
 to you and never commandment of you
 παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
 I transgressed, and to me never you gave
 ἕριφον ἵνα μετὰ τῶν φίλων μου
 kid in order that with the friends of me
 εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱὸς
 I might be well-minded; when but the son
 σου οὗτος ὁ καταφαγὼν σου
 of you this the (one) having ate down of you
 τὸν βίον μετὰ πορνῶν ἦλθεν,
 the [means of] living with harlots came,
 ἔθυσας αὐτῷ τὸν σιτευτόν μόσχον.
 you sacrificed to him the wheat-fed calf.
 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ
 The (one) but said to him Child, you

my son was dead but came to life again; he was lost but was found.' And they started to enjoy themselves.

25 "Now his older son was in the field; and as he came and got near the house he heard a music concert and dancing. 26 So he called one of the servants to him and inquired what these things meant. 27 He said to him, 'Your brother has come, and your father slaughtered the fattened young bull, because he got him back in good health.' 28 But he became wrathful and was unwilling to go in. Then his father came out and began to entreat him. 29 In reply he said to his father, 'Here it is so many years I have slaved for you and never once did I transgress your commandment, and yet to me you never once gave a kid for me to enjoy myself with my friends. 30 But as soon as this your son who ate up your means of living with harlots arrived, you slaughtered the fattened young bull for him.' 31 Then he said to him, 'Child, you

πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
always with me are, and all the (things)
ἐμὰ σὰ ἐστίν· 32 εὐφρανθῆναι δὲ καὶ
mine yours is; to be well-minded but and
χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
to rejoice it was necessary, because the brother
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν,
of you this dead was and he came to life,
καὶ ἀπολωλὼς καὶ εὐρέθη.
and having been lost and was found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς
He was saying but also toward the
μαθητάς· Ἄνθρωπός τις ἦν πλούσιος
disciples Man some was rich
ὃς εἶχεν οἰκονόμον, καὶ οὗτος
who was having steward, and this (one)

διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
was slandered to him as scattering through the
ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
belongings of him. And having sounded him

εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ
he said to him What this I am hearing about
σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας
you? Give back the word of the stewardship

σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.
of you, not for you are able yet to be steward.

3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος
Said but in himself the steward

Τί ποιήσω ὅτι ὁ κύριός μου
What shall I do because the lord of me

ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
will lift up off the stewardship from me?

σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν
To be digging not I am strong, to be begging

αἰσχύνομαι· 4 ἔγνων τί ποιήσω,
I am ashamed; I know what I shall do,

ἵνα ὅταν μετασταθῶ
in order that whenever I might be transferred

ἐκ τῆς οἰκονομίας δέξωνταί με
out of the stewardship they might receive me

εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ
into the houses of themselves. And

προσκαλεσάμενος ἕνα ἕκαστον τῶν
having called toward [self] one each of the

χρεοφιλῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
loan-owers of the lord of himself he was saying

τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
to the first (one) How much are you owing to the

κυρίῳ μου; 6 ὁ δὲ εἶπεν· Ἐκατὸν
lord of me? The (one) but said One hundred

have always been with
me, and all the things
that are mine are
yours; 32 but we just
had to enjoy ourselves
and rejoice, because
this your brother was
dead but came to life,
and he was lost but
was found.' "

16 Then he went on
to say also to the
disciples: "A certain
man was rich and he
had a steward, and
this one was accused
to him as handling
his goods wastefully.

2 So he called him
and said to him, 'What
is this I hear about
you? Hand in the
account of your stew-
ardship, for you can
no longer manage the
house.' 3 Then the

steward said to him-
self, 'What am I to
do, seeing that my
master will take the
stewardship away
from me? I am not

strong enough to dig,
I am ashamed to beg,
4 Ah! I know what I
shall do, so that, when
I am put out of the
stewardship, people

will receive me into
their homes.' 5 And
calling to him each
one of the debtors
of his master he pro-
ceeded to say to the

first, 'How much are
you owing my master?'
6 He said, 'A hundred

have always been with
me, and all the things
that are mine are
yours; 32 but we just
had to enjoy ourselves
and rejoice, because
this your brother was
dead but came to life,
and he was lost but
was found.' "

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this one was accused
to him as handling
his goods wastefully.

2 So he called him
and said to him, 'What
is this I hear about
you? Hand in the
account of your stew-
ardship, for you can
no longer manage the
house.' 3 Then the

βάτους ἐλαίου· ὁ δὲ εἶπεν
bath measures of oil; the (one) but said

αὐτῷ· Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and

καθίσας ταχέως γράψον πενήτην.
having sat down quickly write fifty.

7 ἔπειτα ἑτέρῳ εἶπεν· Σὺ δὲ
Thereupon to different (one) he said You but

πόσον ὀφείλεις; ὁ δὲ εἶπεν
how much are you owing? The (one) but said

Ἐκατὸν κόρους σίτου· λέγει
One hundred cor measures of wheat; he is saying

αὐτῷ· Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and

γράψον ὀγδοήκοντα. 8 καὶ ἐπήνεσεν ὁ
write eighty. And commended the

κύριος τὸν οἰκονόμον τῆς ἀδικίας
lord the steward of the unrighteousness

ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
because discreetly he did; because the

υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
sons of the age this more discreet

ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
over the sons of the light into the

γενεὰν τὴν ἑαυτῶν εἰσίν.
generation the of themselves are.

9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
And I to you am saying, to selves

ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς
make you friends out of the mammon of the

ἀδικίας, ἵνα ὅταν
unrighteousness, in order that whenever

ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς
it might fail they might receive you into the

αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν
everlasting tents. The (one) faithful in

ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ
least (thing) also in much faithful is, and

ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν
the (one) in least (thing) unrighteous also in

πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν
much unrighteous is. If therefore

ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ
in the unrighteous mammon faithful not

ἐγένησθε, τὸ ἀληθινὸν τίς ὑμῖν
you became, the true (thing) who to you

πιστεύσει; 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ
will entrust? And if in the [thing] another's

8^a System of things=αἰών (ai-on'), NBA; ὀλῆν (o-lahm'), J^{17,18}.

bath measures of olive
oil.' He said to him,
'Take your written
agreement back and
sit down and quickly
write fifty.' 7 Next, he
said to another one,
'Now you, how much
are you owing?' He
said, 'A hundred cor
measures of wheat.'
He said to him, 'Take
your written agree-
ment back and write
eighty.' 8 And his mas-
ter commended the
steward, though un-
righteous, because he
acted with practical
wisdom; for the sons
of this system of
things^a are wiser in
a practical way to-
ward their own gen-
eration than the sons
of the light are.

9 "Also, I say to you,
Make friends for your-
selves by means of
the unrighteous rich-
es, so that, when such
fail, they may receive
you into the everlast-
ing dwelling places.

10 The person faithful
in what is least is
faithful also in much,
and the person un-
righteous in what is
least is unrighteous
also in much.

11 Therefore, if you
have not proved your-
selves faithful in
connection with the
unrighteous riches,
who will entrust you
with what is true?

12 And if you have
not proved yourselves
faithful in connection
with what is another's,

10 The person faithful
in what is least is
faithful also in much,
and the person un-
righteous in what is
least is unrighteous
also in much.

11 Therefore, if you
have not proved your-
selves faithful in
connection with the
unrighteous riches,
who will entrust you
with what is true?

12 And if you have
not proved yourselves
faithful in connection
with what is another's,

πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον
faithful not you became, the (thing) ours
τίς δώσει ὑμῖν; 13 Οὐδεὶς οἰκέτης
who will give to you? No one house servant
δύναται δυοὶ κυρίοις δουλεύειν· ἢ
is able to two lords to be slaving; either
γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
for the one will hate and the different (one)
ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ
he will love, or of one he will hold self against and
τοῦ ἑτέρου καταφρονήσει. οὐ
of the different (one) he will despise. Not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.

14 Ἦκουον δὲ ταῦτα πάντα
Were hearing but these (things) all
οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
the Pharisees fond of silver being, and
ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς
they were sneering at him. And he said to them
Ἵμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς
You are the (ones) justifying selves
ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς
in sight of the men, the but God
γινώσκει τὰς καρδίας ὑμῶν· ὅτι
is knowing the hearts of you; because
τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα
the (thing) in men lofty disgusting thing
ἐνώπιον τοῦ θεοῦ.
in sight of the God.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
The Law and the Prophets until
Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
John; from then the kingdom of the God
εὐαγγελίζεται καὶ πᾶς εἰς
is being declared as good news and everyone into
αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστὶν
it is forcing self. Easier but is
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
the heaven and the earth to pass away
ἢ τοῦ νόμου μίαν κερέαν πεσεῖν.
than of the Law one little horn to fall.

18 Πᾶς ὁ ἀπολύων τὴν
Everyone the loosing off the
γυναῖκα αὐτοῦ καὶ γαμῶν
woman of him and marrying
ἕτερον μοιχεύει,
different [woman] he is committing adultery,

who will give you
what is for yourselves?
13 No house servant
can be a slave to two
masters; for, either
he will hate the one
and love the other, or
he will stick to the
one and despise the
other. You cannot be
slaves to God and to
riches."

14 Now the Phari-
sees, who were money
lovers, were listening
to all these things,
and they began to
sneer at him. 15 Con-
sequently he said to
them: "You are those
who declare your-
selves righteous before
men, but God knows
your hearts; because
what is lofty among
men is a disgusting
thing in God's sight.

16 "The Law and
the Prophets were un-
til John. From then on
the kingdom of God is
being declared as good
news, and every sort
of person is pressing
forward toward it.
17 Indeed, it is easier
for heaven and earth
to pass away than
for one particle of a
letter of the Law to
go unfulfilled.

18 "Everyone that
divorces his wife and
marries another
commits adultery;

καὶ ὁ ἀπολελυμένην ἀπὸ
and the [woman] having been loosed off from
ἀνδρὸς γαμῶν μοιχεύει.
male person marrying is committing adultery.

19 Ἄνθρωπος δὲ τις ἦν πλούσιος,
Man but some was rich,
καὶ ἐνεδιδύσκετο πορφύραν
and he was clothing himself [with] purple
καὶ βύσσον εὐφραϊνόμενος καθ'
and linen being well-minded according to
ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ τις
day shiningly. Poor (one) but some
ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
to name Lazarus had been thrown toward the
πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ
gate of him having been ulcerated and
ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
desiring to be satiated from the (things)
πιπτόντων ἀπὸ τῆς τραπέζης
falling from the table
τοῦ πλουσίου· ἀλλὰ καὶ οἱ
of the rich (one); but also the
κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
dogs coming were licking the ulcers of him.
22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ
It occurred but to die the poor (one) and
ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
to be carried off him by the angels into
τὸν κόλπον Ἀβραάμ·
the bosom of Abraham;

ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
died but also the rich (one) and
ἐτάφη. 23 καὶ ἐν τῷ ᾗδῃ
he was buried. And in the hades
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
having lifted up the eyes of him,
ὕπαρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ
being in torments, he is seeing Abraham
ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
from long way off and Lazarus in the bosoms
αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν
of him. And he having sounded said
Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον
Father Abraham, have mercy on me and send
Λάζαρον ἵνα βάψῃ τὸ ἄκρον
Lazarus in order that he might dip the tip

and he that mar-
ries a woman divorced
from a husband com-
mits adultery.

19 "But a certain
man was rich, and
he used to deck
himself with purple
and linen, enjoying
himself from day to
day with magnifi-
cence. 20 But a cer-
tain beggar named
Laz'a-rus^a used to be
put at his gate, full
of ulcers 21 and de-
siring to be filled with
the things dropping
from the table of
the rich man. Yes,
too, the dogs would
come and lick his
ulcers. 22 Now in
course of time the
beggar died and he
was carried off by the
angels to the bosom
position of Abraham.

"Also, the rich man
died and was buried.
23 And in Ha'des^b he
lifted up his eyes,
he existing in tor-
ments, and he saw
Abraham afar off
and Laz'a-rus^a in
the bosom position
with him. 24 So he
called and said,
'Father Abraham,
have mercy on me
and send Laz'a-
rus^a to dip the tip

20, 23, 24^a Laz'a-rus, NBA; El-e-a'zar (meaning "God is helper"), J¹⁸.
23^b Ha'des, NBAJ²¹; She'ol, J^{8-8, 10-18}; in-fer-nus, Vg.

τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξη
of the finger of him of water and might cool
τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι
the tongue of me, because I am being pained
ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ
in the flame this. Said but Abraham
Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ
Child, remember that you received off the
ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
good (things) of you in the life of you, and
Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
Lazarus likewise the bad (things); now but
ᾧδε παρακαλεῖται σὺ δὲ
here he is being comforted you but
ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις
are being pained. And in all these (things)
μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
between us and you [people] chasm great
ἐστήρικται, ὅπως οἱ θέλοντες
has been fixed, so that the (ones) being willing
διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ
to step through from here toward you [people] not
δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς
may be able, neither from there toward us
διαπερῶσιν. 27 εἶπεν δὲ Ἐρωτῶ σε
may cross over. He said but I am requesting you
οὖν, πάτερ, ἵνα πέμψῃς
therefore, father, in order that you should send
αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
him into the house of the father of me,
28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως
I am having for five brothers, so that
διαμαρτύρηται αὐτοῖς, ἵνα
he may thoroughly witness to them, in order that
μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
not also they might come into the place
τούτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ
this of the torment. Is saying but Abraham
Ἔχουσι Μωυσέα καὶ τοὺς προφῆτας·
They are having Moses and the Prophets;
ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν
let them hear of them. The (one) but said
Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις
No, father Abraham, but if ever someone
ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς
from dead (ones) should go toward them
μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ Εἰ
they will repent. He said but to him If

of his finger in water
and cool my tongue,
because I am in an-
guish in this blazing
fire.' 25 But Abraham
said, 'Child, remem-
ber that you received
in full your good
things in your life-
time, but Laz'a-rus
correspondingly the
injurious things. Now,
however, he is having
comfort here but you
are in anguish. 26 And
besides all these
things, a great chasm
has been fixed be-
tween us and you
people, so that those
wanting to go over
from here to you peo-
ple cannot, neither
may people cross over
from there to us.' 27 Then he said, 'In
that event I ask you,
father, to send him to
the house of my fa-
ther, 28 for I have five
brothers, in order that
he may give them a
thorough witness, that
they also should not
get into this place of
torment.' 29 But Abra-
ham said, 'They have
Moses and the Proph-
ets; let them listen
to these.' 30 Then
he said, 'No, indeed,
father Abraham, but
if someone from the
dead goes to them they
will repent.' 31 But
he said to him, 'If

25^a Laz'a-rus, NBA; El-e-a'zar (meaning "God is helper"), J18.

Μωυσέως καὶ τῶν προφητῶν οὐκ
of Moses and of the Prophets not
ἀκούουσιν, οὐδ' ἐάν τις ἐκ
they are hearing, neither if ever someone out of
νεκρῶν ἀναστῇ πεισθήσονται.
dead (ones) should stand up they will be persuaded.
17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
'Ανένδεκτόν ἐστὶν τοῦ τὰ σκάνδαλα
Unavoidable it is of the the causes for stumbling
μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ
not to come, besides woe through whom
ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ
they are coming; it is of advantage to him if
λίθος μυλικὸς περίκειται περὶ τὸν
stone of mill is lying around about the
τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
neck of him and he has been cast into the
θάλασσαν ἢ ἵνα σκανδαλίσῃ
sea than in order that he should stumble
τῶν μικρῶν τούτων ἓνα.
of the little (ones) these one.
3 προσέχετε ἑαυτοῖς. ἐάν
Be you paying attention to selves. If ever
ἀμαρτή ὁ ἀρελφός σου ἐπιτίμησον
should sin the brother of you give reproof
αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφες αὐτῷ·
to him, and if ever he should repent let go off to him;
4 καὶ ἐάν ἐπτάκις τῆς ἡμέρας
and if ever seven times of the day
ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις
he should sin into you and seven times
ἐπιστρέψῃ πρὸς σέ λέγων
he should come back toward you saying
Μετανοῶ, ἀφήσεις αὐτῷ.
I am repenting, you will be letting go off to him.
5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ
And said the apostles to the Lord
Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ
Add to us faith. Said but the
κύριος Εἰ ἔχετε πίστιν ὡς κόκκον
Lord If you are having faith as grain
σινάπεως, ἐλέγετε ἂν τῇ
of mustard, you were saying likely to the
συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ
black mulberry tree this Be uprooted and
φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν
be planted in the sea; and it obeyed
ὅν ὑμῖν.
likely to you.

they do not listen
to Moses and the
Prophets, neither
will they be per-
suaded if someone
rises from the
dead.'"

17 Then he said
to his disciples:
"It is unavoidable
that causes for stum-
bling should come.
Nevertheless, woe to
the one through
whom they come!
2 It would be of more
advantage to him
if a millstone were
suspended from his
neck and he were
thrown into the sea
than for him to
stumble one of these
little ones. 3 Pay at-
tention to yourselves.
If your brother com-
mits a sin give him
a rebuke, and if he
repents forgive him.
4 Even if he sins sev-
en times a day against
you and he comes
back to you seven
times, saying, 'I re-
pent,' you must for-
give him."

5 Now the apostles
said to the Lord:
"Give us more faith."
6 Then the Lord said:
"If you had faith
the size of a mus-
tard grain, you would
say to this black
mulberry tree, 'Be up-
rooted and planted in
the sea!' and it would
obey you."

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων
Who but out of you slave having
ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
plowing or minding flock, who having come in
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ. Εὐθέως
out of the field he will say to him. Immediately
παρελθὼν ἀνάπεσε, 8 ἄλλ' οὐχὶ
having come alongside you fall up, but not
ἐρεῖ αὐτῷ. Ἐτοιμάσον τί
he will say to him. Make ready what
δειπνήσω, καὶ περιζωσάμενος
I might eat as supper, and having girded self
διακόνει μοι ἕως φάγω καὶ
be serving to me until I might eat and
πίω, καὶ μετὰ ταῦτα φάγεσαι
I might drink, and after these (things) you will eat
καὶ πίεσαι σύ; 9 μὴ ἔχει
and you will drink you? Not he is having
χάριν τῷ δούλῳ ὅτι ἐποίησεν
gratitude to the slave because he did
τὰ διαταχθέντα; 10 οὕτως καὶ
the (things) having been assigned? Thus also
ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
you, whenever you might do all the (things)
διαταχθέντα ὑμῖν, λέγετε ὅτι
having been assigned to you, be you saying that
Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν
Slaves useless we are, which we were owing
ποιῆσαι πεποιήκαμεν.
to do we have done.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it occurred in the to be going into
Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ
Jerusalem and he was traversing through
μέσον Σαμαρίας καὶ Γαλιλαίας. 12 Καὶ
midst of Samaria and of Galilee. And
εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην
entering of him into some village
ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ
met ten leprous male persons, who
ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἤραν φωνὴν
stood up from afar, and they raised voice
λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying Jesus instructor, have mercy on us.
14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες
And having seen he said to them Having gone
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
you show selves to the priests. And
ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς
it occurred in the to be going under them

7 "Who of you is there that has a slave plowing or minding the flock who will say to him when he gets in from the field, 'Come here at once and recline at the table'? 8 Rather, will he not say to him, 'Get something ready for me to have my evening meal, and put on an apron and minister to me until I am through eating and drinking, and afterward you can eat and drink'? 9 He will not feel gratitude to the slave because he did the things assigned, will he? 10 So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'"
11 And while he was going to Jerusalem he was passing through the midst of Samaria and Galilee. 12 And as he was entering into a certain village ten leprous men met him, but they stood up afar off. 13 And they raised their voices and said: "Jesus, Instructor, have mercy on us!" 14 And when he got sight of them he said to them: "Go and show yourselves to the priests." Then as they were going off their

ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
they were cleansed. One but out of them, having seen that he was healed, turned back with
φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice great glorifying the God, and
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
he fell upon face beside the feet
αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν
of him giving thanks to him; and he was
Σαμαρεῖτης. 17 ἀποκριθεὶς δὲ ὁ
Samaritan. Having answered but the
Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν;
Jesus said Not the ten were cleansed?
οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὐρέθησαν
The but nine where? Not they were found
ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ
having turned back to give glory to the God
εἰ μὴ ὁ ἄλλογενὴς οὗτος; 19 καὶ εἶπεν
if not the of another race this? And he said
αὐτῷ Ἀναστὰς πορεύου ἡ πίστις σου
to him Having risen be going; the faith of you
σέσωκέν σε.
has saved you.
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
Requested upon but by the Pharisees
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
when is coming the kingdom of the God
ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται
he answered to them and said Not is coming
ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom of the God with observing beside,
21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ
neither will they say Look! here or There;
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς
look! for the kingdom of the God inside
ὑμῶν ἐστίν.
of you is.
22 Εἶπεν δὲ πρὸς τοὺς μαθητάς
He said but toward the disciples
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when you will desire one
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
of the days of the Son of the man
ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν
to see and not you will see. And they will say
ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε μὴ
to you Look! there or See here; not
ἀπέλθῃτε μηδὲ διώξητε.
you should go off neither you should pursue after.

cleansing occurred. 15 One of them, when he saw he was healed, turned back, glorifying God with a loud voice. 16 And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. 17 In reply Jesus said: "The ten were cleansed, were they not? Where, then, are the other nine? 18 Were none found that turned back to give glory to God but this man of another nation?" 19 And he said to him: "Rise and be on your way; your faith has made you well."
20 But on being asked by the Pharisees when the kingdom of God was coming, he answered them and said: "The kingdom of God is not coming with striking observableness, 21 neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst."
22 Then he said to the disciples: "Days will come when you will desire to see one of the days of the Son of man but you will not see [it]. 23 And people will say to you, 'See there!' or, 'See here!' Do not go out or chase after [them]."

24 ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα
As-even for the lightning flashing
ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ'
out of the under the heaven into the under
οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
heaven is shining, thus will be the Son
τοῦ ἀνθρώπου. 25 πρῶτον δὲ δεῖ
of the man. First but it is necessary
αὐτὸν πολλὰ παθεῖν καὶ
him many (things) to suffer and
ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from the generation this.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And according as it occurred in the days
Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, thus it will be also in the days
τοῦ υἱοῦ τοῦ ἀνθρώπου. 27 ἦσθιον,
of the Son of the man; they were eating,
ἔπινον, ἔγάμου, ἔγινον,
they were drinking, they were marrying,
ἐγαμίζοντο, ἄχρι ἧς
they were being given in marriage, until which
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
day entered Noah into the ark, and
ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
came the cataclysm and destroyed
πάντας. 28 ὁμοίως καθὼς ἐγένετο ἐν
all (them). Likewise according as it occurred in
ταῖς ἡμέραις Λῶτ· ἦσθιον,
the days of Lot; they were eating,
ἔπινον, ἠγόραζον, ἔφύτευον,
they were drinking, they were buying,
ἐπώλουν, ἐφύτευον,
they were selling, they were planting,
ᾠκοδόμουν. 29 ἡ δὲ ἡμέρα
they were building; to which but day
ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
came out Lot from Sodom, it rained fire
καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
and sulphur from heaven and destroyed
πάντας. 30 κατὰ τὰ αὐτὰ
all (them). According to the very (things)
ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ
it will be to which day the Son of the
ἀνθρώπου ἀποκαλύπτεται.
man is being revealed.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ
In that the day who will be upon
τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
the housetop and the vessels of him in the

24 For even as the lightning, by its flashing, shines from one part under heaven to another part under heaven, so the Son of man will be. 25 First, however, he must undergo many sufferings and be rejected by this generation. 26 Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: 27 they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all. 28 Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. 29 But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. 30 The same way it will be on that day when the Son of man is to be revealed.

31 "On that day let the person that is on the housetop but whose movable things are in the

οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά, καὶ
house, not let step down to lift up them, and
ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω
the (one) in field likewise not let return
εἰς τὰ ὀπίσω. 32 μνημονεύετε
into the (things) behind. Be you remembering
τῆς γυναικὸς Λῶτ. 33 ὃς ἐὰν
of the woman of Lot. Who if ever
ζητήσῃ τὴν ψυχὴν αὐτοῦ
might seek the soul of him
περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ'
to preserve for self he will lose it, who but
ὅν ἀπολέσει ζωογονήσει αὐτήν.
likely will lose he will generate alive it.

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
I am saying to you, to this the night will be
δύο ἐπὶ κλίνης μιᾶς, ὃ εἰς παραλημφθήσεται
two upon bed one, the one will be taken along
καὶ ὁ ἕτερος ἀφεθήσεται.
and the different (one) will be let go off;
35 ἔσονται δύο ἀλθήουσιν ἐπὶ τὸ
will be two [women] grinding upon the
αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ
very, the one will be taken along the but
ἑτέρα ἀφεθήσεται. 37 καὶ
different [woman] will be let go off. And
ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ,
having answered they are saying to him Where,
κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ
Lord? The (one) but said to them Where the
σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
body, there also the eagles
ἐπισυναχθήσονται.
will be led together upon.

18 Ἐλεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them
πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always
προσεύχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not
ἐνκακεῖν, 2 λέγων Κριτὴς τις
to go bad in (something), saying Judge some
ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ
was in some city the God not
φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.
fearing and man not respecting.

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

house not come down to pick these up, and the person out in the field, let him likewise not return to the things behind. 32 REMEMBER the wife of Lot. 33 Whoever seeks to keep his soul safe for himself will lose it, but whoever loses it will preserve it alive. 34 I tell you, In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. 35 There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned." 36 — 37 So in response they said to him: "Where, Lord?" He said to them: "Where the body is, there also the eagles will be gathered together."

18 Then he went on to tell them an illustration with regard to the need for them always to pray and not to give up, 2 saying: "In a certain city there was a certain judge that had no fear of God and had no respect for man. 3 But there was a widow in that city and

ἦρχετο πρὸς αὐτὸν λέγουσα she kept going to
she was coming toward him saying
Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου I get justice from
Exact vengeance for me from the adversary [at law]
μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον, 4 Well, for a while
of me. And not he was willing upon time,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ afterward he said to
after these (things) but he said in himself If
καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον I do not fear God or
also the God not I am fearing neither man
ἐντρέπομαι, 5 διὰ γὰρ τὸ the
I am respecting, through in fact the
παρέχειν μοι κόπον τὴν χήραν to be furnishing to me toil the widow
ταύτην ἐκδικήσω αὐτήν, this I shall exact vengeance for her,
ἵνα μὴ εἰς τέλος ἐρχομένη in order that not into end coming
ὑπὼπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος she may hit under eye me. Said but the Lord
Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας Hear you what the judge of the unrighteousness
λέγει. 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν is saying; the but God not not should do the
ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν avenging of the chosen (ones) of him of the (ones)
βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ crying aloud to him of day and of night, and
μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν he is long of spirit upon them? I am saying to you
ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν that he will do the avenging of them in
τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου quickness. Besides the Son of the man
ἐλθὼν ἄρα εὕρησει τὴν πίστιν having come really will he find the faith
ἐπὶ τῆς γῆς; upon the earth?

9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς He said but also toward some the (ones)
πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν having trusted upon themselves that they are
δίκαιοι καὶ ἐξουθενούντας τοὺς righteous and considering as nothing the
λοιποὺς τὴν παραβολὴν ταύτην. leftover (ones) the parable this.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν Men two went up into the temple
προσεύξασθαι, εἰς Φαρισαῖος καὶ ὁ to pray, one Pharisee and the

she kept going to him, saying, 'See that I get justice from my adversary at law.' 4 Well, for a while he was unwilling, but afterward he said to himself, 'Although I do not fear God or respect a man, 5 at any rate, because of this widow's continually making me trouble, I will see that she gets justice, so that she will not keep coming and pummeling me to a finish.' 6 Then the Lord said: "HEAR what the judge, although unrighteous, said! 7 Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? 8 I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?"

9 But he spoke this illustration also to some who trusted in themselves that they were righteous and who considered the rest as nothing: 10 "Two men went up into the temple to pray, the one a Pharisee and the

ἕτερος τελώνης. 11 ὁ Φαρισαῖος other a tax collector.
different (one) tax collector. The Pharisee
σταθεὶς ταῦτα πρὸς ἑαυτὸν and began to pray
having stood these (things) toward himself
προσηύχετο Ὁ θεός, εὐχαριστῶ σοι these things to him-
was praying The God, I am thanking to you
ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν self, 'O God, I thank
because not I am as-even the leftover (ones) of the
ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, rest of men, extortion-
men, snatchers, unrighteous, adulterers, ers, unrighteous, adul-
ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω terers, or even as
or also as this the tax collector; I am fasting
δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα twice of the sabbath, I am tithing from all (things)
ὅσα κτῶμαι. 13 ὁ δὲ τελώνης 12 I fast twice a week,
as many as I am acquiring. The but tax collector I give the tenth of
μακρόθεν ἑστὼς οὐκ ἤθελεν all things I acquire.'
from long way off having stood not was willing
οὐδὲ τοὺς ὀφθαλμοὺς ἐπ' αὐτῷ εἰς τὸν not-but the eyes to lift up into the
οὐρανόν, ἀλλ' ἔτυπτε τὸ στήθος be gracious to me
heaven, but he was smiting the breast
ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι a sinner.' 14 I tell
of himself saying The God, be propitious to me you, This man went
τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν, down to his home
the sinner. I am saying to you, proved more righteous
κατέβη οὗτος δεδικαιωμένος εἰς than that man; be-
went down this (one) having been justified into cause everyone that
τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον ὅτι exalts himself will be
the home of him beside that (one); because humiliated, but he
πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, that humbles himself
everyone the exalting himself will be humbled, will be exalted."

15 Προσέφερον δὲ αὐτῷ καὶ τὰ 15 Now people be-
Were bearing toward but to him also the
βρέφη ἵνα αὐτῶν ἅπτηται. began to bring him also
infants in order that of them he may touch; their infants for him
ἰδόντες δὲ οἱ μαθηταὶ to touch these; but
having seen but the disciples on seeing it the dis-
ἐπετίμων αὐτοῖς. 16 ὁ δὲ ciples began to rep-
were giving reprimands to them. The but rimand them. 16 How-
'Ιησοῦς προσεκάλεσάτο αὐτὰ λέγων ever, Jesus called
Jesus called toward him them saying the infants to him,
Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς saying: "Let the
Let go off you the little children to be coming toward young children come
me καὶ μὴ κωλύετε αὐτά, τῶν to me, and do not
me and not be you preventing them, of the try to stop them.
γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. For the kingdom
for of such (ones) is the kingdom of the God. of God belongs
to suchlike ones.

other a tax collector. 11 The Pharisee stood and began to pray these things to him- self, 'O God, I thank you I am not as the rest of men, extortion- ers, unrighteous, adul- terers, or even as this tax collector. 12 I fast twice a week, I give the tenth of all things I acquire.' 13 But the tax col- lector standing at a distance was not will- ing even to raise his eyes heavenward, but kept beating his breast, saying, 'O God, be gracious to me a sinner.' 14 I tell you, This man went down to his home proved more righteous than that man; be- cause everyone that exalts himself will be humiliated, but he that humbles himself will be exalted."

15 Now people be- gan to bring him also their infants for him to touch these; but on seeing it the dis- ciples began to rep- rimand them. 16 How- ever, Jesus called the infants to him, saying: "Let the young children come to me, and do not try to stop them. For the kingdom of God belongs to suchlike ones.

17 ἄμην λέγω ὑμῖν, ὃς ἂν μὴ
Amen I am saying to you, who likely not
δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
might receive the kingdom of the God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
little boy, not not might enter into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων
And inquired upon some him ruler
λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας
saying Teacher good, what having done
ζῶν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ
life everlasting shall I inherit? Said but
αὐτῷ ὁ Ἰησοῦς Τί με λέγεις
to him the Jesus Why me you are saying
ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ
good? No one good if not one the
θεός. 20 τὰς ἐντολάς οἶδας Μὴ
God. The commandments you have known Not

μοιχεύσης, Μὴ φονεύσης,
you should commit adultery, Not you should murder,
Μὴ κλέψης, Μὴ
Not you should steal, Not

ψευδομαρτυρήσης, Τίμα τὸν
you should bear false witness, Be honoring the
πατέρα σου καὶ τὴν μητέρα. 21 ὁ
father of you and the mother. The (one)

δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα
but said These (things) all I guarded
ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
out of youth. Having heard but the Jesus

εἶπεν αὐτῷ Ἔτι ἓν σοι
said to him Yet one (thing) to you

λείπει· πάντα ὅσα ἔχεις
is wanting; all (things) as many as you are having
πώλησον καὶ διάδος πτωχοῖς,
sell and distribute to poor (ones),

καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς,
and you will have treasure in the heavens,
καὶ δεῦρο ἀκολουθεῖ μοι. 23 ὁ δὲ
and hither be follower to me. The (one) but

ἀκούσας ταῦτα περίλυπος
having heard these (things) grieved about
ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
became, he was for rich very much.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν
Having seen but him the Jesus said
Πῶς δυσκόλως οἱ τὰ χρήματα
How with difficulty the (ones) the money
ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
having into the kingdom of the God

17 Truly I say to you, Whoever does not receive the kingdom of God like a young child will by no means get into it."

18 And a certain ruler questioned him, saying: "Good Teacher, by doing what shall I inherit everlasting life?" 19 Jesus said to him:

"Why do you call me good? Nobody is good, except one, God.

20 You know the commandments, 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'"

21 Then he said: "All these I have kept from youth on."

22 After hearing that, Jesus said to him:

"There is yet one thing lacking about you: Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." 23 When he heard this, he became deeply grieved, for he was very rich.

24 Jesus looked at him and said: "How difficult a thing it will be for those having money

εἰσπορεύονται· 25 εὐκοπώτερον γὰρ ἐστὶν
are going their way in; easier for it is

κάμηλον διὰ τρήματος βελόνης
camel through aperture of sewing needle
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
to enter than rich [man] into the kingdom

τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)

ἀκούσαντες Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?

27 ὁ δὲ εἶπεν Τὰ ἀδύνατα
The (one) but said The (things) impossible

παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
beside men possible beside the God is.

28 Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς
Said but the Peter Look! We

ἀφέντες τὰ ἴδια ἠκολουθήσαμεν
having let go off the own (things) we followed

σοι. 29 ὁ δὲ εἶπεν αὐτοῖς Ἀμὲν
to you. The (one) but said to them Amen

λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν
I am saying to you that no one is who let go off
οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ
house or woman or brothers or parents or

τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,

30 ὃς οὐχὶ μὴ λάβῃ
who not not might receive

πολλαπλάσιον ἐν τῷ καιρῷ
many times more (things) in the appointed time

τούτῳ καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)

ἐρχομένῳ ζῶν αἰώνιον.
coming life everlasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν
Having taken beside but the twelve he said

πρὸς αὐτοὺς Ἰδοὺ ἀναβαίνομεν εἰς
toward them Look! We are going up into

Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα
Jerusalem, and will be completed all

τὰ γεγραμμένα διὰ τῶν
the (things) having been written through the

προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.
prophets to the Son of the man;

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
he will be given beside for to the nations

καὶ ἐμπαιχθήσεται καὶ
and he will be made fun of and

to make their way into the kingdom of God! 25 It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." 26 Those who heard this said: "Who possibly can be saved?" 27 He said: "The things impossible with men are possible with God." 28 But Peter said: "Look! We have left our own things and followed you." 29 He said to them: "Truly I say to you, There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God 30 who will not in any way get many times more in this period of time, and in the coming system of things^a everlasting life."

31 Then he took the twelve aside and said to them: "Look! We are going up to Jerusalem, and all the things written by means of the prophets as to the Son of man will be completed. 32 For instance, he will be delivered up to men of the nations and will be made fun of and

30^a System of things=αἰών (ai-on'), NBA; ܕܢܝܥ (o-lahm'), J¹⁷.

ὕβρισθήσεται καὶ ἐμπτυσθήσεται, he will be treated insolently and he will be spit in, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, and having scourged they will kill him, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. and to the day the third he will stand up. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. And they nothing of these (things) comprehended, and was the saying this having been hidden from them, and not they were knowing the (things) being said. 35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱερειχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. It occurred but in the to be getting near him into Jericho blind [man] some was sitting beside the way begging. 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. Having heard but of crowd traveling through he was inquiring what might be this; 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· Υἱὲ Δαυεὶδ, ἐλέησόν με. they reported back but to him that Jesus the Nazarenē is passing by. And he cried aloud saying Jesus Son of David, have mercy on me. And the (ones) going before were giving reprimands to him in order that he should be silent; he but to much rather was shouting Son of David, have mercy on me. 40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ the Jesus said to him See again; the

be treated insolently and spit upon; 33 and after scourging him they will kill him, but on the third day he will rise." 34 However, they did not get the meaning of any of these things; but this utterance was hidden from them, and they were not knowing the things said. 35 Now as he was getting near to Jeri-cho a certain blind man was sitting beside the road begging. 36 Because he heard a crowd moving through he began to inquire what this might mean. 37 They reported to him: "Jesus the Naz-a-rene is passing by!" 38 At that he cried out, saying: "Jesus, Son of David, have mercy on me!" 39 And those going in advance began to tell him sternly to keep quiet, but that much more he kept shouting: "Son of David, have mercy on me." 40 Then Jesus stood still and commanded the [man] to be led to him. After he got near, Jesus asked him: 41 "What do you want me to do for you?" He said: "Lord, let me recover sight." 42 So Jesus said to him: "Re-cover your sight;

πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα faith of you has saved you. And instantly ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ he got sight again, and he was following to him δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. glorifying the God. And all the people having seen gave praise to the God. 19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχῶ. 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, he was seeking to see the Jesus who he is, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι. rejoicing. And having seen all they were muttering saying that Beside sinner male person he went in to loose down. 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν Lord Look! The (things) half of me of the

your faith has made you well." 43 And instantly he recovered sight, and he began to follow him, glorifying God. Also, all the people, at seeing [it], gave praise to God. 19 And he entered Jer'i-cho and was going through. 2 Now here there was a man called by the name Zac-chae'us; and he was a chief tax collector, and he was rich. 3 Well, he was seeking to see who this Jesus was, but he could not for the crowd, because he was small in size. 4 So he ran ahead to an advance position and climbed a fig-mulberry tree in order to see him, because he was about to go through that way. 5 Now when Jesus got to the place, he looked up and said to him: "Zac-chae'us, hurry and get down, for today I must stay in your house." 6 With that he hurried and got down and with rejoicing he received him as guest. 7 But when they saw [it], they all fell to muttering, saying: "With a man that is a sinner he went in to lodge." 8 But Zac-chae'us stood up and said to the Lord: "Look! The half of my

ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
 belongings, Lord, to the poor (ones)
 δίδωμι, καὶ εἴ τινός τι
 I am giving, and if of anyone anything
 ἔσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
 I took by fig-showing I am giving back fourfold.
 9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
 Said but toward him the Jesus that
 Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
 Today salvation to the house this occurred,
 καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν·
 because also he son of Abraham is;
 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
 came for the Son of the man to seek
 καὶ σῶσαι τὸ ἀπολωλός.
 and to save the (thing) having been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα
 Hearing but of them these (things)
 προσθεὶς εἶπεν παραβολὴν διὰ τὸ
 having added he said parable through the
 ἔγγυς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ
 near to be of Jerusalem him and
 δοκεῖν αὐτοὺς ὅτι παραχρῆμα
 to be thinking them that instantly
 μέλλει ἡ βασιλεία τοῦ θεοῦ
 is being about the kingdom of the God
 ἀναφαίνεσθαι· 12 εἶπεν οὖν Ἄνθρωπός
 to be showing up self; he said therefore Man
 τις εὐγενὴς ἐπορεύθη εἰς χώραν
 some of noble birth went his way into land
 μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
 long way off to receive to himself kingdom and
 ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους
 to return. Having called but ten slaves
 ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ
 of himself he gave to them ten minas and
 εἶπεν πρὸς αὐτοὺς πραγματεύσασθε
 said toward them do you business
 ἐν ᾧ ἔρχομαι. 14 Οἱ δὲ
 in which [time] I am coming. The but
 πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ
 citizens of him were hating him, and
 ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
 they sent off body of ambassadors behind him
 λέγοντες Οὐ θέλομεν τοῦτον
 saying Not we are willing this (one)
 βασιλεῦσαι ἐφ' ἡμᾶς.
 to reign upon us.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν
 And it occurred in the to come back him

belongings, Lord, I
 am giving to the
 poor, and whatever
 I extorted from any-
 one by false accusa-
 tion I am restoring
 fourfold." 9 At this
 Jesus said to him:
 "This day salvation
 has come to this
 house, because he also
 is a son of Abraham.
 10 For the Son of
 man came to seek and
 to save what was
 lost."

11 While they were
 listening to these
 things he spoke in
 addition an illustra-
 tion, because he was
 near Jerusalem and
 they were imagining
 that the kingdom of
 God was going to dis-
 play itself instantly.
 12 Therefore he said:
 "A certain man of
 noble birth traveled
 to a distant land to
 secure kingly power
 for himself and to
 return. 13 Calling ten
 slaves of his he gave
 them ten mi'nas and
 told them, 'Do busi-
 ness till I come.'
 14 But his citizens
 hated him and sent
 out a body of am-
 bassadors after him,
 to say, 'We do not
 want this [man] to
 become king over
 us.'

15 "Eventually when
 he got back after

λαβόντα τὴν βασιλείαν καὶ εἶπεν
 having received the kingdom and he said
 φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
 to be sounded to him the slaves these
 οἷς δεδῶκε τὸ ἀργύριον,
 to whom he had given the silver [money],
 ἵνα γνοῖ τί
 in order that he might know what
 διεπραγματεύσαντο. 16 παρεγένετο δὲ
 they gained by trading. Came to be alongside but
 ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
 the first saying Lord, the mina
 σου δέκα προσηργάσατο μνᾶς. 17 καὶ
 of you ten worked itself toward minas. And
 εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δούλε, ὅτι
 he said to him Well indeed, good slave, because
 ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
 in least (thing) faithful you proved to be, be
 ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
 authority having on top ten of cities.
 18 καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ μνᾶ
 And came the second saying The mina
 σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν
 of you, Lord, made five minas. He said
 δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω
 but also to this (one) Also you on top
 γίνου πέντε πόλεων. 20 καὶ ὁ
 be coming to be five of cities. And the
 ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ
 different (one) came saying Lord, look! the
 μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν
 mina of you which I was having lying off in
 σουδαρίῳ· 21 ἐφοβούμην γὰρ σε ὅτι
 sweat cloth; I was fearing for you because
 ἄνθρωπος αὐστηρὸς εἶ, αἶρεις
 man harsh you are, you are lifting up
 ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ
 which not you deposited and you are reaping which
 οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ
 not you sowed. He is saying to him Out of the
 στόματός σου κρίνω σε, πονηρὲ
 mouth of you I am judging you, wicked
 δούλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς
 slave; you knew that I man harsh
 εἰμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζω
 am, lifting up which not I deposited and reaping
 ὃ οὐκ ἔσπειρα; 23 καὶ διὰ τί οὐκ
 which not I sowed? And through what not
 ἔδωκάς μου τὸ ἀργύριον ἐπὶ
 you gave of me the silver [money] upon

having secured the
 kingly power, he com-
 manded to be called
 to him these slaves
 to whom he had given
 the silver money, in
 order to ascertain
 what they had gained
 by business activity.
 16 Then the first one
 presented himself,
 saying, 'Lord, your
 mi'na gained ten mi'-
 nas.' 17 So he said to
 him, 'Well done, good
 slave! Because in a
 very small matter you
 have proved yourself
 faithful, hold author-
 ity over ten cities.'
 18 Now the second
 came, saying, 'Your
 mi'na, Lord, made five
 mi'nas.' 19 He said to
 this one also, 'You,
 too, be in charge of
 five cities.' 20 But a
 different one came,
 saying, 'Lord, here is
 your mi'na, that I kept
 laid away in a cloth.
 21 You see, I was in
 fear of you, because
 you are a harsh man;
 you take up what you
 did not deposit and
 you reap what you did
 not sow.' 22 He said to
 him, 'Out of your own
 mouth I judge you,
 wicked slave. You
 knew, did you, that I
 am a harsh man, tak-
 ing up what I did not
 deposit and reaping
 what I did not sow?
 23 Hence why is it
 you did not put my
 silver money in a

τράπεζαν; κάγω ἔλθων σὺν
table? And I having come together with
τόκῳ ἂν αὐτὸ ἔπραξα.
interest likely it I exacted.

24 καὶ τοῖς παρεστῶσιν εἶπεν
And to the (ones) having stood by he said
"Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε
Lift you up from him the mina and give
τῷ τὰς δέκα μνᾶς ἔχοντι. — 25 καὶ
to the (one) the ten minas having; — and

εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς. —
they said to him Lord, he is having ten minas; —

26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I am saying to you that to everyone the having
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
it will be given, from but the (one) not having

καὶ ὃ ἔχει ἀρθήσεται.
also which he is having will be lifted up.

27 Πλὴν τοὺς ἐχθρούς μου τούτους
Besides the enemies of me these

τοὺς μὴ θελήσαντάς με
the (ones) not having been willing me

βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign upon them lead you here and

κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
slaughter them in front of me.

28 Καὶ εἰπὼν ταῦτα ἔπορεύετο
And having said these (things) he was going
ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
in front going up into Jerusalem.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή.
And it occurred as he got near into Bethphage

καὶ Βηθανιά πρὸς τὸ ὄρος τὸ
and Bethany toward the mountain the (one)

καλούμενον Ἑλαιῶν, ἀπέστειλεν δύο τῶν
being called of Olives, he sent forth two of the

μαθητῶν. 30 λέγων Ὑπάγετε εἰς τὴν
disciples saying Be you going under into the

κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι
opposite village, in which entering

εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
you will find colt having been tied, upon which

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ
no one at any time of men sat down, and

λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
having loosed it you lead. And if ever

τις ὑμᾶς ἐρωτᾷ Διὰ τί
anyone you is questioning Through what

λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος
are you loosing? thus you will say that The Lord

bank? Then on my arrival I would have collected it with interest.'

24 "With that he said to those standing by, 'Take the mi'na from him and give it to him that has the ten mi'nas.' 25 But they said to him, 'Lord, he has ten mi'nas!'

26 'I say to you, To everyone that has, more will be given; but from the one that does not have, even what he has will be taken away. 27 Moreover, these enemies of mine that did not want me to become king over them BRING here and slaughter them before me.'

28 So, after he had said these things, he began to go on ahead, going up to Jerusalem.

29 And when he got near to Beth'phage and Beth'a'ny at the mountain called Mount of Olives, he sent forth two of the disciples, 30 saying: "Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and bring it. 31 But if anyone asks you, 'Why is it you are loosing it?' you must speak in this way, 'The Lord

αὐτοῦ χρεῖαν ἔχει. 32 ἀπελθόντες δὲ
of it need is having. Having gone off but

οἱ ἀπεσταλμένοι εὗρον καθὼς
the (ones) having been sent off found according as
εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν
he said to them. Loosing but of them the

πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
colt said the lords of it toward them

Τί λύετε τὸν πῶλον; 34 οἱ
Why are you loosing the colt? The (ones)

δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν
but said that The Lord of it need

ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν
is having. And they led it toward the

Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ
Jesus, and having thrown upon of them the

ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
outer garments upon the colt they set on the

Ἰησοῦν.
Jesus;

36 πορευομένου δὲ αὐτοῦ
going but of him

ὑπεστρώννουν τὰ ἱμάτια
they were spreading under the outer garments

ἑαυτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ
of selves in the way. Getting near but

αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ
of him already toward the descent of the

ὄρους τῶν Ἑλαιῶν ἤρξαντο ἅπαν τὸ
Mountain of the Olives started all the

πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
multitude of the disciples rejoicing to be praising

τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
the God to voice great about all which

εἶδον δυνάμεων, 38 λέγοντες Εὐλογημένος
they saw of powers, saying Having been blessed

ὁ ἐρχόμενος, ὁ βασιλεὺς, ἐν ὀνόματι
the (one) coming, the King, in name

Κυρίου ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν
of Lord; in heaven peace and glory in

ὕψιστοις. 39 Καὶ τινες τῶν Φαρισαίων
highest [places]. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν Διδάσκαλε,
from the crowd said toward him Teacher,

ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ
give rebuke to the disciples of you. And

ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐάν
having answered he said I am saying to you, if ever

needs it.' " 32 So those who were sent forth departed and found it just as he said to them. 33 But as they were loosing the colt the owners of it said to them: "Why are you loosing the colt?" 34 They said: "The Lord needs it." 35 And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon [it].

36 As he moved along they kept spreading their outer garments on the road. 37 As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, 38 saying: "Blessed is the One coming as the King in Jehovah's^a name! Peace in heaven, and glory in the highest places!" 39 However, some of the Pharisees from the crowd said to him: "Teacher, rebuke your disciples." 40 But in reply he said: "I tell you, If

οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.
these will be silent, the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν
And as he got near, having seen the city
ἐκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι Εἰ
he wept upon it, 42 saying that If
ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ
you knew in the day this also you

τὰ πρὸς εἰρήνην — νῦν δὲ ἐκρύβη
the (things) toward peace — now but it was hid
ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν
from eyes of you. Because will arrive

ἡμέραι ἐπὶ σέ καὶ παρεμβαλοῦσιν οἱ
days upon you and will throw in beside the
ἐχθροί σου χάρακά σοι καὶ
enemies of you palisade to you and

περικυκλώσουσίν σε καὶ συνέξουσίν
they will encircle you and they will distress
σε πάντοθεν, 44 καὶ
you from every side, and

ἔδαφιοῦσίν σε καὶ τὰ τέκνα
they will dash to the ground you and the children
σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
of you in you, and not they will let go off stone

ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
upon stone in you, instead of which (things)
οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς
not you knew the appointed time of the inspection

σου.
of you.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν
And having entered into the temple
ἤρξατο ἐκβάλλειν τοὺς
he started to be throwing out the (ones)

πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται
selling, 46 saying to them It has been written

Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
And will be the house of me house of prayer,
ὕμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
you but it you made cave of robbers.

47 Καὶ ἦν διδάσκων τὸ καθ'
And he was teaching the according to
ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
day in the temple; the but chief priests and

οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
the scribes were seeking him to destroy
καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
also the first (ones) of the people, and not

ἠύρισκον τὸ τί ποιήσωσιν, ὅ
they were finding the what they might do, the

these remained silent,
the stones would cry out."

41 And when he got nearby, he viewed the city and wept over it, 42 saying: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. 43 Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, 44 and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected." 45 And he entered into the temple and started to throw out those who were selling, 46 saying to them: "It is written, 'And my house will be a house of prayer,' but you made it a cave of robbers." 47 Furthermore, he went teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him; 48 and yet they did not find the effective thing for them to do, for the

45 And he entered into the temple and started to throw out those who were selling, 46 saying to them: "It is written, 'And my house will be a house of prayer,' but you made it a cave of robbers."

47 Furthermore, he went teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him; 48 and yet they did not find the effective thing for them to do, for the

λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.
people for all was hanging out of him hearing.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching of him the people in the temple

καὶ εὐαγγελιζομένου ἐπέστησαν οἱ
and declaring good news stood upon the
ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς
chief priests and the scribes together with the
πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες
older men, and spoke saying

πρὸς αὐτόν· Εἰπὼν ἡμῖν ἐν ποίᾳ
toward him Say to us in what sort of
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
authority these (things) you are doing, or who

ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν
is the (one) having given to you the authority
ταύτην. 3 ἀποκριθεὶς δὲ εἶπεν πρὸς
this. Having answered but he said toward

αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ
them I shall request you also I word, and
εἰπατέ μοι 4 Τὸ βάπτισμα Ἰωάννου ἐξ
you say to me The baptism of John out of

οὐρανοῦ ἢ ἐξ ἀνθρώπων;
heaven was it or out of men?
5 οἱ δὲ συνελογίσαντο πρὸς
The (ones) but reasoned together toward

ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἰπώμεν
themselves saying that If ever we should say
'Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ
Out of heaven, he will say Through what not

ἐπιστεύσατε αὐτῷ; 6 ἂν δὲ εἰπώμεν
you believed to him? If ever but we should say
'Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
Out of men, the people all will stone

ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννης
us, having been persuaded for it is John
προφήτην εἶναι· 7 καὶ ἀπεκρίθησαν μὴ
prophet to be; and they answered not

εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς
to have known from where. And the Jesus
εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
said to them Neither I am saying to you in

ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.
9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν
He started but toward the people to be saying

τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν
the parable this Man planted

people one and all
kept hanging onto him
to hear him.

20 On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the older men came near, 2 and they spoke up, saying to him: "Tell us by what authority you do these things, or who it is that gave you this authority." 3 In reply he said to them: "I will also ask you a question, and you tell me: 4 Was the baptism of John from heaven or from men?" 5 Then among themselves they drew conclusions, saying: "If we say, 'From heaven,' he will say, 'Why is it you did not believe him?' 6 But if we say, 'From men,' the people one and all will stone us, for they are persuaded that John was a prophet." 7 So they replied that they did not know its source. 8 And Jesus said to them: "Neither am I telling you by what authority I do these things."

9 Then he started to tell the people this illustration: "A man planted

ἀμπελώνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
vineyard, and he gave out it to farmers,
καὶ ἀπεδήμησεν χρόνους ἱκανούς.
and he traveled abroad times sufficient.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς
And to appointed time he sent off toward the
γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ
farmers slave, in order that from the
καρποῦ τοῦ ἀμπελώνος δώσουσιν αὐτῷ.
fruit of the vineyard they will give to him;
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
the but farmers sent away him having flayed
κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι
empty. And he added different to send
δούλον· οἱ δὲ καὶ κείνους
slave; the (ones) but also that (one)
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
having flayed and having dishonored sent away
κενόν. 12 καὶ προσέθετο τρίτον
empty. And he added third (one)
πέμψαι· οἱ δὲ καὶ τοῦτον
to send; the (ones) but also this (one)
τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ
having wounded threw out. Said but the
κύριος τοῦ ἀμπελώνος· Τί ποιήσω;
lord of the vineyard What shall I do?
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
I shall send the son of me the loved;
ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες
equally this they will respect. Having seen
δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
but him the farmers were reasoning toward
ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ
one another saying This is the
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
heir; let us kill him, in order that
ἡμῶν γένηται ἡ κληρονομία· 15 καὶ
of us might become the inheritance; and
ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος
having thrown out him outside of the vineyard
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
they killed. What therefore will do to them
ὁ κύριος τοῦ ἀμπελώνος; 16 ἐλεύσεται
the lord of the vineyard? He will come
καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
and he will destroy the farmers these,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
and he will give the vineyard to others.

ἀκούσαντες δὲ εἶπαν· Μὴ
Having heard but they said Not

a vineyard and let it
out to cultivators, and
he traveled abroad for
considerable time.
10 But in due season
he sent out a slave to
the cultivators, that
they might give him
some of the fruit of
the vineyard. The cul-
tivators, however, sent
him away empty, after
beating him up. 11 But
he repeated and sent
them a different slave.
That one also they
beat up and dishon-
ored and sent away
empty. 12 Yet again he
sent a third; this one
also they wounded
and threw out. 13 At
this the owner of the
vineyard said, 'What
shall I do? I will
send my son the
beloved. Likely they
will respect this one.'
14 When the cultiva-
tors caught sight of
him they went rea-
soning with one an-
other, saying, 'This is
the heir; let us kill
him, that the inher-
itance may become
ours.' 15 With that
they threw him
outside the vineyard
and killed him. What,
therefore, will the
owner of the vineyard
do to them? 16 He will
come and destroy
these cultivators and
will give the vineyard
to others."

On hearing [this]
they said: "Never

γένοιτο. 17 ὁ δὲ ἐμβλέψας
may it occur. The (one) but having looked in
αὐτοῖς εἶπεν· Τί οὖν
them said What therefore
ἐστὶν τὸ γεγραμμένον τοῦτο
is the (thing) having been written this
λίθον ὃν ἀπεδοκίμασαν οἱ
Stone which rejected the (ones)
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building, this became into head
γωνίας; 18 πᾶς ὁ πεσὼν ἐπ'
of corner? Everyone the having fallen upon
ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
that the stone will be shattered; upon whom
δ' ἂν πέσῃ, λικμήσει αὐτόν.
but likely it might fall, it will pulverize him.

19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
And sought the scribes and the
ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας
chief priests to throw on upon him the hands
ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
in that the hour, and they feared the
λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν
people, they knew for that toward them he said
τὴν παραβολὴν ταύτην. 20 Καὶ
the parable this. And

παρατηρήσαντες ἀπέστειλαν
having observed beside they sent off
ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς
ones let go down in pretending themselves
δικαίους εἶναι, ἵνα ἐπιλάβωνται
righteous to be, in order that they might catch
αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτόν τῇ
of him of word, as-and to give over him to the
ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
government and to the authority of the governor.
21 καὶ ἐπηρώτησαν αὐτόν λέγοντες
And they inquired upon him saying
Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις
Teacher, we know that correctly you are saying
καὶ διδάσκεις καὶ οὐ λαμβάνεις
and you are teaching and not you are accepting
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ
face, but upon truth the way of the
θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς
God you are teaching; is it lawful us

Καίσαρι φόρον δοῦναι ἢ οὐ;
to Caesar tax to give or no?
23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν
Having detected but of them the all-doing

may that happen!"
17 But he looked up-
on them and said:
"What, then, does this
that is written mean,
'The stone which
the builders rejected,
this has become the
chief cornerstone'?
18 Everyone falling
upon that stone will
be shattered. As for
anyone upon whom
it falls, it will pul-
verize him."

19 The scribes and
the chief priests now
sought to get their
hands on him in that
very hour, but they
feared the people;
for they perceived
that he spoke this
illustration with them
in mind. 20 And, after
observing him close-
ly, they sent out men
secretly hired to pre-
tend that they were
righteous, in order
that they might catch
him in speech, so as
to turn him over to
the government and
to the authority of
the governor. 21 And
they questioned him,
saying: "Teacher, we
know you speak and
teach correctly and
show no partiality,
but you teach the
way of God in line
with truth: 22 Is it
lawful for us to pay
tax to Caesar or
not?" 23 But he de-
tected their cunning

εἶπεν πρὸς αὐτούς 24 Δείξατέ μοι
he said toward them You show to me
δηνάριον. τίνος ἔχει εἰκόνα καὶ
denarius. Of whom is it having image and
ἐπιγραφὴν; οἱ δὲ εἶπαν Καίσαρος.
inscription? The (ones) but said Of Caesar.
25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοῖνυν
The (one) but said toward them Well now
ἀπόδοτε τὰ Καίσαρος
give you back the (things) of Caesar
Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
to Caesar and the (things) of the God to the
θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
God. And not they were strong to catch
τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of the saying in front of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
having wondered upon the answer of him
ἔσιγησαν.
they became silent.

27 Προσελθόντες δέ τινες τῶν
Having come toward but some of the
Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν
Sadducees, the (ones) saying resurrection
μὴ εἶναι, 28 ἐπηρώτησαν αὐτὸν λέγοντες
not to be, inquired upon him saying
Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ἔάν
Teacher, Moses wrote to us if ever
τίνος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ
of one brother should die having woman, and
οὗτος ἄτεκνος ᾗ, ἵνα
this (one) childless may be, in order that
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should take the brother of him the woman
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
and should raise up out seed to the brother
αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν
of him. Seven therefore brothers were;
καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν
and the first having taken woman he died
ἄτεκνος. 30 καὶ ὁ δεῦτερος 31 καὶ ὁ
childless; and the second and the
τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ
third took her, as-thus but also the
ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον
seven not they left down children and they died;
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
lastly also the woman died. The
γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος
woman therefore in the resurrection of which

and said to them:
24 "Show me a de-
nar'í-us. Whose image
and inscription does
it have?" They said:
"Caesar's." 25 He said
to them: "By all
means, then, pay
back Caesar's things
to Caesar, but God's
things to God." 26 Well, they were not
able to catch him
in this saying before
the people, but, in
amazement at his
answer, they said
nothing.

27 However, some of
the Sadducees, those
who say there is no
resurrection, came up
and questioned him,
28 saying: "Teacher,
Moses wrote us, 'If
a man's brother dies
having a wife, but
this one remained
childless, his brother
should take the wife
and raise up offspring
from her for his
brother.' 29 Accord-
ingly there were seven
brothers; and the first
took a wife and died
childless. 30 So the
second, 31 and the
third took her. Like-
wise even the seven;
they did not leave
children behind, but
died off. 32 Last-
ly, the woman also
died. 33 Consequently,
in the resurrec-
tion, of which one

αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ
of them she becomes woman? The for seven
ἔσχον αὐτὴν γυναῖκα.
had her woman.

34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ
And said to them the Jesus The sons
τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
of the age this are marrying and
γαμίσκονται, 35 οἱ δὲ
they are given in marriage, the (ones) but

καταξιωθέντες τοῦ αἰῶνος
having been counted worthy of the age
ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς
that to attain and of the resurrection the (one)
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
out of dead (ones) neither are marrying nor
γαμίζονται. 36 οὐδὲ γὰρ
are being given in marriage; neither for

ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ
to die yet they are able, equal to angels for
εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς
they are, and sons are of God of the
ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ
resurrection sons being. That but

ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς
are being raised up the dead (ones) also Moses
ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
disclosed upon the thornbush, as he is saying
Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
Lord the God of Abraham and God of Isaac
καὶ θεὸν Ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν
and God of Jacob; God but not is

νεκρῶν ἀλλὰ ζώντων, πάντες
of dead (ones) but of living (ones), all
γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες
for to him they are living. Having answered

δέ τινες τῶν γραμματέων εἶπαν
but some of the scribes said
Διδάσκαλε, καλῶς εἶπας. 40 οὐκέτι
Teacher, fine you said; not yet
γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
for they were daring to be inquiring upon him
οὐδέν.
nothing.

41 Εἶπεν δὲ πρὸς αὐτούς Πῶς
He said but toward them How
λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ υἱόν;
are they saying the Christ to be of David son?

of them does she
become [the] wife?
For the seven got
her as wife."

34 Jesus said to
them: "The children
of this system of
things^a marry and are
given in marriage,
35 but those who have
been counted worthy
of gaining that sys-
tem of things and the
resurrection from the
dead neither marry
nor are given in
marriage. 36 In fact,
neither can they die
any more, for they
are like the angels,
and they are God's
children^b by being
children^b of the res-
urrection. 37 But that
the dead are raised
up even Moses dis-
closed, in the account
about the thornbush,
when he calls Jeho-
vah^c 'the God of
Abraham and God of
Isaac and God of Ja-
cob.' 38 He is a God,
not of the dead, but
of the living, for they
are all living to him."
39 In response some
of the scribes said:
"Teacher, you spoke
well." 40 For no long-
er did they have the
courage to ask him
a single question.

41 In turn he said
to them: "How is it
they say that the
Christ is David's son?

34^a See Luke 18:30, footnote^a. 36^b Or, "sons." 37^c Jehovah, J^{9,11-18,21};
the Lord, NBA.

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ
That (one) for David is saying in Book
Ψαλμῶν Εἶπεν Κύριος τῷ κυρίῳ μου
of Psalms Said Lord to the lord of me
Κάθου ἐκ δεξιῶν μου 43 ἕως
Be sitting out of right [sides] of me until
ὅν θῶ τοὺς ἐχθρούς σου
likely I should put the enemies of you
ὑποπόδιον τῶν ποδῶν σου 44 Δαυεὶδ
footstool of the feet of you; David
οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς
therefore him Lord is calling, and how
αὐτοῦ υἱὸς ἐστίν;
of him son is he?

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν
Hearing but of all the people he said
τοῖς μαθηταῖς 46 Προσέχετε ἀπὸ τῶν
to the disciples Be you attentive from the
γραμματέων τῶν θελόντων
scribes of the (ones) being willing
περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
to walk about in robes and liking
ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
front seats in the synagogues and
πρωτοκλισίας ἐν τοῖς δείπνοις,
first places of reclining in the suppers,
47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
who are eating down the houses of the widows
καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
and to pretext long they are praying; these
λήμψονται περισσότερον κρίμα.
will receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς
Having looked up but he saw the (ones)
βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα
throwing into the treasury chest the gifts
αὐτῶν πλουσίου. 2 εἶδεν δὲ τινα
of them rich [men]. He saw but some
χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
widow needy throwing there lepta two,
3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι
and he said Truly I am saying to you that
ἡ χήρα αὕτη ἡ πτωχὴ πλείον
the widow this the poor (one) more
πάντων ἔβαλεν 4 πάντες γὰρ οὗτοι
of all (them) threw; all for these

42 For David him-
self says in the
book of Psalms,
'Jehovah' said to my
Lord, Sit at my right
hand 43 until I place
your enemies as a
stool for your feet.
44 David, therefore,
calls him 'Lord';
so how is he his
son?"

45 Then, while all
the people were lis-
tening he said to
the disciples: 46 "Look
out for the scribes
who desire to walk
around in robes
and like greetings
in the market places
and front seats in
the synagogues and
most prominent plac-
es at evening meals,
47 and who devour
the houses of the
widows and for a
pretext make long
prayers. These will
receive a heavier judg-
ment."

21 Now as he looked
up he saw the
rich dropping their
gifts into the trea-
sury chests. 2 Then
he saw a certain
needy widow drop
two small coins of
very little value
there, 3 and he said:
"I tell you truth-
fully, This widow,
although poor, dropped
in more than they all
did. 4 For all these

ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
out of the abounding to them threw into
τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
the gifts, this [woman] but out of the
ὑπερῆματος αὐτῆς πάντα τὸν βίον ὃν
want of her all the living which
εἶχεν ἔβαλεν.
she was having threw.

5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ,
And of some saying about the temple,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν
that to stones fine and things placed up
κεκόσμηται, 6 εἶπεν Ταῦτα ἃ
it has been adorned, he said These (things) which
θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν
you are beholding, will come days in
αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε
which not will be let go off stone upon stone here
ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν
which not will be loosed down. They inquired upon
δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
but him saying Teacher, when therefore
ταῦτα ἔσται, καὶ τί τὸ σημεῖον
these (things) will be, and what the sign
ὅταν μέλλῃ ταῦτα
whenever may be about these (things)
γίνεσθαι; 8 ὁ δὲ εἶπεν
to be occurring? The (one) but said
Βλέπετε μὴ πλανηθῆτε·
Be you looking at not you might be made to err;
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
many for will come upon the
ὀνόματί μου λέγοντες Ἐγώ εἰμι,
name of me saying I am,
καὶ ὁ καιρὸς ἤγγικεν· μὴ
and The appointed time has approached; not
πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
you should go behind them. Whenever but
ἀκούσητε πολέμους καὶ ἀκαταστασίας,
you might hear wars and disorders,
μὴ πτοηθῆτε· δεῖ γὰρ
not you should be terrified; it is necessary for
ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
these (things) to occur first, but not
εὐθέως τὸ τέλος.
immediately the end.

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται
Then he was saying to them Will be roused
ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
nation upon nation and kingdom upon kingdom,

dropped in gifts out
of their surplus, but
this [woman] out of
her want dropped in
all the means of liv-
ing she had."

5 Later, as certain
ones were speaking
concerning the temple,
how it was adorned
with fine stones and
dedicated things, 6 he
said: "As for these
things that you are
beholding, the days
will come in which
not a stone upon a
stone will be left here
and not be thrown
down." 7 Then they
questioned him, say-
ing: "Teacher, when
will these things ac-
tually be, and what
will be the sign when
these things are des-
tined to occur?" 8 He
said: "Look out that
you are not misled;
for many will come on
the basis of my name,
saying, 'I am he,' and,
'The due time has ap-
proached.' Do not go
after them. 9 Further-
more, when you hear
of wars and disorders,
do not be terrified. For
these things must oc-
cur first, but the end
does not [occur] im-
mediately."

10 Then he went on
to say to them: "Na-
tion will rise against
nation, and king-
dom against kingdom;

11 σεισμοί τε μεγάλοι καὶ κατὰ
[earth]quakes and great and according to
τόπους λοιμοὶ καὶ λιμοὶ ἔσονται,
places pestilences and famines will be,
φοβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα
fearful sights and also from heaven signs
μεγάλα ἔσται.
great will be.

12 πρὸ δὲ τούτων πάντων
Before but these (things) all
ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
they will impose upon you the hands of them
καὶ διώξουσιν, παραδιδόντες εἰς τὰς
and they will persecute, giving beside into the
συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led off upon
βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ
kings and governors on account of the
ὀνόματός μου. 13 ἀποβήσεται ὑμῖν εἰς

μαρτύριον. 14 θέτε οὖν ἐν ταῖς
witness. You put therefore in the

καρδίαις ὑμῶν μὴ προμελετᾶν
hearts of you not to be premeditating

ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν
to make defense, I for shall give to you

στόμα καὶ σοφίαν ἣ οὐ δυνήσονται
mouth and wisdom to which not will be able

ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
to resist or to contradict all the

ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε
ones lying against to you. You will be given beside

δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν
but also by parents and brothers and relatives

καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death out of you,

17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
and you will be being hated by all

διὰ τὸ ὄνομά μου. 18 καὶ θρίξ ἐκ
through the name of me. And hair out of

τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
the head of you not not should perish.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς
In the endurance of you you will acquire the

ψυχὰς ὑμῶν.
souls of you.

20 Ὅταν δὲ ἴδητε
Whenever but you might see

κυκλουμένην ὑπὸ στρατοπέδων
being encircled by encamped armies

11 and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs.

12 "But before all these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. 13 It will turn out to you for a witness. 14 Therefore settle it in your hearts not to rehearse beforehand how to make your defense, 15 for I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute. 16 Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death; 17 and you will be objects of hatred by all people because of my name. 18 And yet not a hair of your heads will by any means perish. 19 By endurance on your part you will acquire your souls.

20 "Furthermore, when you see Jerusalem surrounded by encamped armies,

when you see Jerusalem surrounded by encamped armies,

Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν
Jerusalem, then know you that has drawn near
ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
the desolation of her. Then the (ones) in the

Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
Judea let them be fleeing into the mountains, and

οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν,
the (ones) in midst of her let them depart out,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
and the (ones) in the regions not let them enter

εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως
into her, because days of vengeance

αὐταῖ εἰσιν τοῦ πλησθῆναι πάντα
these are of the to be fulfilled all

τὰ γεγραμμένα. 23 οὐαὶ
the (things) having been written. Woe

ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
to the (ones) in belly having and to the (ones)

θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
giving suck in those the days; will be

γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
for necessity great upon the earth and

ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται
wrath to the people this, and they will fall

στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
to mouth of sword and they will be led captive

εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ
into the nations all, and Jerusalem

ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι
will be being trampled by nations, until

οὗ πληρωθῶσιν καὶ ἔσονται
what [time] should be fulfilled and will be

καιροὶ ἐθνῶν.
appointed times of nations.

25 καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
And will be signs in sun and moon

καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ
and stars, and upon the earth anguish

ἐθνῶν ἐν ἀπορίᾳ ἡχοῦς θαλάσσης καὶ
of nations in perplexity of noise of sea and

σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ
of agitation, fainting of men from

φόβου καὶ προσδοκίας τῶν
fear and expectation of the (things)

ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ
coming upon the being inhabited [earth], the for

δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
powers of the heavens will be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ
And then they will see the Son of the

then know that the desolating of her has drawn near. 21 Then let those in Ju-de'a begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; 22 because these are days for meting out justice, that all the things written may be fulfilled. 23 Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; 24 and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled.

25 "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and [its] agitation, 26 while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. 27 And then they will see the Son of

ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
man coming in cloud with power
καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
and glory much. Starting but
τούτων γίνεσθαι ἀνακύψατε
of these (things) to be occurring bend yourselves up
καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι
and lift you upon the heads of you, because
ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
is drawing near the deliverance of you.
29 Καὶ εἶπεν παραβολὴν αὐτοῖς ἰδετε
And he said parable to them See you
τὴν συκὴν καὶ πάντα τὰ δένδρα
the fig tree and all the trees;
30 ὅταν προβάλῃσιν ἤδη,
whenever they might shoot forth already,
βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
looking at from selves you are knowing that
ἤδη ἐγγύς τὸ θέρος ἐστίν. 31 οὕτως
already near the summer is; thus
καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
also you, whenever you might see these (things)
γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστίν ἡ
occurring, be knowing you that near is the
βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω
kingdom of the God. Amen I am saying
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
to you that not not should pass away the generation
αὕτη ἕως ἂν πάντα γένηται.
this until likely all (things) might occur.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
the but words of me not not will pass away.
34 Προσέχετε δὲ ἑαυτοῖς μὴ
Be you paying attention. but to selves not
ποτε βαρυνθῶσιν αἱ καρδίαι
sometime might become weighed the hearts
ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ
of you in overeating and drunkenness and
μερίμναις βιωτικαῖς, καὶ ἐπιστῇ
anxieties belonging to life, and might stand on
ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὥς
upon you sudden the day that as
παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας
snare; it will come in on for upon all
τοὺς καθημένους ἐπὶ πρόσωπον πάσης
the (ones) sitting upon face of all
τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
the earth. Be keeping sleepless but in all

man coming in a cloud with power and great glory. 28 But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."

29 With that he spoke an illustration to them: "Note the fig tree and all the other trees: 30 When they are already in the bud, by observing it you know for yourselves that now the summer is near. 31 In this way you also, when you see these things occurring, know that the kingdom of God is near. 32 Truly I say to you, This generation will by no means pass away until all things occur. 33 Heaven and earth will pass away, but my words will by no means pass away.

34 "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you 35 as a snare. For it will come in upon all those dwelling upon the face of all the earth. 36 Keep awake, then, all the

καιρῷ δεόμενοι ἵνα
appointed time supplicating in order that
κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
you might be strong to flee out of these all
τὰ μέλλοντα γίνεσθαι, καὶ
the (things) being about to be occurring, and
σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
to stand in front of the Son of the man.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
He was but the days in the temple
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
teaching, the but nights going out
ἡυλίζετο εἰς τὸ ὄρος τὸ
he was lodging into the mountain the (one)
καλούμενον Ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς
being called of Olives; and all the people
ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
was coming early toward him in the temple
ἀκούειν αὐτοῦ.
to be hearing of him.

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν
Was drawing near but the festival of the
ἄζύμων ἡ λεγομένη Πάσχα.
unfermented [cakes] the (one) being said Passover.
2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
And were seeking the chief priests and the
γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
scribes the how they might take up him,
ἐφοβοῦντο γὰρ τὸν λαόν. 3 Εἰσῆλθεν
they were fearing for the people. Entered
δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
but Satan into Judas the (one) being called
Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
Iscariot, being out of the number of the
δώδεκα. 4 καὶ ἀπελθὼν συνελάλησεν
twelve; and having gone off he talked with
τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
the chief priests and captains the how
αὐτοῖς παραδῶ αὐτόν. 5 καὶ
to them he might give beside him. And
ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον
they rejoiced and agreed to him silver [money]
δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτη
to give. And he consented, and was seeking
εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
well-seasonable of the to give beside him without
ὄχλου αὐτοῖς.
crowd to them.

time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man."

37 So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. 38 And all the people would come early in the day to him in the temple to hear him.

22 Now the festival of the unfermented cakes, the so-called Passover, was getting near. 2 Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. 3 But Satan entered into Judas, the one called Is-car'i-ot, who was numbered among the twelve; 4 and he went off and talked with the chief priests and [temple] captains about the effective way to betray him to them. 5 Well, they rejoiced and agreed to give him silver money. 6 So he consented, and he began to seek a good opportunity to betray him to them without a crowd around.

7 ἦλθεν δὲ ἡ ἡμέρα τῶν
Came but the day of the
ἀζύμων, ἡ
unfermented [cakes], to which [day]
ἔδει θύεσθαι τὸ πάσχα·
it was necessary to be sacrificed the passover;
8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην
and he sent forth Peter and John
εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ
having said Having gone you get ready to us the
πάσχα ἵνα φάγωμεν. 9 οἱ
passover in order that we might eat. The (ones)
δὲ εἶπαν αὐτῷ Ποῦ θέλεις
but said to him Where you are willing
ἐτοιμάσωμεν; 10 ὁ δὲ εἶπεν
we should make ready? The (one) but said
αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν
to them Look! Having entered of you into the
πόλιν συναντήσκει ὑμῖν ἄνθρωπος
city will meet to you man
κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς
you follow to him into the house into
ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
which he is going into. And you will say to the
οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι
housemaster of the house Is saying to you
ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα
the Teacher Where is the guest room
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
where the passover with the disciples of me
φάγω; 12 καὶ ἐκεῖνος ὑμῖν δείξει
I might eat? And that one to you will show
ἀνάγαιον μέγα ἐστρωμένον·
upper room great having [couches] spread;
ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ
there you make ready. Having gone off but
εὑρον καθὼς εἰρήκει αὐτοῖς, καὶ
they found according as he had said to them, and
ἠτοίμασαν τὸ πάσχα.
they made ready the passover.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
And when occurred the hour, he fell up also
οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν
the apostles together with him. And he said
πρὸς αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο
toward them To desire I desired this
τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ
the passover to eat with you before of the

7 The day of the
unfermented cakes
now arrived, on which
the passover victim
must be sacrificed;
8 and he dispatched
Peter and John, say-
ing: "Go and get the
passover ready for us
to eat." 9 They said
to him: "Where do
you want us to get
[it] ready?" 10 He
said to them: "Look!
When you enter into
the city a man car-
rying an earthenware
vessel of water will
meet you. Follow him
into the house in-
to which he enters.
11 And you must
say to the landlord
of the house, "The
Teacher says to you:
"Where is the guest
room in which I
may eat the pass-
over with my disci-
ples?" 12 And that
[man] will show you
a large upper room
furnished. Get [it]
ready there." 13 So
they departed and
found it just as he
had said to them,
and they got the
passover ready.

14 At length when
the hour came, he
reclined at the table,
and the apostles with
him. 15 And he said
to them: "I have
greatly desired to
eat this passover
with you before

με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι
me to suffer; I am telling for to you that
οὐ μὴ φάγω αὐτὸ ἕως ὅτου
not not I should eat this until when
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
it should be fulfilled in the kingdom of the God.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And having accepted cup having thanked
εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε εἰς
he said You take this and you distribute into
ἑαυτοὺς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ
selves; I am saying for to you, not not
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ
I should drink from the now from the
γενήματος τῆς ἀμπέλου ἕως οὗ
product of the vine until what [time]
ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.
the kingdom of the God might come.
19 καὶ λαβὼν ἄρτον εὐχαριστήσας
And having taken loaf having thanked
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό
he broke and he gave to them saying This
ἐστὶν τὸ σῶμά μου [[τὸ ὑπὲρ ὑμῶν
is the body of me [[the (one) over you
διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
being given; this you be doing into the my
ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως
remembrance. And the cup as-thus
μετὰ τὸ δειπνήσαι, λέγων Τοῦτο τὸ
after the to take supper, saying This the
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι
cup the new covenant in the blood
μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.]]
of me, the (one) over you being poured out.]]
21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ
Besides look! the hand of the (one)
παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·
giving beside me with me upon the table;
22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου
because the Son indeed of the man
κατὰ τὸ ὠρισμένον
according to the having been marked out
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ
is going, besides woe to the man
ἐκείνῳ δι' οὗ παραδίδοται.
that through whom he is being given beside.
23 καὶ αὐτοὶ ἤρξαντο συζητεῖν
And they started to be seeking together
πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ
toward selves the who really might be out of

I suffer; 16 for I tell
you, I will not eat
it again until it be-
comes fulfilled in the
kingdom of God." 17 And, accepting a
cup, he gave thanks
and said: "Take this
and pass it from one
to the other among
yourselves; 18 for I tell
you, From now on I
will not drink again
from the product of
the vine until the
kingdom of God ar-
rives."

19 Also, he took
a loaf, gave thanks,
broke it, and gave
it to them, saying:
"This means my body
which is to be given
in your behalf. Keep
doing this in re-
membrance of me." 20 Also, the cup in
the same way after
they had the eve-
ning meal, he saying:
"This cup means the
new covenant by vir-
tue of my blood,
which is to be poured
out in your behalf.

21 "But, look! the
hand of my betrayer
is with me at the
table. 22 Because the
Son of man is going
his way according to
what is marked out;
all the same, woe to
that man through
whom he is be-
trayed!" 23 So they
started to discuss
among themselves the
question of which of

αὐτῶν ὁ τοῦτο μέλλων
them the (one) this (thing) being about
πράσσειν.
to be performing.

24 Ἐγένετο δὲ καὶ φιλονεικία
Occurred but also fondness for dispute
ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι
in them, the who of them is seeming to be
μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ
greater. The (one) but said to them The
βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
kings of the nations are acting as lords of
αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν
them and the (ones) having authority of them
εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ
benefactors are being called. You but not
οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω
thus, but the greater in you let him become
ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς
as the younger, and the (one) leading as
ὁ διακονῶν. 27 τίς γὰρ μείζων,
the (one) serving; who for greater,
ὁ ἀνακείμενος ἢ ὁ διακονῶν;
the (one) lying up or the (one) serving?
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
Not the (one) lying up? I but in midst
ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
of you am as the (one) serving.

28 Ὑμεῖς δὲ ἐστε οἱ
You but you are the (ones)
διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς
having remained throughout with me in the
πειρασμοῖς μου. 29 καὶ γὰρ διατίθεμαι
trials of me; also I am covenanting
ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
to you, according as covenanted to me the Father
μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
of me kingdom; in order that you may eat and
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ
you may drink upon the table of me in the
βασιλείᾳ μου, καὶ καθήσθε ἐπὶ θρόνων
kingdom of me, and you may sit upon thrones
τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.
the twelve tribes judging of the Israel.

31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς
Simon Simon, look! the Satan
ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον
demanded you of the to sift as the wheat;
32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
I but made supplication about you

them would really be
the one that was
about to do this.

24 However, there
also arose a heated
dispute among them
over which one of
them seemed to be
greatest. 25 But he
said to them: "The
kings of the nations
lord it over them,
and those having au-
thority over them are
called Benefactors.
26 You, though, are
not to be that way.
But let him that is
the greatest among
you become as the
youngest, and the one
acting as chief as
the one ministering.
27 For which one is
greater, the one re-
clining at the table
or the one minister-
ing? Is it not the one
reclining at the table?
But I am in your
midst as the one min-
istering.

28 "However, you
are the ones that
have stuck with me in
my trials; 29 and I
make a covenant with
you, just as my Fa-
ther has made a cov-
enant with me, for a
kingdom, 30 that you
may eat and drink at
my table in my king-
dom, and sit on
thrones to judge the
twelve tribes of Israel.

31 "Simon, Simon,
look! Satan has de-
manded to have you
men to sift you as
wheat. 32 But I have
made supplication for

ἵνα μὴ ἐκλίπη ἡ πίστις
in order that not should leave out the faith
σου· καὶ σύ ποτε ἐπιστρέψας
of you; and you sometime having returned
στήρισον τοὺς ἀδελφούς σου. 33 ὁ
make firm the brothers of you. The (one)
δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός
but said to him Lord, with you ready
εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
I am also into prison and into death
πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω
to be going. The (one) but said I am saying
σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ
to you, Peter; not will sound today cock
ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
until thrice me you will deny to have known.

35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα
And he said to them When I sent forth
ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
you without purse and pouch and
ὑποδημάτων, μή τινος ὑστερήσατε;
sandals, not of anything lacked you?
οἱ δὲ εἶπαν Οὐθενός. 36 εἶπεν δὲ
The (ones) but said Of nothing! He said but
αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον
to them But now the (one) having purse
ἀράτω, ὁμοίως καὶ πήραν, καὶ
let him lift up, likewise also pouch, and
ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον
the (one) not having let him sell the outer garment
αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
of him and let him buy sword.

37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
I am saying for to you that this the (thing)
γεγραμμένον δεῖ
having been written it is necessary
τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ
to be finished in me, the And with
ἀνόμων ἐλογίσθη· καὶ γὰρ
lawless (ones) he was reckoned; also for
τὸ περὶ ἐμοῦ τέλος ἔχει.
the (thing) about me end is having.
38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι
The (ones) but said Lord, look! swords
ὡδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν
here two. The (one) but said to them Sufficient
ἐστίν.
it is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ
And having gone out he went according to

you that your faith
may not give out;
and you, when once
you have returned,
strengthen your
brothers." 33 Then he
said to him: "Lord,
I am ready to go with
you both into prison
and into death."
34 But he said: "I
tell you, Peter, A cock
will not crow today
until you have three
times denied knowing
me."

35 He also said to
them: "When I sent
you forth without
purse and food pouch
and sandals, you
did not want for any-
thing, did you?" They
said: "No!" 36 Then
he said to them: "But
now let the one that
has a purse take it
up, likewise also a
food pouch; and let
the one having no
sword sell his outer
garment and buy one.
37 For I tell you that
this which is written
must be accomplished
in me, namely, 'And
he was reckoned with
lawless ones.' For that
which concerns me is
having an accomplish-
ment." 38 Then they
said: "Lord, look!
here are two swords."
He said to them: "It
is enough."

39 On going out
he went as cus-

τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν·
the custom into the Mount of the Olives;
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
followed but to him also the disciples.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου
Having come to be but upon the place
εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν
he said to them You be praying not to enter
εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη
into temptation. And he drew away

ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ
from them as if of stone throw, and
θεῖς τὰ γόνατα προσήχετο
having placed the knees he was praying

42 λέγων Πάτερ, εἰ βούλει παρένεγκε
saying Father, if you are wishing bear beside

τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν
this the cup from me; besides

μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
not the will of me but the yours

γινέσθω. 43 [[ὥφθη δὲ αὐτῷ
let come to be. [[Was seen but to him

ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.
angel from the heaven strengthening him.

44 καὶ γενόμενος ἐν ἀγωνίᾳ
And having come to be in agony

ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ
more earnestly he was praying; and became the

ἰδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
sweat of him as if drops of blood

καταβαίνοντες ἐπὶ τὴν γῆν.]] 45 καὶ
going down upon the earth.]] And

ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν
having stood up from the prayer having come

πρὸς τοὺς μαθητὰς εὗρεν
toward the disciples he found

κοιμωμένους αὐτοὺς ἀπὸ τῆς
being laid down to sleep them from the

λύπης, 46 καὶ εἶπεν αὐτοῖς Τί
grief, and he said to them Why

καθεύδετε; ἀναστάντες προσεύχεσθε,
are you sleeping? Having stood up be you praying,

ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
in order that not you should enter into temptation.

47 Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ
Yet of him speaking look! crowd, and

ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα
the (one) being said Judas one of the twelve

προήρχετο αὐτούς, καὶ ἤγγισεν
was coming before them, and he approached

tomarily to the
Mount of Olives; and
the disciples also
followed him. 40 Hav-

ing come to the place
he said to them:

"Carry on prayer, that
you do not enter into

temptation." 41 And
he himself drew away

from them about a
stone's throw, and

bent his knees and
began to pray, 42 say-

ing: "Father, if you
wish, remove this cup

from me. Nevertheless,
let, not my will, but

yours take place." 43
Then an angel

from heaven appeared
to him and strength-

ened him. 44 But
getting into an agony

he continued praying
more earnestly; and

his sweat became as
drops of blood falling

to the ground. 45 And
he rose from prayer,

went to the disciples
and found them slum-

bering from grief; 46
and he said to

them: "Why are
you sleeping? Rise

and carry on prayer,
that you do not

enter into tempta-

tion."

47 While he was
yet speaking, look!

a crowd, and the
[man] called Judas,

one of the twelve, was
going before them;

and he approached

τῷ Ἰησοῦ φιλήσαι αὐτόν. 48 Ἰησοῦς δὲ
to the Jesus to kiss him. Jesus but

εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
said to him Judas, to kiss the Son of the

ἀνθρώπου παραδίδως; 49 ἰδόντες
man are you giving beside? Having seen

δὲ οἱ περὶ αὐτὸν τὸ
but the (ones) about him the (thing)

ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν
going to be said Lord, if shall we strike in

μαχαίρῃ; 50 καὶ ἐπάταξεν εἰς τις
sword? And struck one some

ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον
out of them of the chief priest the slave

καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
and lifted up off the ear of him the right.

51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

Ἔατε ἕως τούτου· καὶ ἠψάμενος
Be you letting until this; and having touched

τοῦ ὠτίου ἰάσατο αὐτόν. 52 εἶπεν δὲ
of the ear he healed him. Said but

Ἰησοῦς πρὸς τοὺς
Jesus toward the (ones)

παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
having come to be beside upon him chief priests

καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους
and captains of the temple and older men

Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων
As upon robber you came out with swords

καὶ ξύλων; 53 καθ' ἡμέραν
and wood (things)? According to day

ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being of me with you in the temple not

ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
you stretched out the hands upon me; but

αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία
this is of you the hour and the authority

τοῦ σκότους.
of the darkness.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
Having taken with but him they led and

εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·
led in into the house of the chief priest;

ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
the but Peter was following long [way] off.

55 περιψάντων δὲ πῦρ ἐν μέσῳ τῆς
Of (ones) having lit but fire in midst of the

αὐλῆς καὶ συνκαθισάντων ἐκάθητο
courtyard and having sat down together was sitting

Jesus to kiss him.

48 But Jesus said to

him: "Judas, do you

betray the Son of man

with a kiss?" 49 When

those about him saw

what was going to

happen, they said:

"Lord, shall we strike

with the sword?" 50 A

certain one of them

even did strike the

slave of the high

priest and took off

his right ear. 51 But

in reply Jesus said:

"LET it go as far as

this." And he touched

the ear and healed

him. 52 Jesus then

said to the chief

priests and captains

of the temple and

older men that had

come there for him:

"Did you come out

with swords and

ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα
the Peter middle (one) of them. Having seen
δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
but him servant girl some sitting toward
τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν
the light and having gazed intently to him she said
57 Καὶ οὗτος σὺν αὐτῷ
Also this (one) together with him
ἦν· ὁ δὲ ἡρνήσατο λέγων
was; the (one) but denied saying
Οὐκ οἶδα αὐτόν, γύναι.
Not I have known him, woman.
58 καὶ μετὰ βραχὺ ἕτερος
And after short while different (one)
ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν
having seen him said Also you out of them
εἶ· ὁ δὲ Πέτρος ἔφη Ἀνθρωπε, οὐκ εἰμί.
are; the but Peter said Man, not I am.
59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
And having stood through as if of hour one
ἄλλος τις διισχυρίζετο λέγων
other (one) some was insisting strongly saying
Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
Upon truth also this (one) with him was,
καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ
and for Galilean he is; said but the
Πέτρος Ἀνθρωπε, οὐκ οἶδα ὁ
Peter Man, not I have known which
λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος
you are saying. And instantly yet speaking
αὐτοῦ ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς
of him sounded cock. And having turned
ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ
the Lord looked in to the Peter, and
ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
recalled the Peter of the saying of the
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
Lord as he said to him that Before cock
φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
to sound today you will disown me thrice.
62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
And having gone outside he wept bitterly.
63 Καὶ οἱ ἄνδρες οἱ
And the male persons the (ones)
συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
having together him were making fun to him
δέροντες, 64 καὶ περικαλύψαντες αὐτὸν
flaying, and having covered over him
ἐπηρώτων λέγοντες Προφήτευσον, τίς
were inquiring upon saying Prophecy, who

in among them. 56 But
a certain servant girl
saw him sitting by
the bright fire and
looked him over and
said: 57 "This man
also was with him."
But he denied it, say-
ing: "I do not know
him, woman." 58 And
after a short time
another person seeing
him said: "You also
are one of them."
But Peter said: "Man,
I am not." 59 And
after about an hour
intervened a certain
other [man] began
insisting strongly:
"For a certainty this
[man] also was with
him; for, in fact,
he is a Gal·i·le'an!"
60 But Peter said:
"Man, I do not know
what you are say-
ing." And instantly,
while he was yet
speaking, a cock
crowed. 61 And the
Lord turned and
looked upon Peter;
and Peter recalled the
utterance of the Lord
when he said to him:
"Before a cock crows
today you will disown
me three times." 62
And he went out-
side and wept bitterly.
63 Now the men
that had him in cus-
tody began to make
fun of him, hitting
him; 64 and after
covering him over
they would ask and
say: "Prophecy. Who

ἐστὶν ὁ παίσας σε; 65 καὶ
is the (one) having hit you? And
ἕτερα πολλά βλασφημοῦντες
different (things) many blaspheming
ἐλεγον εἰς αὐτόν.
they were saying into him.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
And as it became day, was led together
τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς
the body of elders of the people, chief priests
τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτόν
both and scribes, and they led away him
εἰς τὸ συνέδριον αὐτῶν, λέγοντες 67 Εἰ
into the Sanhedrin of them, saying If
σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ
you are the Christ, say to us. He said but
αὐτοῖς Ἐὰν ὑμῖν εἰπῶ οὐ μὴ
to them If ever to you I should say not not
πιστεύσητε. 68 ἔὰν δὲ ἐρωτήσω
you would believe; if ever but I should question
οὐ μὴ ἀποκριθῆτε. 69 ἀπὸ τοῦ νῦν
not not you would answer. From the now
δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
but will be the Son of the man sitting
ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
out of right [sides] of the power of the God.
70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ
They said but all You therefore are the
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς
Son of the God? The (one) but toward them
ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
said You are saying that I am.
71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν
The (ones) but said What yet we are having
μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν
of witness need? Very (ones) for we heard
ἀπὸ τοῦ στόματος αὐτοῦ.
from the mouth of him.
23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος
And having stood up all the multitude
αὐτῶν ἤγαγον αὐτόν ἐπὶ τὸν Πειλάτον.
of them led him upon the Pilate.
2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
They started but to be accusing of him
λέγοντες Τοῦτον εὗραμεν διαστρέφοντα
saying This [man] we found turning through
τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
the nation of us and forbidding taxes
Καίσαρι διδόναι καὶ λέγοντα αὐτὸν
to Caesar to be giving and saying himself

is it that struck you?"
65 And they went on
saying many other
things in blasphemy
against him.

66 At length when
it became day, the
assembly of older men
of the people, both
chief priests and
scribes, gathered to-
gether, and they haled
him into their San-
hedrin hall, saying:
67 "If you are the
Christ, tell us." But
he said to them:
"Even if I told you,
you would not believe
it at all. 68 Moreover,
if I questioned you,
you would not answer
at all. 69 However,
from now on the Son
of man will be sitting
at the powerful right
hand of God." 70 At
this they all said:
"Are you, therefore,
the Son of God?" He
said to them: "You
yourselves are saying
that I am." 71 They
said: "Why do we
need further witness?
For we ourselves have
heard [it] out of his
own mouth."

23 So the multitude
of them rose, one
and all, and led him
to Pilate. 2 Then they
started to accuse him,
saying: "This man we
found subverting our
nation and forbid-
ding the paying of
taxes to Caesar and
saying he himself

χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πειλᾶτος
Christ king to be. The but Pilate
ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς
questioned him saying You are the king
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
of the Jews? The (one) but having answered
αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πειλᾶτος
to him said You are saying. The but Pilate
εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους
said toward the chief priests and the crowds
Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
Nothing I find cause in the man this.
5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι
The (ones) but were strong upon saying that
Ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης
He stirs up the people teaching down whole
τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
the Judea, and having started from the
Γαλιλαίας ἕως ὧδε. 6 Πειλᾶτος δὲ
Galilee until here. Pilate but
ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
having heard inquired upon if the man
Γαλιλαῖός ἐστιν, 7 καὶ ἐπιγνοὺς ὅτι
Galilean is, and having ascertained that
ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν
out of the authority of Herod he is he sent up
αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν
him toward Herod, being also him in
Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
Jerusalem in these the days.

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν
The but Herod having seen the Jesus
ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν
rejoiced very much, he was for out of sufficient
χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
times being willing to see him through the
ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι
to be hearing about him, and he was hoping some
σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
sign to see by him occurring.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
He was inquiring upon but him in words
ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο
sufficient; he but nothing answered
αὐτῷ. 10 ἰστήκεισαν δὲ οἱ ἀρχιερεῖς
to him. Had been standing but the chief priests
καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
and the scribes vehemently accusing

is Christ a king." 3 Now Pilate asked him the question: "Are you the king of the Jews?" In answer he said: "You yourself are saying [it]." 4 Then Pilate said to the chief priests and the crowds: "I find no crime in this man." 5 But they began to be insistent, saying: "He stirs up the people by teaching throughout all Ju-de'a, even starting out from Gal'i-lee to here." 6 On hearing that, Pilate asked whether the man was a Gal-i-le'an, 7 and, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days.

8 When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. 9 Now he began to question him with a good many words; but he made him no answer. 10 However, the chief priests and the scribes kept standing up and vehemently accusing

αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ
of him. Having made nothing out of but him the
Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ
Herod together with the troops of him
καὶ ἔμπαίξας περιβαλὼν
and having made fun of (one) having put around
ἔσθητα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
garment bright sent back him to the
Πειλᾶτῳ. 12 Ἐγένοντο δὲ φίλοι ὁ τε
Pilate. Became but friends the and
Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ
Herod and the Pilate in very the day
μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ
with each other; they were before for in enmity
ὄντες πρὸς αὐτούς.
being toward themselves.

13 Πειλᾶτος δὲ συνκαλεσάμενος
Pilate but having called together
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
the chief priests and the rulers and the
λαὸν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ
people said toward them You bore toward
μοι τὸν ἄνθρωπον τούτον ὡς ἀποστρέφοντα
to me the man this as turning from
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
the people, and look! I in sight of you
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ
having examined nothing I found in the man
τούτῳ αἴτιον ὧν κατηγορεῖτε
this cause of which (things) you are accusing
κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ Ἡρώδης,
down of him. But neither Herod,
ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ
he sent back for him toward us; and look!
οὐδὲν ἄξιον θανάτου ἐστὶν
nothing worthy of death is
πεπραγμένον αὐτῷ. 16 παιδεύσας
having been committed to him; having chastised
οὖν αὐτὸν ἀπολύσω.
therefore him I shall release.
18 ἀνέκραγον δὲ πανπληθεὶ
They cried out but as entire multitude
λέγοντες Αἶρε τούτον, ἀπόλυσον
saying Lift up this (one), release
δὲ ἡμῖν τὸν Βαραββᾶν. 19 ὅστις
but to us the Barabbas; who
ἦν διὰ στάσιν τινὰ γενομένην ἐν
was through standing (off) some having occurred in

him. 11 Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. 12 Both Herod and Pilate now became friends with each other on that very day; for before that they had continued at enmity between themselves.

13 Pilate then called the chief priests and the rulers and the people together 14 and said to them: "You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. 15 In fact, neither did Herod, for he sent him back to us; and, look! nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him." 17 — 18 But with their whole multitude they cried out, saying: "Take this one away, but release Bar·ab·bas to us!" 19 (Which [man] had been thrown into prison for a certain sedition occurring in

17^a This verse is omitted in the Westcott and Hort Greek text.

τῇ πόλει καὶ φόνον βληθεὶς ἐν
the city and murder having been thrown in
τῇ φυλακῇ. 20 πάλιν δὲ ὁ Πειλᾶτος
the prison. Again but the Pilate
προσεφώνησεν αὐτοῖς, θέλων ἀπολύσαι
sounded toward to them, being willing to release
τὸν Ἰησοῦν. 21 οἱ δὲ
the Jesus. The (ones) but
ἐπεφώνουν λέγοντες Σταύρου
were sounding upon saying Be impaling,
σταύρου αὐτόν. 22 ὁ δὲ τρίτον
be impaling him. The (one) but third [time]
εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν
said toward them What for bad (thing)
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
did this (one)? Nothing guilty of death
εὑρον ἐν αὐτῷ· παιδεύσας οὖν
I found in him; having chastised therefore
αὐτὸν ἀπολύσω. 23 οἱ δὲ
him I shall release. The (ones) but
ἐπέκειντο φωναῖς μεγάλαις
were urging upon (one) to voices great
αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ
demanding him to be impaled, and
κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ
were strong down the voices of them. And
Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα
Pilate decided to come to be the demand
αὐτῶν. 25 ἀπέλυσεν δὲ τὸν διὰ
of them; he released but the (one) through
στάσιν καὶ φόνον βεβλημένον εἰς
standing (off) and murder having been thrown into
φυλακὴν ὃν ἠτοῦντο, τὸν δὲ
prison whom they were demanding, the but
Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
Jesus he gave beside to the will of them.
26 Καὶ ὥς ἀπήγαγον αὐτόν,
And as they led away him,
ἐπιλαβόμενοι Σίμωνά τινά Κυρηναῖον
having taken upon Simon some Cyrenian
ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
coming from field they placed upon him
τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.
the stake to be bearing behind of the Jesus.
27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος
Was following but to him much multitude
τοῦ λαοῦ καὶ γυναικῶν αἱ
of the people and of women who

the city and for murder.) 20 Again Pilate called out to them; because he wanted to release Jesus. 21 Then they began to yell, saying: "Impale! Impale him!" 22 The third time he said to them: "Why, what bad thing did this [man] do? I found nothing deserving of death in him; I will therefore chastise and release him." 23 At this they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out. 24 So Pilate gave sentence for their demand to be met: 25 he released the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will.

26 Now as they led him away, they laid hold of Simon, a certain native of Cyrene, coming from the country, and they placed the torture stake upon him to bear it behind Jesus. 27 But there was following him a great multitude of the people and of women who

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
were beating themselves and were bewailing him.
28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
Having turned but toward them Jesus
εἶπεν Θυγατέρες Ἱερουσαλήμ, μὴ
said Daughters of Jerusalem, not
κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
be you weeping upon me; besides upon
ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα
selves be you weeping and upon the children
ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι
of you, because look! are coming days
ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι
in which they will say Happy the barren (ones)
καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ
and the cavities which not generated and breasts
οἱ οὐκ ἔθρεψαν. 30 τότε ἄρξονται
which not nursed. Then they will start
λέγειν τοῖς ὄρεσιν Πέσσετε ἐφ'
to be saying to the mountains Fall you upon
ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς·
us, and to the hills Cover you us;
31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα
because if in moist wood these (things)
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;
they are doing, in the dry (one) what should occur?
32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι
Were being led but also different evildoers
δύο σὺν αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε
two together with him to be taken up. And when
ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον
they came upon the place the (one) being said
Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς
Skull, there they impaled him and the
κακοῦργους, ὃν μὲν ἐκ
evildoers, which (one) indeed out of
δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
right [sides] which (one) but out of left [sides].
34 [[ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες
[[The but Jesus was saying Father, let go off
αὐτοῖς, οὐ γὰρ οἶδασιν τί
to them, not for they have known what
ποιοῦσιν.]] Διαμεριζόμενοι δὲ τὰ
they are doing.]] Distributing but the
ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 καὶ
outer garments of him they cast lot. And
ἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον
had stood the people beholding. Were sneering
δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους
but also the rulers saying Others

kept beating themselves in grief and bewailing him. 28 Jesus turned to the women and said: "Daughters of Jerusalem, stop weeping for me. On the contrary, weep for yourselves and for your children; 29 because, look! days are coming in which people will say, 'Happy are the barren women, and the wombs that did not give birth and the breasts that did not nurse!' 30 Then they will start to say to the mountains, 'Fall over us!' and to the hills, 'Cover us over!' 31 Because if they do these things when the tree is moist, what will occur when it is withered?" 32 But two other men, evildoers, were also being led to be executed with him. 33 And when they got to the place called Skull, there they impaled him and the evildoers, one on his right and one on his left. 34 [But Jesus was saying: "Father, forgive them, for they do not know what they are doing."] Furthermore, to distribute his garments, they cast lots. 35 And the people stood looking on. But the rulers were sneering, saying: "Others

26^a See Appendix under Matthew 10:38.

ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν
he saved, let him save himself, if this (one) is
ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.
the christ of the God, the chosen (one).
36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
Made fun of but to him also the soldiers
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
coming toward, vinegar offering to him
37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς
and saying If you are the king
τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ
of the Jews, save yourself. Was but
καὶ ἐπιγραφή ἐπ' αὐτῷ Ὁ βασιλεὺς τῶν
also inscription upon him The king of the
Ἰουδαίων οὗτος.
Jews this (one).
39 Εἰς δὲ τῶν κρεμασθέντων
One but of the having been hung
κακούργων ἐβλάσφημι αὐτόν Οὐχὶ σὺ
evildoers was blaspheming him Not you
εἶ ὁ χριστός; σῶσον σεαυτόν καὶ ἡμᾶς.
are the Christ? Save yourself and us.
40 ἀποκριθεὶς δὲ ὁ ἕτερος
Having answered but the different (one)
ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆ σὺ τὸν
rebuking to him said Not are fearing you the
θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
God, because in the same judgment you are?
41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
And we indeed justly, worthy (things)
γὰρ ὧν ἐπράξαμεν
for of which (things) we committed
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
we are receiving back; this (one) but nothing
ἄτοπον ἔπραξεν. 42 καὶ ἔλεγεν
out of place committed. And he was saying
Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς
Jesus, remember me whenever you might come
εἰς τὴν βασιλείαν σου. 43 καὶ εἶπεν
into the kingdom of you. And he said
αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ'
to him Amen to you I am saying today with
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
me you will be in the Paradise.
44 Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ
And was already as if hour sixth and

he saved; let him
save himself, if this
one is the Christ of
God, the Chosen One."
36 Even the soldiers
made fun of him,
coming close and of-
fering him sour wine
37 and saying: "If you
are the king of the
Jews, save yourself."
38 There was also an
inscription over him:
"This is the king of
the Jews."

39 But one of the
hung evildoers began
to say abusively to
him: "You are the
Christ, are you not?
Save yourself and
us." 40 In reply the
other rebuked him
and said: "Do you
not fear God at all,
now that you are
in the same judg-
ment? 41 And we, in-
deed, justly so, for we
are receiving in full
what we deserve for
things we did; but
this [man] did noth-
ing out of the way."
42 And he went on
to say: "Jesus, re-
member me when you
get into your king-
dom." 43 And he said
to him: "Truly I tell
you today, You will
be with me in Para-
dise."

44 Well, by now
it was about the
sixth hour, and

43^a "Today." Westcott and Hort text puts a comma in Greek text before the word for "today." In the original Greek no comma is found. Hence we omit comma before "today." 43^b Paradise, NBAJ^{11,13,16}; a garden of Eden, J^{17,18}. See Genesis 2:8, 10, 15, 16, LXX.

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness occurred upon whole the earth until
ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη
hour ninth of the sun leaving out, was split
δὲ τὸ καταπέτασμα τοῦ ναοῦ
but the curtain of the divine habitation
μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ
middle. And having sounded to voice great
ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου
the Jesus said Father, into hands of you
παρατίθεμαι τὸ πνεῦμά μου· τοῦτο
I am placing beside the spirit of me; this
δὲ εἰπὼν ἐξέπνευσεν. 47 ἰδὼν δὲ
but having said he expired. Having seen but
ὁ ἑκατοντάρχης τὸ γινόμενον
the centurion the (thing) having occurred
ἐδόξαζεν τὸν θεὸν λέγων Ὅντως ὁ
was glorifying the God saying Essentially the
ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες
man this righteous was. And all
οἱ συναγαγόμενοι ὄχλοι ἐπὶ τὴν
the having come to be beside crowds upon the
θεωρίαν ταύτην, θεωρήσαντες
spectacle this, having become spectators of
τὰ γινόμενα, τύπτοντες τὰ
the (things) having occurred, smiting the
στήθη ὑπέστρεφον. 49 ἰστήκεισαν δὲ πάντες
breasts were returning. Had stood but all
οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν,
the known (ones) to him from long [way] off,
καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ
and women the following together to him from
τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
the Galilee, seeing these (things).
50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ
And look! man to name Joseph
βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
counselor being, male person good and
δίκαιος, — 51 οὗτος οὐκ ἦν
righteous, — this (one) not was
συνκατατεθειμένος τῇ βουλῇ καὶ
having put down together with to the wish and
τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας
to the action of them, — from Arimathea
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν
of city of the Jews, who was awaiting the
βασιλείαν τοῦ θεοῦ, 52 οὗτος
kingdom of the God, this (one)
προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ
having come toward the Pilate asked for the

yet a darkness fell
over all the earth
until the ninth hour,
45 because the sun-
light failed; then the
curtain of the sanc-
tuary was rent down
the middle. 46 And
Jesus called with a
loud voice and said:
"Father, into your
hands I entrust my
spirit." When he had
said this, he expired.
47 Because of seeing
what occurred the ar-
my officer began to
glorify God, saying:
"Really this man was
righteous." 48 And all
the crowds that were
gathered together
there for this spec-
tacle, when they be-
held the things that
occurred, began to re-
turn, beating their
breasts. 49 Moreover,
all those acquainted
with him were stand-
ing at a distance. Also,
women, who together
had followed him from
Gal'i-lee, were stand-
ing beholding these
things.

50 And, look! a man
named Joseph, who
was a member of
the Council, a good
and righteous man—
51 this [man] had not
voted in support of
their design and ac-
tion—he was from Ar-
i-ma-the'a, a city of
the Ju-de'ans, and was
waiting for the king-
dom of God; 52 this
man went to Pilate
and asked for the

50 And look! a man
named Joseph, who
was a member of
the Council, a good
and righteous man—
51 this [man] had not
voted in support of
their design and ac-
tion—he was from Ar-
i-ma-the'a, a city of
the Ju-de'ans, and was
waiting for the king-
dom of God; 52 this
man went to Pilate
and asked for the

σῶμα τοῦ Ἰησοῦ, 53 καὶ καθελὼν
body of the Jesus, and having taken down
ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
he wrapped up it to fine linen, and put
αὐτὸν ἐν μνήματι λαξευτῷ οὐ οὐκ
him in tomb carved in rock where not
ἦν οὐδεὶς οὕτω κείμενος. 54 Καὶ ἡμέρα ἦν
was no one not yet lying. And day was
παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.
of preparation, and sabbath was lighting upon.
55 Κατακολουθήσασαι δὲ αἱ γυναῖκες,
Having followed down but the women,
αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς
who were having come together with out of the
Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
Galilee to him, viewed the
μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα
memorial tomb and as was put the body
αὐτοῦ, 56 ὑποστρέψασαι δὲ ἠτοίμασαν
of him, having returned but they got ready
ἀρώματα καὶ μύρα. Καὶ τὸ μὲν
spices and perfumed oils. And the indeed
σάββατον ἡσύχασαν κατὰ τὴν
sabbath they rested according to the
ἐντολήν.
commandment.

24 Τῇ δὲ μιᾷ τῶν σαββάτων ὀρθρου
To the but one of the sabbaths of dawn
βαθέως ἐπὶ τὸ μνήμα ἦλθαν φέρουσαι
deep upon the tomb they came bearing
ὃ ἠτοίμασαν ἀρώματα. 2 εὗρον δὲ
what they got ready spices. They found but
τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ
the stone having been rolled away from the
μνημείου, 3 εἰσελθοῦσαι δὲ οὐκ
memorial tomb, having entered but not
εὗρον τὸ σῶμα [[τοῦ κυρίου Ἰησοῦ]].
they found the body [[of the Lord Jesus]].
4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς
And it occurred in the to be perplexed them
περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
about this and look! male persons two
ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτούσῃ.
stood upon them in clothing flashing.
5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ
In fear but having become of them and
κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
inclining the faces into the earth
εἶπαν πρὸς αὐτάς· Τί ζητεῖτε
they said toward them Why are you looking for

body of Jesus. 53 And he took it down and wrapped it up in fine linen, and he laid him in a tomb carved in the rock, in which no man had yet lain. 54 Now it was the day of Preparation, and the evening light of the sabbath was approaching. 55 But the women, who had come with him out of Gal'i-lee, followed along and took a look at the memorial tomb and how his body was laid; 56 and they went back to prepare spices and perfumed oils. But, of course, they rested on the sabbath according to the commandment.

24 On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared. 2 But they found the stone rolled away from the memorial tomb, 3 and when they entered they did not find the body of the Lord Jesus. 4 While they were in perplexity over this, look! two men in flashing clothing stood by them. 5 As the [women] became frightened and kept their faces turned to the ground, the [men] said to them: "Why are you looking for

τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 [[οὐκ
the living one with the dead (ones)? [[Not
ἔστιν ὧδε, ἀλλὰ ἠγέρθη.]] μνήσθητε
he is here, but he was raised.]] Remember you
ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ,
as he spoke to you yet being in the Galilee,
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
saying the Son of the man that
δεῖ παραδοθῆναι εἰς χεῖρας
it is necessary to be given beside into hands
ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ
of men sinners and to be impaled and
τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ
to the third day to stand up. And
ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ
they remembered of the sayings of him, and
ὑποστρέψασαι ἀπὸ τοῦ μνημείου
having returned from the memorial tomb
ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά
they reported these (things) all to the eleven
καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν
and to all the leftover (ones). They were
δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ
but the Magdalene Mary and Joanna and
Μαρία ἡ Ἰακώβου καὶ αἱ
Mary the [mother] of James; and the
λοιπαὶ σὺν αὐταῖς ἔλεγον
leftover (ones) together with them were saying
πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ
toward the apostles these (things). And
ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ
appeared in sight of them as if nonsense the
ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
sayings these, and were disbelieving to them.
12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
[[The but Peter having stood up ran
ἐπὶ τὸ μνημεῖον καὶ παρακύψας
upon the memorial tomb; and having stooped forward
βλέπει τὰ ὀθόνια μόνα καὶ ἀπῆλθεν
he is looking at the bandages alone; and he went off
πρὸς αὐτὸν θαυμάζων τὸ
toward himself wondering at the (thing)
γεγονός.]]
having occurred.]]

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And look! two out of them in very the
ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
day were going into village
ἀπέχουσιν σταδίου ἑξήκοντα ἀπὸ
having self from stadia sixty from

the living One among the dead? 6 [[He is not here, but has been raised up.]] Recall how he spoke to you while he was yet in Gal'i-lee, 7 saying that the Son of man must be delivered into the hands of sinful men and be impaled and yet on the third day rise." 8 So they called his sayings to mind, 9 and they returned from the memorial tomb and reported all these things to the eleven and to all the rest. 10 They were the Mag'da·lene Mary, and Jo·an·na, and Mary the mother of James. Also, the rest of the women with them were telling the apostles these things. 11 However, these sayings appeared as nonsense to them and they would not believe the [women].

12 [[But Peter rose and ran to the memorial tomb, and, stooping forward, he beheld the bandages alone. So he went off, wondering within himself at what had occurred.]]

13 But, look! on that very day two of them were journeying to a village about seven miles distant from

Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαούς, Jerusalem, to which name Emmaus, 14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους and they were conversing toward each other περὶ πάντων τῶν συμβεβηκότων about all the (things) having stepped with τούτων. these.

15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς And it occurred in the to be conversing them καὶ συνζητεῖν καὶ αὐτὸς Ἰησοῦς and to be seeking together also he Jesus ἐγγίσας συνεπορεύετο αὐτοῖς, having approached was going his way with them,

16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο the but eyes of them were being held fast

τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ of the not to recognize him. He said but

πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς toward them What the words these which

ἀντιβάλλετε πρὸς ἀλλήλους you are throwing in exchange toward each other

περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. walking about? And they stood sad-faced.

18 ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας Having answered but one to name Cleopas

εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς said toward him You alone are lodging at

Ἱερουσαλήμ καὶ οὐκ ἔγνων τὰ Jerusalem and not you knew the (things)

γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις having occurred in it in the days

ταύταις; 19 καὶ εἶπεν αὐτοῖς these? And he said to them

Ποία; οἱ δὲ εἶπαν What sort of (things)? The (ones) but said

αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ to him The (things) about Jesus of the

Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ Nazarene, who proved to be male person

προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ prophet powerful in work and word

ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, in front of the God and of all the people,

20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς how and gave beside him the chief priests

καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου and the rulers of us into judgment of death

καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ and impaled him. We but

Jerusalem [and] named Em·ma'us, 14 and they were conversing with each other over all these things that had come about.

15 Now as they were conversing and discussing, Jesus himself approached and began walking with them; 16 but their eyes were kept from recognizing him.

17 He said to them: "What are these matters that you are debating between yourselves as you walk along?" And they stood still with sad faces. 18 In answer the one named Cleopas said to him:

"Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" 19 And he said to them: "What things?" They said to him: "The things concerning Jesus the Naz·a·rene', who became a prophet powerful in work and word before God and all the people; 20 and how our chief priests and rulers handed him over to the sentence of death and im-

ἤλπίζομεν ὅτι αὐτός ἐστιν ὁ were hoping that he is the (one)

μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλὰ being about to let loose the Israel; but

γε καὶ σὺν πᾶσιν τούτοις τρίτην indeed also with all these (things) third

ταύτην ἡμέραν ἄγει ἀφ' οὗ this day it is leading from which [time]

ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες these (things) occurred. But also women

τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, some out of us astonished us,

γενόμεναι ὀρθρινὰ ἐπὶ τὸ having come to be early upon the

μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ memorial tomb and not having found the

σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν body of him they came saying also vision

ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν of angels to have seen, who are saying him

ζῆν. 24 καὶ ἀπῆλθάν τινες to be living. And went off some

τῶν σὺν ἡμῖν ἐπὶ τὸ of the (ones) together with us upon the

μνημεῖον, καὶ εὑρον οὕτως καθὼς αἱ memorial tomb, and found thus according as the

γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. women said, him but not they saw.

25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς ὦ And he said toward them O

ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ senseless (ones) and slow to the heart of the

πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν to be believing upon all (things) which spoke

οἱ προφῆται· 26 οὐχὶ ταῦτα the prophets; not these (things)

ἔδει παθεῖν τὸν χριστὸν καὶ it was necessary to suffer the Christ and

εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ to enter into the glory of him? And

ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ having started from Moses and from

πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς all the prophets he interpreted to them

ἐν πάσαις ταῖς γραφαῖς τὰ περὶ in all the Scriptures the (things) about

ἐαυτοῦ. himself.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ And they got near into the village where

were hoping that this [man] was the one destined to deliver Israel; yes, and besides all these things, this makes the third day since these things occurred. 22 Moreover, certain women from among us also astonished us, because they had been early to the memorial tomb 23 but did not find his body and they came saying they had also seen a supernatural sight of angels, who said he is alive. 24 Further, some of those with us went off to the memorial tomb; and they found it so, just as the women had said, but they did not see him."

25 So he said to them: "O senseless ones and slow in heart to believe on all the things the prophets spoke! 26 Was it not necessary for the Christ to suffer these things and to enter into his glory?" 27 And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures.

28 Finally they got close to the village where they

ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο
they were going, and he acted toward
πορρώτερον πορεύεσθαι. 29 καὶ
farther to be going. And
παρεβιάσαντο αὐτὸν λέγοντες Μείνον
they used force beside him saying Stay
μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ
with us, because toward evening it is and
κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν
has declined already the day. And he went in
τοῦ μείναι σὺν αὐτοῖς. 30 Καὶ
of the to stay together with them. And
ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
it occurred in the to recline him with
αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
them having taken the bread [loaf] he blessed
καὶ κλάσας ἐπέδιδου αὐτοῖς·
and having broken he was giving on to them;
31 αὐτῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοί
of them but were opened fully the eyes
καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος
and they recognized him; and he unapparent
ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς
became he from them. And they said toward
ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν
each other Not the heart of us burning was
ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς
as he was speaking to us in the way, as
διηνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ
he was opening fully to us the Scriptures? And
ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς
having stood up to very the hour they returned into
Ἱερουσαλήμ, καὶ εὗρον
Jerusalem, and they found
ἡθροισμένους τοὺς ἑνδεκα καὶ
having been collected together the eleven and
τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι
the (ones) together with them, saying that
ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη
actually was raised up the Lord and was seen
Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο
to Simon. And they were explaining
τὰ ἐν τῇ ὁδῷ καὶ ὥς
the (things) in the way and how
ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
he became known to them in the breaking of the
ἄρτου.
bread [loaf].
36 Ταῦτα δὲ αὐτῶν λαλούντων
These (things) but of them speaking

were journeying,
and he made as
if he was journey-
ing on farther. 29 But
they used pressure
upon him, saying:
"Stay with us, be-
cause it is toward
evening and the day
has already declined."
With that he went
in to stay with them.
30 And as he was re-
clining with them at
the meal he took the
loaf, blessed it, broke
it and began to hand
it to them. 31 At that
their eyes were fully
opened and they rec-
ognized him; and he
disappeared from
them. 32 And they
said to each other:
"Were not our hearts
burning as he was
speaking to us on
the road, as he was
fully opening up the
Scriptures to us?"
33 And in that very
hour they rose and
returned to Jerusa-
lem, and they found
the eleven and those
with them assembled
together, 34 saying:
"For a fact the Lord
was raised up and
he appeared to Si-
mon!" 35 Now they
themselves related the
events on the road
and how he became
known to them by
the breaking of the
loaf.
36 While they were
speaking of these

αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[καὶ λέγει
he stood in midst of them [[and he is saying
αὐτοῖς Εἰρήνη ὑμῖν]]. 37 πτοηθέντες
to them Peace to you]]. Having been terrified
δὲ καὶ ἔμφοβοι γενόμενοι
but and (ones) in fear having become
ἐδόκουν πνεῦμα θεωρεῖν.
they were thinking spirit to be beholding.
38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι
And he said to them Why having been troubled
ἐστέ, καὶ διὰ τί διαλογισμοὶ
you are, and through what reasonings
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
are coming up in the heart of you?
39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
See you the hands of me and the feet
μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με
of me that I am he; feel you me
καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα
and see you, because spirit flesh and bones
οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε
not is having according as me you are beholding
ἔχοντα. 40 [[καὶ τοῦτο εἰπὼν
having. [[And this (thing) having said
ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]]
he showed to them the hands and the feet.]]
41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
Yet but disbelieving of them from the
χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς
joy and wondering he said to them
Ἔχετε τι βρώσιμον ἐνθάδε;
Are you having something eatable there?
42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
The (ones) but gave on to him of fish
ὁπτοῦ μέρος· 43 καὶ λαβὼν ἐνώπιον
broiled piece; and having taken in sight
αὐτῶν ἔφαγεν.
of them he ate.
44 Εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ
He said but toward them These the
λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
words of me which I spoke toward you yet
ὄν σὺν ὑμῖν, ὅτι δεῖ
being together with you, that it is necessary
πληρωθῆναι πάντα τὰ
to be fulfilled all the (things)
γεγραμμένα ἐν τῷ νόμῳ
having been written in the law
Μωυσέως καὶ τοῖς προφήταις καὶ
of Moses and to the Prophets and

things he himself
stood in their midst
and said to them:
"May you have
peace." 37 But be-
cause they were ter-
rified, and had
become frightened,
they were imagining
they beheld a spir-
it. 38 So he said
to them: "Why are
you troubled, and
why is it doubts
come up in your
hearts? 39 See my
hands and my feet,
that it is I myself;
feel me and see, be-
cause a spirit does
not have flesh and
bones just as you
behold that I have."
40 And as he said
this he showed
them his hands and
his feet. 41 But while
they were still not
believing for sheer
joy and were won-
dering, he said
to them: "Do you
have something there
to eat?" 42 And they
handed him a piece
of broiled fish; 43 and
he took it and ate it
before their eyes.
44 He now said to
them: "These are
my words which I
spoke to you while I
was yet with you,
that all the things
written in the law
of Moses and in
the Prophets and

Ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν
 Psalms about me. Then he opened fully
 αὐτῶν τὸν νοῦν τοῦ συνιέναι
 of them the mind of the to be putting together
 τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι
 the Scriptures, and he said to them that
 οὕτως γέγραπται παθεῖν τὸν χριστὸν
 thus it has been written to suffer the Christ
 καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
 and to stand up out of dead (ones) to the third
 ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
 day, and to be preached upon the name
 αὐτοῦ μετάνοιαν εἰς ἅφεσιν ἁμαρτιῶν
 of him repentance into letting go off of sins
 εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ
 into all the nations, — (ones) starting from
 Ἱερουσαλὴμ. 48 ὑμεῖς μάρτυρες
 Jerusalem; you witnesses
 τούτων. 49 καὶ ἰδοὺ ἐγὼ
 of these (things). And look! I
 ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός
 am sending off out the promise of the Father
 μου ἐφ' ὑμᾶς. ὑμεῖς δὲ καθίσατε ἐν τῇ
 of me upon you; you but sit you down in the
 πόλει ἕως οὗ ἐνδύσησθε
 city until what [time] you might become clothed
 ἐξ ὕψους δυνάμιν.
 out of height power.
 50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
 He led out but them until toward
 Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
 Bethany, and having lifted up the hands
 αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο
 of him he blessed them. And it occurred
 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη
 in the to be blessing him them he stood through
 ἀπ' αὐτῶν [[καὶ ἀνεφέρετο εἰς τὸν
 from them [[and he was being borne up into the
 οὐρανόν]]. 52 καὶ αὐτοὶ
 heaven]]. And they
 [[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν
 [[having done obeisance to him]] they returned
 εἰς Ἱερουσαλὴμ μετὰ
 into Jerusalem with
 χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ
 joy great, and they were through
 παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
 all in the temple blessing the God.

Psalms about me must be fulfilled." 45 Then he opened up their minds fully to grasp the meaning of the Scriptures, 46 and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day, 47 and on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem, 48 you are to be witnesses of these things. 49 And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high." 50 But he led them out as far as Beth'any, and he lifted up his hands and blessed them. 51 As he was blessing them he was parted from them and began to be borne up to heaven. 52 And they did obeisance to him and returned to Jerusalem with great joy. 53 And they were continually in the temple blessing God.

KATA ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
 In beginning was the Word, and the Word
 ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
 was toward the God, and god was the Word.
 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
 This (one) was in beginning toward the God.
 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ
 All (things) through him came to be, and
 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
 apart from him came to be not-but one (thing).
 ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ
 Which has come to be in him life was, and
 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ
 the life was the light of the men; and
 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
 the light in the darkness is shining, and the
 σκοτία αὐτὸ οὐ κατέλαβεν.
 darkness it not overpowered.
 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος
 Came to be man having been sent forth
 παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
 beside God, name to him John;
 7 οὗτος ἦλθεν εἰς
 this (one) came into
 μαρτυρίαν, ἵνα μαρτυρήσῃ
 witness, in order that he might witness
 περὶ τοῦ φωτός, ἵνα πάντες
 about the light, in order that all
 πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν
 might believe through him. Not was
 ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
 that (one) the light, but in order that
 μαρτυρήσῃ περὶ τοῦ φωτός.
 he might witness about the light.
 9 Ἦν τὸ φῶς τὸ ἀληθινόν
 Was the light the true.
 ὃ φωτίζει πάντα ἄνθρωπον
 which is enlightening every man
 ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν
 coming into the world. In

1 In [the] beginning the Word was, and the Word was with God, and the Word was a god.^a 2 This one was in [the] beginning with God. 3 All things came into existence through him, and apart from him not even one thing came into existence.

What has come into existence 4 by means of him was life, and the life was the light of men. 5 And the light is shining in the darkness, but the darkness has not overpowered it.

6 There arose a man that was sent forth as a representative of God: his name was John.^b 7 This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. 8 He was not that light, but he was meant to bear witness about that light.

9 The true light that gives light to every sort of man was about to come into the world.^c 10 He

1^a "A god." In contrast with "the God." See Appendix under John 1:1.
 6^b See Matthew 3:1, footnote^a. 9^c World=κόσμος (kos'mos), NBA; ʿolam (o-lahm'), J^{17,18}.

KATA ΙΩΑΝΗΝ
ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
In beginning was the Word, and the Word was toward the God, and god was the Word.

2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
This (one) was in beginning toward the God.

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
All (things) through him came to be, and apart from him came to be not-but one (thing).

ὃ γέγονεν **4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
Which has come to be in him life was, and the life was the light of the men; and the light in the darkness is shining, and the darkness it not overpowered.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
Came to be man having been sent forth beside God, name to him John;

7 οὗτος ἦλθεν εἰς μαρτυρίαν,
this (one) came into witness,

ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. **8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
in order that he might witness about the light, in order that all might believe through him. Not was that (one) the light, but in order that he might witness about the light.

9 Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. **10** ἐν

Was the light the true which is enlightening every man coming into the world. **10** In

the beginning was the Word, and the Word was with God, and the Word was a god.^a

This one was in [the] beginning with God. **3** All things came into existence through him, and apart from him not even one thing came into existence.

What has come into existence **4** by means of him was life, and the life was the light of men. **5** And the light is shining in the darkness, but the darkness has not overpowered it.

6 There arose a man that was sent forth as a representative of God: his name was John.^b **7** This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. **8** He was not that light, but he was meant to bear witness about that light.

9 The true light that gives light to every sort of man was about to come into the world.^c **10** He

^{1a} "A god." In contrast with "the God." See Appendix under John 1:1.
^{6b} See Matthew 3:1, footnote^a. ^{9c} World=κόσμος (*kos'mos*), NBA; ʕlṣ (o·lahm'), J^{17,18}.

τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. God were generated.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπὼν — Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 ὅτι ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς

was in the world, and the world came into existence through him, but the world did not know him. 11 He came to his own home, but his own people did not take him in. 12 However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name; 13 and they were born, not from blood or from a fleshly will or from man's will, but from God.

14 So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth. 15 (John bore witness about him, yes, he actually cried out—this was the one who said [it]—saying: "The one coming behind me has advanced in front of me, because he existed before me.") 16 For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. 17 Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. 18 No man

ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. that (one) explained.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν πρὸς αὐτόν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; 20 καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός. 21 καὶ ἠρώτησαν αὐτόν· Τί οὖν; σὺ Ἠλείας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ; σὺ; καὶ ἀπεκρίθη· Οὐ. 22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν ὡς οὖν; σὺ Ἠλείας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ; σὺ; καὶ ἀπεκρίθη· Οὐ. 22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν

δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 23 ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. 24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν αὐτόν· καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλείας οὐδὲ

has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him.

19 Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him: "Who are you?" 20 And he confessed and did not deny, but confessed: "I am not the Christ." 21 And they asked him: "What, then? Are you E-li'jah?" And he said: "I am not." "Are you The Prophet?" And he answered: "No!" 22 Therefore they said to him: "Who are you? that we may give an answer to those who sent us. What do you say about yourself?" 23 He said: "I am a voice of someone crying out in the wilderness, 'MAKE the way of Jehovah^b straight,' just as Isaiah the prophet said." 24 Now those sent forth were from the Pharisees. 25 So they questioned him and said to him: "Why, then, do you baptize if you yourself are not the Christ or E-li'jah or

21^a Elijah, J^{17,18,21}; meaning "My God is Jah." 23^b Jehovah, J^{7-14,16-20}; the Lord, N^{BA}.

ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ
The Prophet? Answered to them the
Ἰωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι.
John saying I am baptizing in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
middle of you (one) is standing whom you not
οἴδατε, 27 ὀπίσω μου ἐρχόμενος,
have known, behind me coming (one),
οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα
of whom not am I worthy in order that
λύσω αὐτοῦ τὸν ἱμάντα τοῦ
I might loose of him the lace of the
ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ
sandal. These (things) in Bethany
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
occurred other side of the Jordan, where was
ὁ Ἰωάννης βαπτίζων.
the John baptizing.

29 Τῇ ἐπαύριον βλέπει τὸν
To the morrow he is looking at the
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
Jesus coming toward him, and
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ
he is saying See the Lamb of the God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ
the (one) lifting up the sin of the
κόσμου. 30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
world. This (one) is over whom I
εἶπον Ὅπισω μου ἔρχεται ἄνθρωπος ὃς
said Behind me is coming male person who
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός
in front of me has come to be, because first
μου ἦν. 31 κἀγὼ οὐκ ᾔδειν αὐτόν,
of me he was; and I not had known him,
ἀλλ' ἵνα φανερωθῇ τῷ
but in order that he might be manifested to the
Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι
Israel through this (thing) came I in water
βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων
baptizing. And witnessed John saying
ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
that I have viewed the spirit descending as
περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν
dove out of heaven, and it remained
ἐπ' αὐτόν. 33 κἀγὼ οὐκ ᾔδειν αὐτόν,
upon him; and I not had known him,

The Prophet? 26 John answered
them, saying: "I baptize in water. In
the midst of you one is standing whom
you do not know, 27 the one coming
behind me, but the lace of whose sandal
I am not worthy to untie." 28 These
things took place in Beth'any across the
Jordan, where John was baptizing.

29 The next day
he beheld Jesus com-
ing toward him, and
he said: "See, the
Lamb of God that
takes away the sin
of the world!" 30 This
is the one about
whom I said, Be-
hind me there comes
a man who has ad-
vanced in front
of me, because he
existed before me.
31 Even I did not
know him, but the
reason why I came
baptizing in water
was that he might
be made manifest
to Israel." 32 John
also bore witness,
saying: "I viewed
the spirit coming
down as a dove out
of heaven, and it
remained upon
him. 33 Even I did
not know him,

ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
but the (one) having sent me to be baptizing in
ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ὃν
water that (one) to me said Upon whom likely
ἴδης τὸ πνεῦμα καταβαῖνον καὶ
you might see the spirit descending and
μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
remaining upon him, this (one) is the (one)
βαπτίζων ἐν πνεύματι ἁγίῳ. 34 κἀγὼ
baptizing in spirit holy; and I
ἑώρακα, καὶ μεμαρτύρηκα ὅτι
have seen, and I have borne witness that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this (one) is the Son of the God.

35 Τῇ ἐπαύριον πάλιν ἰστήκει Ἰωάννης
To the morrow again had stood John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ
and out of the disciples of him two, and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
having looked on to the Jesus walking about
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ
he is saying See the Lamb of the God. And
ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
heard the two disciples of him speaking and
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς
they followed to the Jesus. Having turned
δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς
but the Jesus and having viewed them
ἀκολουθοῦντας λέγει αὐτοῖς Τί
following he is saying to them What
ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ
are seeking you? The (ones) but said to him
Ῥαββεί, ὃ λέγεται μεθερμηνευόμενον
Rabbi, which is being said being translated.
Διδάσκαλε, ποῦ μένεις;
Teacher, where are you remaining?
39 λέγει αὐτοῖς Ἔρχεσθε καὶ
He is saying to them Be you coming and
ὄψεσθε. ἦλθον οὖν καὶ εἶδαν
you will see. They came therefore and saw
ποῦ μένει, καὶ παρ' αὐτῷ
where he is remaining, and beside him
ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς
they remained the day that; hour was as
δεκάτῃ. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
tenth. Was Andrew the brother of Simon
Πέτρου εἰς ἐκ τῶν δύο τῶν
Peter one out of the two the (ones)
ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
having heard beside of John and having followed

but the very One who
sent me to bap-
tize in water said
to me, 'Whoever it
is upon whom you
see the spirit com-
ing down and remain-
ing, this is the one
that baptizes in holy
spirit.' 34 And I have
seen [it], and I have
borne witness that
this one is the Son
of God."

35 Again the next
day John was stand-
ing with two of his
disciples, 36 and as
he looked at Jesus
walking he said:
"See, the Lamb of
God!" 37 And the two
disciples heard him
speak, and they fol-
lowed Jesus. 38 Then
Jesus turned and,
getting a view of
them following, he
said to them: "What
are you looking for?"
They said to him:
"Rabbi, (which
means, when trans-
lated, Teacher,) where
are you stay-
ing?" 39 He said to
them: "Come, and
you will see." Ac-
cordingly they went
and saw where he
was staying, and
they stayed with
him that day; it
was about the tenth
hour. 40 Andrew the
brother of Simon
Peter was one of the
two that heard what
John said and followed

29^a World=κόσμος (kos'mos), NBA; ܕܠܝܬ (o-lahm'), J¹⁷; ʿרֵצֵת (e'rets, meaning "earth"), J¹⁸.

αὐτῷ· 41 εὐρίσκει οὗτος πρῶτον τὸν
to him; he is finding this (one) first the
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει
brother the own Simon and he is saying
αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν ὃ ἐστὶν
to him We have found the Messiah which is
μεθερμηνευόμενον Χριστός. 42 ἤγαγεν αὐτὸν
being translated Christ. He led him
πρὸς τὸν Ἰησοῦν. ἑμβλέψας αὐτῷ ὁ
toward the Jesus. Having looked on to him the
Ἰησοῦς εἶπεν Σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου,
Jesus said You are Simon the son of John,
σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται
you will be called Cephas which is being translated
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
To the morrow he willed to go out into
τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον καὶ
the Galilee. And he is finding Philip and
λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολουθεῖ μοι.
is saying to him the Jesus Be following to me.

44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
Was but the Philip from Bethsaida,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
out of the city of Andrew and of Peter.

45 εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ
He is finding Philip the Nathanael and
λέγει αὐτῷ Ὁν ἔγραψεν Μωυσῆς ἐν
he is saying to him Whom wrote Moses in
τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν,
the Law and the Prophets we have found,
Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
Jesus son of the Joseph the (one) from

Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ
Nazareth. And said to him Nathanael
Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;
Out of Nazareth is able anything good to be?

λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ
He is saying to him the Philip Be coming and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. Saw Jesus the Nathanael

ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and he is saying about
αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ
him See truly Israelite in whom
δόλος οὐκ ἐστίν. 48 λέγει αὐτῷ Ναθαναὴλ
deceit not is. Is saying to him Nathanael

Πόθεν με γινώσκεις; ἀπεκρίθη
Where from me are you knowing? Answered

Jesus. 41 First this
one found his own
brother, Simon, and
said to him: "We
have found the Mes-
siah" (which means,
when translated,
Christ). 42 He led
him to Jesus. When
Jesus looked upon
him he said: "You
are Simon the son
of John; you will be
called Ce'phas" (which is translated
Peter).

43 The next day he
desired to depart for
Gal'i-lee. So Jesus
found Philip and said
to him: "Be my fol-
lower." 44 Now Phil-
ip was from Beth-
sa'i-da, from the city
of Andrew and Peter.
45 Philip found Na-
than'a-el and said to
him: "We have found
the one of whom
Moses, in the Law,
and the Prophets
wrote, Jesus, the son
of Joseph, from Naz-
a-reth." 46 But Na-
than'a-el said to
him: "Can anything
good come out of
Naz'a-reth?" Philip
said to him: "Come
and see." 47 Jesus
saw Na-than'a-el
coming toward him
and said about
him: "See, an Is-
raelite for a cer-
tainty, in whom there
is no deceit." 48 Na-
than'a-el said to him:

"How does it come
that you know me?"

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε
Jesus and said to him Before the you
Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν
Philip to sound being under the fig tree

εἶδόν σε. 49 ἀπεκρίθη αὐτῷ Ναθαναὴλ
I saw you. Answered to him Nathanael
Ῥαββεί, σὺ εἰ ὁ υἱὸς τοῦ θεοῦ, σὺ
Rabbi, you are the Son of the God, you
βασιλεὺς εἰ τοῦ Ἰσραὴλ. 50 ἀπεκρίθη
King are of the Israel. Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι
Jesus and said to him Because I said to you
ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς
that I saw you down under the fig tree

πιστεύεις; μείζω τούτων
are you believing? Greater (ones) of these (things)
ὄψῃ. 51 καὶ λέγει αὐτῷ Ἀμήν
you will see. And he is saying to him Amen

ἀμήν λέγω ὑμῖν, ὅψεσθε τὸν
amen I am saying to you, you will see the
οὐρανὸν ἀνεωγμένον καὶ τοὺς ἀγγέλους
heaven having been opened and the angels
τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ
of the God ascending and descending upon
τὸν υἱὸν τοῦ ἀνθρώπου.
the Son of the man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος
And to the day the third marriage
ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν
occurred in Cana of the Galilee, and was
ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη
the mother of the Jesus there; was called
δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
but also the Jesus and the disciples of him
εἰς τὸν γάμον.
into the marriage.

3 καὶ ὑστερήσαντος οἴνου λέγει
And having become lacking of wine is saying
ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
the mother of the Jesus toward
αὐτόν Οἶνον οὐκ ἔχουσιν. 4 καὶ
him Wine not they are having. And
λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ
is saying to her the Jesus What to me and
σοί, γύναι; οὐπω ἤκει ἡ ὥρα
to you, woman? Not yet is arriving the hour
μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς
of me. Is saying the mother of him to the

Jesus in answer said
to him: "Before Phil-
ip called you, while
you were under the
fig tree, I saw you."
49 Na-than'a-el an-
swered him: "Rabbi,
you are the Son of
God, you are King of
Israel." 50 Jesus in
answer said to him:
"Because I told you
I saw you underneath
the fig tree do you
believe? You will see
things greater than
these." 51 He further
said to him: "Most
truly I say to you
men, You will see
heaven opened up and
the angels of God as-
cending and descend-
ing to the Son of
man."

2 Now on the third
day a marriage
feast took place in
Ca'na of Gal'i-lee,
and the mother of
Jesus was there. 2 Je-
sus and his disciples
were also invited to
the marriage feast.

3 When the wine
ran short the mother
of Jesus said to him:
"They have no wine."
4 But Jesus said to
her: "What have
I to do with you,
woman?" My hour
has not yet come."
5 His mother said to

4* See Appendix under Matthew 8:29.

διακόνοις. Ὅτι ἂν λέγῃ ὑμῖν
servants What likely he may be saying to you.
ποιήσατε. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι
do you. Were but there of stone water jars
ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων
six according to the purification of the Jews
κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο
lying, having place for up measures two
ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς
or three. Is saying to them the Jesus
Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
Fill you the water jars of water; and they filled
αὐτὰς ἕως ἄνω. 8 καὶ λέγει
them until upper part. And he is saying
αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε
to them Draw you out now and be you bringing
τῷ ἀρχιτρικλίνῳ· οἱ
to the governor of the dining room; the (ones)
δὲ ἤνεγκαν. 9 ὥς δὲ ἐγεύσατο ὁ
but brought. As but tasted the
ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
governor of the dining room the water wine
γεγεννημένον, καὶ οὐκ ᾔδει
having become, and not he had known
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν
wherefrom it is, the but servants had known
οἱ ἠντληκότες τὸ ὕδωρ,
the (ones) having drawn out the water,
φωνεῖ τὸν νυμφίον ὁ
he is sounding to the bridegroom the
ἀρχιτρικλίνος 10 καὶ λέγει
governor of the dining room and is saying
αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him Every man first the fine wine
τίθησιν, καὶ ὅταν μεθυσθῶσιν
is placing, and whenever they might become drunk
τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
the inferior; you have kept the fine wine
ἕως ἄρτι. 11 Ταύτην ἐποίησεν ἀρχὴν
until right now. This did beginning
τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς
of the signs the Jesus in Cana of the
Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ,
Galilee and he manifested the glory of him,
καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
and believed into him the disciples of him.
12 Μετὰ τοῦτο κατέβη εἰς
After this he went down into
Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
Capernaum he and the mother of him and

those ministering:
"Whatever he tells
you, do." 6 As it was,
there were six stone
water jars sitting
there as required by
the purification rules
of the Jews, each able
to hold two or three
liquid measures. 7 Je-
sus said to them:
"Fill the water jars
with water." And they
filled them to the
brim. 8 And he said
to them: "Draw some
out now and take it
to the director of the
feast." So they took
it. 9 When, now, the
director of the feast
tasted the water that
had been turned into
wine but did not know
what its source was,
although those minis-
tering who had drawn
out the water knew,
the director of the
feast called the bride-
groom 10 and said to
him: "Every other
man puts out the fine
wine first, and when
people are intoxicat-
ed, the inferior. You
have reserved the fine
wine until now." 11 Jesus performed
this in Ca'na of Gal-
ilee as [the] begin-
ning of his signs, and
he made his glory
manifest; and his
disciples put their
faith in him.

12 After this he
and his mother and
brothers and his
disciples went down
to Ca-per'na-um,

οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ
the brothers and the disciples of him, and there
ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν
And near was the passover of the
Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Jews, and went up into Jerusalem the
Ἰησοῦς. 14 καὶ εὔρεν ἐν τῷ ἱερῷ
Jesus. And he found in the temple

τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
the (ones) selling cattle and sheep and
περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,
doves and the coin dealers sitting,

15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
and having made whip out of ropes

πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ· τὰ τε
all (them) he ejected out of the temple the and
πρόβατα καὶ τοὺς βόας, καὶ τῶν
sheep and the cattle, and of the

κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ
money changers he poured out the coins and
τὰς τραπέζας ἀνέτρεψεν, 16 καὶ
the tables he overturned, and

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν
to the (ones) the doves selling he said

Ἄρατε ταῦτα ἐντεῦθεν, μὴ
Lift you up these (things) from here, not

ποιεῖτε τὸν οἶκον τοῦ πατρός μου
be you making the house of the Father of me
οἶκον ἐμπορίου. 17 Ἐμνήσθησαν οἱ
house of merchandise. Called to mind the

μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν
disciples of him that having been written it is
Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται
The zeal of the house of you will eat down

me.
me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
Answered therefore the Jews and
εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
said to him What sign are you showing
ἡμῖν, ὅτι ταῦτα ποιεῖς;
to us, because these (things) you are doing?

19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς
Answered Jesus and said to them

Λύσατε τὸν ναὸν τοῦτον καὶ
Loose you the divine habitation this and
ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
in three days I shall raise up it.

but they did not stay
there many days.

13 Now the pass-
over of the Jews was
near, and Jesus went
up to Jerusalem.

14 And he found in
the temple those sell-
ing cattle and sheep
and doves and the
money brokers in
their seats. 15 So, af-
ter making a whip of
ropes, he drove all
those with the sheep
and cattle out of the
temple, and he poured
out the coins of the
money-changers and
overturned their ta-
bles. 16 And he said
to those selling the
doves: "Take these
things away from
here! Stop making the
house of my Father
a house of merchan-
dise!" 17 His disciples
called to mind that
it is written: "The
zeal for your house
will eat me up."

18 Therefore, in an-
swer, the Jews said
to him: "What sign
have you to show
us, since you are
doing these things?"
19 In answer Jesus
said to them: "Break
down this temple,
and in three days
I will raise it up."

20 Εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα
Said therefore the Jews Forty
καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
and six to years was built the divine habitation
οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς
this, and you in three days will raise up
αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ
it? That (One) but was saying about
τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
the divine habitation of the body of him.
22 Ὅτε οὖν ἠγέρθη
When therefore he was raised up
ἐκ νεκρῶν, ἐμνήσθησαν
out of dead (ones), called to mind
οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
the disciples of him that this (thing) he was saying,
καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ
and they believed the Scripture and to the word
ὃν εἶπεν ὁ Ἰησοῦς.
which said the Jesus.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν
As but he was in the Jerusalem in
τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the passover in the festival, many believed
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
into the name of him, beholding of him the
σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ
signs which he was doing; he but
Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
Jesus not was entrusting himself to them
διὰ τὸ αὐτὸν γινώσκειν πάντας
through the him to be knowing all (them)
25 καὶ ὅτι οὐ χρεῖαν εἶχεν
and because not need he was having
ἵνα τις μαρτυρήσῃ περὶ
in order that anyone should bear witness about
τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί
the man, he for was knowing what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.
3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Was but man out of the Pharisees,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν
Nicodemus name to him, ruler of the
Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν
Jews; this (one) came toward him
νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν
of night and he said to him Rabbi, we have known
ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος.
that from God you have come teacher;

20 Therefore the Jews
said: "This temple
was built in forty-
six years, and will
you raise it up in
three days?" 21 But
he was talking
about the temple of
his body. 22 When,
though, he was raised
up from the dead,
his disciples called
to mind that he
used to say this;
and they believed
the Scripture and
the saying that Je-
sus said.
23 However, when
he was in Jerusa-
lem at the passover,
at its festival, many
people put their
faith in his name,
viewing his signs that
he was performing.
24 But Jesus him-
self was not entrust-
ing himself to them
because of his know-
ing them all 25 and
because he was in
no need to have
anyone bear witness
about man, for he
himself knew what
was in man.
3 Now there was a
man of the Phar-
isees, Nic-o-de'mus
was his name, a
ruler of the Jews.
2 This one came to
him in the night
and said to him:
"Rabbi, we know that
you as a teacher have
come from God;

οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
no one for is able these the signs
ποιεῖν ἃ σὺ ποιεῖς, ἔάν μὴ
to be doing which you are doing, if ever not
ἦ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη
may be the God with him. Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν
Jesus and said to him Amen amen
λέγω σοι, ἔάν μὴ τις
I am saying to you, If ever not anyone
γεννηθῇ ἄνωθεν, οὐ δύναται
should be generated from above, not he is able
ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
to see the kingdom of the God.
4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς
Is saying toward him the Nicodemus How
δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν;
is able man to be generated old being?
μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
Not he is able into the cavity of the mother
αὐτοῦ δεύτερον εἰσελθεῖν καὶ
of him second [time] to enter and
γεννηθῆναι; 5 ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν
to be generated? Answered the Jesus Amen
ἀμὴν λέγω σοι, ἔάν μὴ τις
amen I am saying to you, If ever not anyone
γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,
should be generated out of water and spirit,
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
not he is able to enter into the kingdom
τοῦ θεοῦ. 6 τὸ γεγεννημένον
of the God. The (thing) having been generated
ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ
out of the flesh flesh is, and the (thing)
γεγεννημένον ἐκ τοῦ
having been generated out of the
πνεύματος πνεῦμά ἐστιν. 7 μὴ
spirit spirit is. Not
θαυμάσης ὅτι εἶπόν σοι
you should wonder because I said to you
Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It is necessary you to be generated from above.
8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ
The spirit where it is willing is blowing, and
τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
the sound of it you are hearing, but not
οἶδας πόθεν ἔρχεται καὶ ποῦ
you have known wherefrom it is coming and where
ὑπάγει· οὕτως ἐστὶν πᾶς ὁ
it is going under; thus is everyone the

for no one can per-
form these signs
that you perform un-
less God is with
him." 3 In answer
Jesus said to him:
"Most truly I say to
you, Unless anyone
is born again, he can-
not see the kingdom
of God." 4 Nic-o-
de'mus said to him:
"How can a man
be born when he
is old? He can-
not enter into the
womb of his mother
a second time and
be born, can he?"
5 Jesus answered:
"Most truly I say to
you, Unless anyone
is born from water
and spirit, he can-
not enter into the
kingdom of God.
6 What has been
born from the flesh
is flesh, and what
has been born from
the spirit is spir-
it. 7 Do not mar-
vel because I told you,
You people must be
born again. 8 The
wind blows where it
wants to, and you
hear the sound of
it, but you do not
know where it
comes from and
where it is going.
So is everyone that

γεγεννημένος ἐκ τοῦ πνεύματος.
having been generated out of the spirit.

9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ
Answered Nicodemus and he said to him

Πῶς δύναται ταῦτα γενέσθαι;
How is able these (things) to occur?

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ
Answered Jesus and said to him You

εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ
are the teacher of the Israel and

ταῦτα οὐ γινώσκεις; 11 ἄμην
these (things) not you are knowing? Amen

ἄμην λέγω σοι ὅτι ὃ οἶδαμεν
amen I am saying to you that which we have known

λαλοῦμεν καὶ ὃ ἐωράκαμεν
we are speaking and which we have seen

μαρτυροῦμεν, καὶ τὴν μαρτυρίαν
we are bearing witness of, and the witness

ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ
of us not you are receiving. If the

ἐπίγεια εἶπον ὑμῖν καὶ οὐ
earthly (things) I said to you and not

πιστεύετε, πῶς ἔαν εἶπω ὑμῖν
you are believing, how if ever I should say to you

τὰ ἐπουράνια πιστεύσετε; 13 καὶ
the heavenly (things) you will believe? And

οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ
no one has ascended into the heaven if not

ὃ ἐκ τοῦ οὐρανοῦ καταβάς,
the (one) out of the heaven having descended,

ὃ υἱὸς τοῦ ἀνθρώπου. 14 καὶ καθὼς
the Son of the man. And according as

Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ
Moses put high up the serpent in the

ἐρήμῳ, οὕτως ὑψωθῆναι
desolate [place], thus to be put on high up

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
it is necessary the Son of the man,

15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ
in order that everyone the believing in him

ἔχη ζωὴν αἰώνιον.
may have life everlasting.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
Thus for loved the God the

κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ
world as-and the Son the only-begotten

ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
he gave, in order that everyone the believing

has been born from the spirit."

9 In answer Nicodemus said to him: "How can these things come about?"

10 In answer Jesus said to him:

"Are you a teacher of Israel and yet

do not know these things? 11 Most truly

I say to you, What we know we speak

and what we have seen we bear witness

of, but you people do not receive the witness

we give. 12 If I have told you earthly

things and yet you do not believe, how will

you believe if I tell you heavenly

things? 13 Moreover,

no man has ascended into heaven but

he that descended from heaven, the

Son of man. 14 And just as Moses lifted

up the serpent in the wilderness,

so the Son of man must be lifted up,

15 that everyone believing in him may

have everlasting life.

16 "For God loved

the world^a so much that he gave his

only-begotten Son,

in order that everyone exercising faith

εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχη
into him not might be destroyed but may have

ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
life everlasting. Not for sent forth the

θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα
God the Son into the world in order that

κρίνη τὸν κόσμον, ἀλλ' ἵνα
he should judge the world, but in order that

σωθῇ ὁ κόσμος δι' αὐτοῦ.
should be saved the world through him.

18 ὁ πιστεύων εἰς αὐτὸν οὐ
The (one) believing into him not

κρίνεται. ὁ μὴ πιστεύων ἤδη
is being judged. The (one) not believing already

κέκριται, ὅτι μὴ πεπίστευκεν εἰς
has been judged, because not he has believed into

τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
the name of the only-begotten Son of the God.

19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς
This but is the judgment that the light

ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ
has come into the world and loved the

ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
men rather the darkness than the light,

ἢ γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
was for of them wicked the works.

20 πᾶς γὰρ ὁ φαῦλα
Everyone for the (one) vile (things)

πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
practicing is hating the light and not he is coming

πρὸς τὸ φῶς, ἵνα μὴ
toward the light, in order that not

ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ
might be reproved the works of him; the (one)

δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
but doing the truth is coming toward the

φῶς, ἵνα φανερωθῇ αὐτοῦ
light, in order that should be made manifest of him

τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
the works that in God it is having been worked.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς
After these (things) came the Jesus

καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
and the disciples of him into the Judean

γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν
earth, and there he was spending time with them

καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ
and he was baptizing. Was but also the

in him might not be destroyed but have

everlasting life. 17 For God sent forth his

Son into the world,^a not for him to judge

the world, but for the world to be saved

through him. 18 He that exercises faith in

him is not to be judged. He that does

not exercise faith has been judged already,

because he has not exercised faith in the

name of the only-begotten Son of God.

19 Now this is the basis for judgment,

that the light has come into the world^a

but men have loved the darkness rather

than the light, for their works were wicked.

20 For he that practices vile things

hates the light and does not come to the

light, in order that his works may not be

reproved. 21 But he that does what is true

comes to the light, in order that his works

may be made manifest as having been

worked in harmony with God."

22 After these things Jesus and his

disciples went into Ju-de'an country,

and there he spent some time with them

and did baptizing. 23 But John also was

16^a World=κόσμος (kos'mos), NBA; 𐤍𐤋𐤍 (o-lahm'), J^{17,18}.

17, 19^a World=κόσμος (kos'mos), NBA; 𐤍𐤋𐤍 (o-lahm'), J^{17,18}.

Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, baptizing in Aenon near the Salim,
 ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ because waters many was there, and
 παρεγίνοντο, καὶ they were coming to be alongside and
 ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν they were being baptized; not yet for was
 βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης. having been thrown into the prison John.
 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν Occurred therefore seeking out of the
 μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ disciples of John with Jew about
 καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν purification. And they came toward the
 Ἰωάννην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν John and said to him Rabbi, who was
 μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ with you other side of the Jordan, to whom
 σὺ μεμαρτύρηκας, ἴδε οὗτος you have borne witness, see this (one)
 βαπτίζει, καὶ πάντες ἔρχονται πρὸς is baptizing, and all (they) are coming toward
 αὐτόν. 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν Οὐ him. Answered John and said Not
 δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἔαν is able man to be receiving nothing if ever
 μὴ ἡ δεδομένον αὐτῷ ἐκ not it may be having been given to him out of
 τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι the heaven. Very (ones) you to me
 μαρτυρεῖτε ὅτι εἶπον ἐγὼ Οὐκ you are bearing witness that said I Not
 εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι am I the Christ, but that
 Ἀπεσταλμένος εἰμὶ ἔμπροσθεν Having been sent forth I am in front
 ἐκείνου. 29 ὁ ἔχων τὴν νύμφην of that (one). The (one) having the bride
 νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ bridegroom is; the but friend of the
 νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων bridegroom, the (one) having stood and hearing
 αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν of him, to joy he is rejoicing through the voice
 τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ of the bridegroom. This therefore the joy the
 ἐμὴ πεπλήρωται. 30 ἐκείνον mine has been fulfilled. That (one)

near Sa'lim, because there was a great quantity of water there, and people kept coming and being baptized; 24 for John had not yet been thrown into prison.

25 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification: 26 So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is baptizing and all are going to him."

27 In answer John said: "A man cannot receive a single thing unless it has been given him from heaven. 28 You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one. 29 He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. 30 That one

δεῖ αὐξάνειν, ἐμέ δὲ must go on increas-
 it is necessary to be increasing, me but ing, but I must go
 ἐλαττοῦσθαι. to be decreasing.

31 Ὁ ἀνωθεν ἐρχόμενος ἐπάνω The (one) from above coming up above
 πάντων ἐστίν. ὁ ὢν ἐκ τῆς all (ones) is. The (one) being out of the
 γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς earth out of the earth is and out of the earth
 λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ he is speaking; the (one) out of the heaven
 ἐρχόμενος ἐπάνω πάντων ἐστίν. 32 ὁ coming up above all (ones) is; which
 ἑώρακεν καὶ ἤκουσεν τοῦτο he has seen and he heard this

μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ he is bearing witness of, and the witness of him
 οὐδεὶς λαμβάνει. 33 ὁ λαβὼν no one is receiving. The (one) having received
 αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ of him the witness sealed that the
 θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν God true is. Whom for sent forth

ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ the God the sayings of the God is speaking, not
 γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. for out of measure he is giving the spirit.

35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα The Father is loving the Son, and all (things)

δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ has given in the hand of him. The (one)
 πιστεύων εἰς τὸν υἱόν ἔχει ζῶν believing into the Son is having life

αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ everlasting; the (one) but disobeying to the Son
 οὐκ ὀψεταὶ ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ not will see life, but the wrath of the God

μένει ἐπ' αὐτόν. is remaining upon him.

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν As therefore knew the Lord that heard
 οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς the Pharisees that Jesus more disciples

ποιοεῖ καὶ βαπτίζει ἢ Ἰωάννης, — is making and is baptizing than John, —

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ although indeed Jesus he not

ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, — was baptizing but the disciples of him, —

ing, but I must go on decreasing."

31 He that comes from above is over all others. He that is from the earth is from the earth and speaks of things of the earth. He that comes from heaven is over all others.

32 What he has seen and heard, of this he bears witness, but no man is accepting his witness. 33 He that has accepted his witness has put his seal to it that God is true. 34 For the one whom God sent forth speaks the sayings of God, for he does not give the spirit by measure. 35 The Father loves the Son and has given all things into his hand. 36 He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him.

4 When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John—2 although, indeed, Jesus himself did no baptizing but his disciples did—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν
he let go off the Judea and he went away
πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει
again into the Galilee. It was necessary

δὲ αὐτὸν διέρχεσθαι διὰ τῆς
but him to be traversing through the
Σαμαρίας. 5 ἔρχεται οὖν εἰς πόλιν
Samaria. He is coming therefore into city

τῆς Σαμαρίας λεγομένην Συχάρ πλησίον τοῦ
of the Samaria being said Sychar near the
χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ
piece of ground which gave Jacob to Joseph

τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγή
to the son of him; was but there fountain
τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
of the Jacob. The therefore Jesus

κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο
having labored out of the journey was sitting
οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὡς ἕκτη.
thus upon the fountain; hour was as sixth.

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας
Is coming woman out of the Samaria

ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
to draw water. Is saying to her the Jesus

Δός μοι πεῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ
Give to me to drink; the for disciples of him

ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
had gone off into the city, in order that

τροφὰς ἀγοράσωσιν. 9 λέγει οὖν
foodstuffs they might buy. Is saying therefore

αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ
to him the woman the Samaritan How you

Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν
Jew being beside of me to drink

αἰτεῖς γυναικὸς Σαμαρεῖτιδος οὔσης;
you are asking of woman Samaritan being?

οὐ γὰρ συνχρῶνται Ἰουδαῖοι
Not for are using together Jews

Σαμαρεῖταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
to Samaritans. Answered Jesus and said

αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ
to her If you had known the free gift of the God

καὶ τίς ἐστὶν ὁ λέγων σοι Δός
and who is the (one) saying to you Give

μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ
to me to drink, you likely asked him and

ἔδωκεν ἂν σοι ὕδωρ ζῶν.
he gave likely to you water living.

3 he left Ju-de'a and departed again for Gal'i-lee. 4 But it was necessary for him to go through Sa-mar'i-a.

5 Accordingly he came to a city of Sa-mar'i-a called Sy'char^a near the field that Jacob gave to Joseph his son.

6 In fact, Jacob's fountain was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The hour was about the sixth.

7 A woman of Sa-mar'i-a came to draw water. Jesus said to her: "Give me a drink." 8 (For his disciples had gone off into the city to buy foodstuffs.) 9 Therefore the Sa-mar'i-tan woman said to him: "How is it that you, despite being a Jew, ask me for a drink, when I am a Sa-mar'i-tan woman?" (For Jews have no dealings with Sa-mar'i-tans.)

10 In answer Jesus said to her: "If you had known the free gift of God and who it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 λέγει αὐτῷ Κύριε, οὔτε
She is saying to him Lord, not and

ἀντλημα ἔχεις καὶ τὸ φρέαρ
means of drawing you are having and the well
ἐστὶν βαθύ· πόθεν οὖν ἔχεις
is deep; wherefrom therefore you are having

τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων
the water the living? Not you greater

εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
are of the father of us Jacob, who gave
ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ
to us the well and he out of it

ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
drank also the sons of him and the
θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς
nourished ones of him? Answered Jesus

καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ
and said to her Everyone the drinking out of
τοῦ ὕδατος τούτου διψήσει πάλιν·
the water this will get thirsty again;

14 ὃς δ' ἂν πῖνῃ ἐκ τοῦ
who but likely should drink out of the
ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
water of which I shall give to him, not not

διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
will get thirsty into the age, but the water
ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
which I shall give to him will become in him

πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
fountain of water bubbling up into life everlasting.

15 λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε,
Is saying toward him the woman Lord,

δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
give to me this the water, in order that not

διψῶ μηδὲ διέρχωμαι
I may get thirsty not-but I may come through
ἐνθάδε ἀντλεῖν.
here to be drawing.

16 λέγει αὐτῇ Ὑπάγε
He is saying to her Be going under

φώνησόν σου τὸν ἄνδρα
sound to of you the male person

καὶ ἔλθε ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ
and come here. Answered the woman

καὶ εἶπεν αὐτῷ Οὐκ ἔχω ἄνδρα.
and said to him Not I am having male person.

λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες ὅτι
Is saying to her the Jesus Finely you said that

Ἄνδρα οὐκ ἔχω. 18 πέντε γὰρ
Male person not I am having; five for

11 She said to him: "Sir, you have not even a bucket for drawing water, and the well is deep. From what source, therefore, do you have this living water? 12 You are not greater than our forefather Jacob, who gave us the well and who himself together with his sons and his cattle drank out of it, are you?"

13 In answer Jesus said to her: "Everyone drinking from this water will get thirsty again. 14 Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up into life everlasting." 15 The woman said to him: "Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water."

16 He said to her: "Go, call your husband and come to this place." 17 In answer the woman said: "I do not have a husband." Jesus said to her: "You said well, A husband I do not have." 18 For

5^a She'chem, Sy^a. See Acts 7:16, footnote^a.

άνδρας ἔσχετε, καὶ νῦν ὃν
male persons you had, and now whom
ἔχετε οὐκ ἔστιν σου ἀνὴρ·
you are having not is of you male person;
τοῦτο ἀληθὲς εἶρηκας. 19 λέγει
this (thing) true you have said. Is saying
αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι
to him the woman Lord, I am beholding that
προφήτης εἶ σὺ. 20 οἱ πατέρες ἡμῶν ἐν
prophet are you. The fathers of us in
τῷ ὄρει τοῦτω προσεκύνησαν· καὶ ὑμεῖς
the mountain this worshiped; and you
λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ
are saying that in Jerusalem is the
τόπος ὅπου προσκυνεῖν δεῖ.
place where to be worshiping it is necessary.
21 λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ
Is saying to her the Jesus Be believing
μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε
to me, woman, that is coming hour when neither
ἐν τῷ ὄρει τοῦτω οὔτε ἐν Ἱεροσολύμοις
in the mountain this nor in Jerusalem
προσκυνήσετε τῷ πατρί. 22 ὑμεῖς
you will worship to the Father. You
προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς
are worshiping which not you have known, we
προσκυνούμεν ὃ οἴδαμεν, ὅτι ἡ
are worshiping which we have known, because the
σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
salvation out of the Jews is; but
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
is coming hour and now is, when the
ἀληθινοὶ προσκυνῶνται προσκυνήσουσιν τῷ
true worshipers will worship to the
πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ
Father in spirit and to truth, and for the
πατὴρ τοιούτους ζητεῖ τοὺς
Father such (ones) is seeking the (ones)
προσκυνούντας αὐτόν· 24 πνεῦμα ὁ θεός,
worshiping him; spirit the God,
καὶ τοὺς προσκυνούντας αὐτόν ἐν
and the (ones) worshiping him in
πνεύματι καὶ ἀληθείᾳ δεῖ
spirit and to truth it is necessary
προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή
to be worshiping. Is saying to him the woman
Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
I have known that Messiah is coming, the (one)
λεγόμενος Χριστός· ὅταν ἔλθῃ
being said Christ; whenever should come

you have had five husbands, and the [man] you now have is not your husband. This you have said truthfully." 19 The woman said to him: "Sir, I perceive you are a prophet. 20 Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." 21 Jesus said to her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. 22 You worship what you do not know; we worship what we know, because salvation originates with the Jews. 23 Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such-like ones to worship him. 24 God is a Spirit, and those worshiping him must worship with spirit and truth." 25 The woman said to him: "I know that Mes-si-ah is coming, who is called Christ. When-ever that one arrives,

ἐκεῖνος, ἀναγγελεῖ ἡμῖν ὅπαντα.
that (one), he will announce up to us all (things).
26 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι,
Is saying to her the Jesus I am,
ὁ λαλῶν σοι.
the (one) speaking to you.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And upon this [time] came the disciples
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
of him, and they were wondering because with
γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν
woman he was speaking; no one of course said
Τί ζητεῖς; ἢ Τί λαλεῖς
What are you seeking? or Why are you speaking
μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν
with her? Let go off therefore the
ὕδριον αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς
water jar of her the woman and went away into
τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
the city and is saying to the men
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι·
Hither see you man who said to me
πάντα ἃ ἐποίησα· μήτι οὗτός
all (things) which I did; not what this
ἐστίν ὁ χριστός; 30 ἐξῆλθον ἐκ
is the Christ? They came forth out of
τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.
the city and they were coming toward him.
31 Ἐν τῷ μεταξύ ἡρώτων αὐτόν
In the between were requesting him
οἱ μαθηταὶ λέγοντες· Ῥαββεί, φάγε.
the disciples saying Rabbi, eat.
32 ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν
The (one) but said to them I food
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
am having to eat which you not have known.
33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς
Were saying therefore the disciples toward
ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;
one another Not anyone brought to him to eat?
34 λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά
Is saying to them the Jesus My food
ἐστίν ἵνα ποιήσω τὸ θέλημα
is in order that I should do the will
τοῦ πέμψαντός με καὶ τελειώσω
of the (one) having sent me and I should finish
αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε
of him the work. Not you are saying
ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός
that Yet four months it is and the harvest

he will declare all things to us openly." 26 Jesus said to her: "I who am speaking to you am he." 27 Now at this point his disciples arrived, and they began to wonder because he was speaking with a woman. Of course, no one said: "What are you looking for?" or, "Why do you talk with her?" 28 The woman, therefore, left her water jar and went off into the city and told the men: 29 "Come here, see a man that told me all the things I did. This is not perhaps the Christ, is it?" 30 They went out of the city and began coming to him. 31 Meanwhile the disciples were urging him, saying: "Rabbi, eat." 32 But he said to them: "I have food to eat of which you do not know." 33 Therefore the disciples began saying to one another: "No one has brought him anything to eat, has he?" 34 Jesus said to them: "My food is for me to do the will of him that sent me and to finish his work. 35 Do you not say that there are yet four months before the harvest

ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
is coming? Look! I am saying to you, lift you up
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
the eyes of you and view you the
χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν·
fields that white they are toward harvest;
ἤδη 36 ὁ θερίζων μισθὸν
already the (one) harvesting reward
λαμβάνει καὶ συνάγει καρπὸν εἰς
is receiving and is leading together fruit into
ζωὴν αἰώνιον, ἵνα ὁ σπείρων
life everlasting, in order that the (one) sowing
ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
together may rejoice also the (one) harvesting.
37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν
In for this (thing) the word is
ἀληθινὸς ὅτι ἄλλος ἐστίν ὁ σπείρων
true that another is the (one) sowing
καὶ ἄλλος ὁ θερίζων. 38 ἐγὼ
and another the (one) harvesting; I
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
sent off you to be harvesting which not you
κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
have labored; others have labored, and you
εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
into the labor of them you have entered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
Out of but of the city that many
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν
believed into him of the Samaritans
διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης
through the word of the woman bearing witness
ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
that He said to me all (things) which I did.
40 ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ
As therefore came toward him the
Σαμαρεῖται, ἡρώτων αὐτὸν μένειν
Samaritans, were requesting him to remain
παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
beside them; and he remained there two days.
41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ
And to much more (ones) believed through
τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
the word of him, to the and woman
ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν
they were saying that Not yet through the your
λαλίαν πιστεύομεν· αὐτοὶ γὰρ
speech we are believing; very for
ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός
we have heard, and we have known that this (one)

comes? Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting. Already 36 the reaper is receiving wages and gathering fruit for everlasting life, so that the sower and the reaper may rejoice together. 37 In this respect, indeed, the saying is true, One is the sower and another the reaper. 38 I dispatched you to reap what you have spent no labor on. Others have labored, and you have entered into the benefit of their labor."

39 Now many of the Sa-mar'i-tans out of that city put faith in him on account of the word of the woman who said in witness: "He told me all the things I did." 40 Therefore when the Sa-mar'i-tans came to him, they began asking him to stay with them; and he stayed there two days. 41 Consequently many more believed on account of what he said, 42 and they began to say to the woman: "We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man

ἐστίν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
is truly the savior of the world.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
After but the two days he went out
ἐκεῖθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ
from there into the Galilee; he for
'Ιησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Jesus bore witness that prophet in the
ιδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε
own father (place) honor not is having. When
οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into the Galilee, received
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
him the Galileans, all (things) having seen
ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
as many (things) as he did in Jerusalem
ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
in the festival, and they for came into the
ἑορτήν.
festival.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ
He came therefore again into the Cana
τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
of the Galilee, where he made the water
οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ
wine. And was some royal [man] of whom the
υἱὸς ἡσθένει ἐν Καφαρναούμ· 47 οὗτος
son was sick in Capernaum; this (one)

ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ
having heard that Jesus is arriving out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν
the Judea into the Galilee went off
πρὸς αὐτὸν καὶ ἡρώτα ἵνα
toward him and was requesting in order that
καταβῇ καὶ ἰάσῃται αὐτοῦ
he should come down and he should heal of him
τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.
the son, he was about for to be dying.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν
Said therefore the Jesus toward him
'Εὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε,
If ever not signs and portents you should see,
οὐ μὴ πιστεύσητε. 49 λέγει πρὸς
not not you would believe. Is saying toward
αὐτὸν ὁ βασιλικὸς Κύριε, κατάβηθι πρὶν
him the royal [man] Lord, come down before
ἀποθανεῖν τὸ παιδίον μου. 50 λέγει
to die the little boy of me. Is saying
αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου
to him the Jesus Be going; the son of you

is for a certainty the savior of the world."

43 After the two days he left there for Gal'i-lee. 44 Jesus himself, however, bore witness that in his own home land a prophet has no honor. 45 When, therefore, he arrived in Gal'i-lee, the Gal-i-le'ans received him, because they had seen all the things he did in Jerusalem at the festival, for they also had gone to the festival.

46 Accordingly he came again to Ca'na of Gal'i-lee, where he had turned the water into wine. Now there was a certain attendant of the king whose son was sick in Ca-per'na-um. 47 When this man heard that Jesus had come out of Ju-de'a into Gal'i-lee, he went off to him and began asking him to come down and heal his son, for he was at the point of dying. 48 However, Jesus said to him: "Unless you people see signs and wonders, you will by no means believe." 49 The attendant of the king said to him: "Lord, come down before my young child dies." 50 Jesus said to him: "Go your way; your son

ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
is living. Believed the man to the word
ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
which said to him the Jesus and he was going.
51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ
Already but of him going down the
δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι
slaves of him met him saying that
ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν
the boy of him is living. He inquired therefore
τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον
the hour beside of them in which more trim
ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
he had; they said therefore to him that Yesterday
ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
hour seventh let go off him the fever.
53 ἔγνω οὖν ὁ πατήρ ὅτι ἐκείνη τῇ
Knew therefore the father that to that the
ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
hour in which said to him the Jesus The
υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτός καὶ
son of you is living, and he believed he and
ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο δὲ πάλιν
the household of him whole. This but again
δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
second sign did the Jesus
ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
having come out of the Judea into the
Γαλιλαίαν.
Galilee.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν
After these (things) was festival of the
Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
Jews, and went up Jesus into
Ἱεροσόλυμα. 2 Ἔστιν δὲ ἐν τοῖς
Jerusalem. Is but in the
Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ
Jerusalem upon the sheep [gate] pool
ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε
the being said upon in Hebrew Bethzatha, five
στοὰς ἔχουσα. 3 ἐν ταύταις κατέκειτο
colonnades having; in these was lying down
πλῆθος τῶν ἀσθενούντων,
multitude of the (ones) being sick,
τυφλῶν, χωλῶν, ξηρῶν.
of blind (ones), of lame (ones), of withered (ones).
5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα
Was but some man there thirty

lives." The man be-
lieved the word that
Jesus spoke to him
and went his way.
51 But already while
he was on his way
down his slaves met
him to say that
his boy was living.
52 Therefore he be-
gan to inquire of
them the hour in
which he got better
in health. Accord-
ingly they said to
him: "Yesterday at
the seventh hour
the fever left him."
53 Therefore the fa-
ther knew it was in
the very hour that
Jesus said to him:
"Your son lives." And
he and his whole
household believed.
54 Again this was the
second sign Jesus per-
formed when he came
out of Ju-de'a into
Gal'i-lee.

5 After these things
there was a fes-
tival of the Jews, and
Jesus went up to
Jerusalem. 2 Now in
Jerusalem at the
sheepgate there is a
pool designated in
Hebrew Beth·za·tha,
with five colonnades.
3 In these a multitude
of the sick, blind,
lame and those with
withered members,
was lying down.
4 — 5 But a certain
man was there who

καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
and eight years having in the sickness of him;
6 τοῦτον ἰδὼν ὁ Ἰησοῦς
this (one) — having seen the Jesus
κατακείμενον, καὶ γνοὺς ὅτι πολὺν
lying down, and having known that much
ἤδη χρόνον ἔχει, λέγει αὐτῷ
already time he is having, he is saying to him
Θέλεις ὑγιὲς γενέσθαι;
Are you willing sound in health to become?
7 ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν
Answered to him the being infirm (one)
Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα
Lord, man not I am having in order that
ὅταν παραχθῇ τὸ ὕδωρ
whenever should be disturbed the water
βάλῃ με εἰς τὴν κολυμβήθραν· ἐν
should thrust me into the pool; in
ᾗ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
which [time] but am coming I another before
ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ
me is stepping down. Is saying to him the
Ἰησοῦς Ἐγείρε· ἄρον τὸν κράβαττόν
Jesus. Be rising up lift up the cot
σου καὶ περιπάτει. 9 καὶ εὐθέως
of you and be walking about. And immediately
ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ
became sound in health the man, and
ἦρε τὸν κράβαττον αὐτοῦ καὶ
lifted up the cot of him and
περιπάτει.
was walking about.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Was but sabbath in that the day.
10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
Were saying therefore the Jews to the (one)
τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ
having been cured Sabbath it is, and not
ἔξεστί σοι ἄραι τὸν κράβαττον.
it is lawful to you to lift up the cot.
11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ
Who but answered to them The (one)
ποιήσας με ὑγιή ἐκεῖνός μοι
having made me sound in health that (one) to me
εἶπεν Ἄρον τὸν κράβαττόν σου καὶ
said Lift up the cot of you and
περιπάτει. 12 ἠρώτησαν αὐτὸν τίς
be walking about. They questioned him Who
ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι
is the man the (one) having said to you

had been in his sick-
ness for thirty-eight
years. 6 Seeing this
man lying down, and
being aware that he
had already been
[sick] a long time,
Jesus said to him:
"Do you want to
become sound in
health?" 7 The sick
man answered him:
"Sir, I do not have a
man to put me into
the pool when the
water is disturbed;
but while I am
coming another steps
down ahead of me." 8 Jesus said to him:
"Get up, pick up
your cot and walk." 9 With that the man
immediately became
sound in health, and
he picked up his cot
and began to walk.

Now on that day
it was a sabbath.
10 Therefore the Jews
began to say to
the cured man: "It
is Sabbath, and it
is not lawful for
you to carry the
cot." 11 But he an-
swered them: "The
very one that made
me sound in health
said to me, 'Pick
up your cot and
walk.'" 12 They asked
him: "Who is the
man that told you,

4* This verse is omitted in the Westcott and Hort Greek text.

Ἄρον καὶ περιπάτει; 13 ὁ δὲ
Lift up and be walking about? The (one) but
ἰαθεὶς οὐκ ᾔδει τίς ἐστίν,
having been healed not had known who it is,
ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν
the for Jesus inclined out of crowd being in
τῷ τόπῳ.
the place.

14 Μετὰ ταῦτα εὕρισκε
After these (things) is finding
αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν
him the Jesus in the temple and said
αὐτῷ Ἴδε ὑγιής γέγονας
to him See sound in health you have become
μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν
not yet be sinning, in order that not worse
σοί τι γένηται. 15 ἀπῆλθεν
to you something should happen. Went away

ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι
the man and said to the Jews that
Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν
Jesus is the (one) having made him
ὑγιή. 16 καὶ διὰ τοῦτο
sound in health. And through this
ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν
were persecuting the Jews the Jesus
ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
because these (things) he was doing in sabbath.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ
The (one) but answered to them The
πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ ἡ
Father of me until right now is working, and I
ἐργάζομαι. 18 διὰ τοῦτο οὖν
am working. Through this therefore

μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
rather were seeking him the Jews
ἀποκτείνειν ὅτι οὐ μόνον ἔλυε τὸ
to kill because not only was loosing the
σαββάτον ἀλλὰ καὶ πατέρα ἰδίου
sabbath but also Father own

ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν
he was saying the God, equal himself making
τῷ θεῷ.
to the God.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
Answered therefore the Jesus and
ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω
was saying to them Amen amen I am saying
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'
to you, not is able the Son to be doing from

'Pick it up and walk?' 13 But the
healed man did not
know who he was,
for Jesus had turned
aside, there being a
crowd in the place.

14 After these things
Jesus found him in
the temple and said
to him: "See, you
have become sound
in health. Do not
sin any more, in
order that something
worse does not hap-
pen to you." 15 The
man went away and
told the Jews it was
Jesus that made him
sound in health.

16 So on this account
the Jews went perse-
cuting Jesus, because
he was doing these
things during Sab-
bath. 17 But he an-
swered them: "My
Father has kept
working until now,
and I keep working."

18 On this account,
indeed, the Jews be-
gan seeking all the
more to kill him, be-
cause not only was
he breaking the Sab-
bath but he was
also calling God his
own Father, making
himself equal to God.

19 Therefore, in an-
swer, Jesus went on
to say to them:
"Most truly I say to
you, The Son cannot
do a single thing of

ἑαυτοῦ οὐδὲν ἂν μὴ τι
himself nothing [if] ever not something
βλέπη τὸν πατέρα ποιῶντα· ἃ
he may see the Father doing; what (things)
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
for likely that (one) may do, these (things) also
ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
the Son likewise is doing. The for Father

φιλεῖ τὸν υἱὸν καὶ πάντα
is having affection for the Son and all (things)
δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ
he is showing to him which he is doing, and
μεῖζονα τούτων δείξει αὐτῷ ἔργα,
greater of these he will show to him works,
ἵνα ὑμεῖς θαυμάζητε. 21 ὥστε
in order that you may wonder. As-even

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
for the Father is raising up the dead (ones) and
ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς
is making alive, thus also the Son which (ones)
θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ
he is willing he is making alive. Neither for

ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
the Father is judging anyone, but the
κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
judgment all he has given to the Son,

23 ἵνα πάντες τιμῶσι τὸν υἱὸν
in order that all they may honor the Son
καθὼς τιμῶσι τὸν πατέρα.
according as they are honoring the Father.

ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
The (one) not honoring the Son not is honoring
τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Father the (one) having sent him. Amen

ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον
amen I am saying to you that the (one) the word

μου ἀκούων καὶ πιστεύων τῷ
of me hearing and believing to the (one)
πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ
having sent me is having life everlasting, and

εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
into judgment not he is coming but
μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
he has gone over out of the death into the life.

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
Amen amen I am saying to you that
ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ
is coming hour and now it is when the
νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ
dead (ones) will hear of the voice of the

his own initiative, but
only what he beholds
the Father doing. For
whatever things that
One does, these things
the Son also does in
like manner. 20 For
the Father has af-
fection for the Son
and shows him all the
things he himself
does, and he will
show him works
greater than these,
in order that you may
marvel. 21 For just as
the Father raises the
dead up and makes
them alive, so the
Son also makes those
alive whom he wants
to. 22 For the Father
judges no one at all,
but he has committed
all the judging to the
Son, 23 in order that
all may honor the
Son just as they hon-
or the Father. He
that does not honor
the Son does not hon-
or the Father who
sent him. 24 Most truly
I say to you, He
that hears my word
and believes him that
sent me has ever-
lasting life, and he
does not come into
judgment but has
passed over from
death to life.

25 "Most truly I say
to you, The hour
is coming, and it
is now, when the
dead will hear the
voice of the Son

υιού του θεού και οι ακούσαντες
Son of the God and the (ones) having heard
ζήσουσιν. 26 ὥσπερ γὰρ ὁ πατήρ ἔχει
will live. As-even for the Father is having
ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
life in himself, thus also to the Son he gave
ζωὴν ἔχειν ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν
life to be having in himself; and authority
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι
he gave to him judgment to be doing, because
υἱὸς ἀνθρώπου ἐστίν. 28 μὴ
Son of man he is. Not

θαυμάζετε τοῦτο, ὅτι ἔρχεται
be you wondering at this, because is coming
ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς
hour in which all the (ones) in the
μνημείοις ἀκούσουσιν τῆς φωνῆς
memorial tombs will hear of the voice

αὐτοῦ. 29 καὶ ἐκπορεύσονται οἱ τὰ
of him and will come out the (ones) the

ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
good (things) having done into resurrection

ζωῆς, οἱ τὰ φαῦλα
of life, the (ones) the vile (things)

πράξαντες εἰς ἀνάστασιν κρίσεως.
having practiced into resurrection of judgment.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ
Not am able I to be doing from myself

οὐδὲν καθὼς ἀκούω κρίνω,
nothing; according as I am hearing I am judging,

καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν,
and the judgment the mine righteous it is,

ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
because not I am seeking the will the mine

ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
but the will of the (one) having sent me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
If ever I may witness about myself,

ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής·
the witness of me not is true;

32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
another is the (one) witnessing about

ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ
me, and I have known that true is the

μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
witness which he is witnessing about me.

33 Ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ
You have sent forth toward John, and

μεμαρτύρηκε τῇ ἀληθείᾳ. 34 ἐγὼ
he has borne witness to the truth; I

of God and those
who have given heed
will live. 26 For just
as the Father has
life in himself, so he
has granted also to
the Son to have life
in himself. 27 And he
has given him au-
thority to do judging;
because Son of man
he is. 28 Do not mar-
vel at this, because
the hour is coming
in which all those in
the memorial tombs
will hear his voice
29 and come out,
those who did good
things to a resurrec-
tion of life, those who
practiced vile things
to a resurrection of
judgment. 30 I cannot
do a single thing of
my own initiative;
just as I hear, I
judge; and the judg-
ment that I render
is righteous, because
I seek, not my own
will, but the will
of him that sent
me.

31 "If I alone bear
witness about myself,
my witness is not
true. 32 There is
another that bears
witness about me,
and I know that
the witness which
he bears about me
is true. 33 You have
dispatched men to
John, and he has
borne witness to
the truth. 34 However,

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
but not beside of man the witness

λαμβάνω, ἀλλὰ ταῦτα λέγω
am receiving, but these (things) I am saying

ἵνα ὑμεῖς σωθῆτε.
in order that you might be saved.

35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος
That (one) was the lamp the burning

καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι
and shining, you but willed to exult

πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ
toward hour in the light of him; I

δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
but am having the witness greater of the

Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι
John, the for works which has given to me

ὁ πατήρ ἵνα τελειώσω αὐτά,
the Father in order that I might finish them,

αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ
they the works which I am doing, is witness

περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,
about me that the Father me has sent forth,

37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος
and the having sent me Father that (one)

μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
has borne witness about me. Neither voice

αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
of him at any time you have heard nor figure

αὐτοῦ ἐώρακάτε, 38 καὶ τὸν λόγον αὐτοῦ
of him you have seen, and the word of him

οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι
not you are having in you remaining, because

ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς
whom sent forth that (one) to this (one) you

οὐ πιστεύετε.
not are believing.

39 ἐραυνάτε τὰς γραφάς,
You are searching the Scriptures,

ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς
because you are thinking in them

ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν
life everlasting to be having; and those are

αἱ μαρτυροῦσαι περὶ ἐμοῦ. 40 καὶ
the (ones) bearing witness about me; and

οὐ θέλετε ἐλθεῖν πρὸς με ἵνα
not you are willing to come toward me in order that

ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων
life you may have. Glory beside of men

οὐ λαμβάνω, 42 ἀλλὰ ἔγνωκα ὑμᾶς
not I am receiving, but I have known you

I do not accept the
witness from man,
but I say these things
that you may be
saved. 35 That man
was a burning and
shining lamp, and
you for a short time
were willing to re-
joice greatly in his
light. 36 But I have
the witness greater
than that of John,
for the very works
that my Father as-
signed me to accom-
plish, the works
themselves that I am
doing, bear witness
about me that the
Father dispatched me.
37 Also, the Father
who sent me has
himself borne wit-
ness about me. You
have neither heard
his voice at any
time nor seen his
figure; 38 and you do
not have his word
remaining in you,
because the very one
whom he dispatched
you do not believe.

39 "You are search-
ing the Scriptures,
because you think
that by means of
them you will have
everlasting life; and
these are the very
ones that bear wit-
ness about me. 40 And
yet you do not want to
come to me that you
may have life. 41 I
do not accept glory
from men, 42 but I
well know that you

ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
that the love of the God not you are having
ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
in selves. I have come in the name
τοῦ πατρὸς μου καὶ οὐ λαμβάνετε
of the Father of me and not you are receiving
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι
me; if ever another should come in the name
τῷ ἰδίῳ, ἐκεῖνον λήμψετε. 44 πῶς
to the own, that (one) you will receive. How
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
are able you to believe, glory beside
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
of one another receiving, and the glory
τὴν παρὰ τοῦ μόνου θεοῦ οὐ
the (one) beside of the only God not
ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ
you are seeking? Not be thinking you that I
κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν
shall accuse you toward the Father; is
ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς
the (one) accusing you Moses, into
ὃν ὑμεῖς ἠλπίκατε. 46 εἰ γὰρ
whom you have hoped. If for
ἐπιστεύετε Μωσεί, ἐπιστεύετε
you were believing to Moses, you were believing
ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος
likely to me, about for of me that (one)
ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου
wrote. If but to the of that (one)
γράμμασιν οὐ πιστεύετε, πῶς τοῖς
writings not you are believing, how to the
ἐμοῖς ῥήμασιν πιστεύετε;
my sayings you will believe?

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
After these (things) went off the Jesus
πέραν τῆς θαλάσσης τῆς Γαλιλαίας
other side of the sea of the Galilee
τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ
of the Tiberias. Was following but to him
ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ
crowd much, because they were viewing the
σημεῖα ἃ ἐποίει ἐπὶ τῶν
signs which he was doing upon the (ones)
ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος
being sick. Went up but into the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
Jesus, and there was sitting with the
μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. Was but near the passover,

do not have the love
of God in you. 43 I
have come in the
name of my Father;
but you do not re-
ceive me; if some-
one else arrived in
his own name, you
would receive that
one. 44 How can you
believe, when you
are accepting glory
from one another and
you are not seeking
the glory that is
from the only God?
45 Do not think that
I will accuse you to
the Father; there
is one that accuses
you, Moses, in whom
you have put your
hope. 46 In fact, if
you believed Moses
you would believe
me, for that one
wrote about me.
47 But if you do not
believe the writings
of that one, how will
you believe my say-
ings?"

6 After these things
Jesus departed
across the sea of
Gal'i-lee, or Ti-be'ri-
as. 2 But a great
crowd kept following
him, because they
were beholding the
signs he was per-
forming upon those
who were ill. 3 So
Jesus went up into
a mountain, and
there he was sitting
with his disciples.
4 Now the passover,

ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας
the festival of the Jews. Having lifted up
οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ
therefore the eyes the Jesus and
θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
having viewed that much crowd is coming
πρὸς αὐτὸν λέγει πρὸς Φίλιππον
toward him he is saying toward Philip
Πόθεν ἀγοράσωμεν ἄρτους ἵνα
wherefrom might we buy loaves in order that
φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
might eat these? This but he was saying
πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί
testing him, he for had known what
ἔμελλεν ποιεῖν. 7 ἀπεκρίθη αὐτῷ
he was about to be doing. Answered to him
Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ
Philip Of two hundred denarii loaves not
ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος
are enough to them in order that each one
βραχὺ λάβῃ. 8 λέγει αὐτῷ
short [piece] might receive. He is saying to him
εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ
one out of the disciples of him, Andrew the
ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν παιδάριον
brother of Simon Peter Is little boy
ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ
here who is having five loaves of barley and
δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς
two small fishes; but these what is into
τοσούτους;
so many?

10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς
Said the Jesus Make you the
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
men to fall upward. Was but grass
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ
much in the place. Fell upward therefore the
ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
male persons the number as five thousand.
11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς
Received therefore the loaves the Jesus
καὶ εὐχαριστήσας διέδωκεν τοῖς
and having thanked distributed to the (ones)
ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
lying upward, likewise also out of the
ὀψαρίων ὅσον ᾔθελον. 12 ὡς δὲ
small fishes as much as they willed. As but
ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
they were filled within he is saying to the disciples

the festival of the
Jews, was near.
5 When, therefore, Je-
sus raised his eyes
and observed that a
great crowd was com-
ing to him, he said
to Philip: "Where
shall we buy loaves
for these to eat?"
6 However, he was
saying this to test
him, for he him-
self knew what he
was about to do.
7 Philip answered
him: "Two hundred
de-nar'i-i worth of
loaves is not enough
for them, so that
each one may get a
little." 8 One of his
disciples, Andrew the
brother of Simon
Peter, said to him:
9 "Here is a little
boy that has five
barley loaves and
two small fishes. But
what are these among
so many?"

10 Jesus said: "HAVE
the men recline as
at meal." Now there
was a lot of grass
in the place. There-
fore the men reclined,
about five thousand
in number. 11 So Je-
sus took the loaves
and, after giving
thanks, he distribut-
ed them to those
reclining, likewise
also as much of
the small fishes as
they wanted. 12 But
when they had
their fill he said
to his disciples:

αὐτοῦ. Συναγάγετε τὰ περισσεύσαντα
of him. Lead you together the having overabounded
κλάσματα, ἵνα μή τι
fragments, in order that not anything

ἀπόληται. 13 συνήγαγον οὖν, καὶ
should be lost. They led together therefore, and
ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets of fragments out of
τῶν πέντε ἄρτων τῶν κριθίνων, ἃ
the five loaves of the barley which
ἐπερίσσευσαν τοῖς βεβρωκόσιν.
overabounded to the (ones) having taken food.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ἃ
The therefore men having seen what
ἐποίησεν σημεῖα ἔλεγον· ὅτι· Οὗτός ἐστιν
he did signs were saying that This is
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς
truly the prophet the (one) coming into
τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
the world. Jesus therefore having known
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν
that they are about to be coming and to be snatching
αὐτὸν ἵνα ποιήσωσιν βασιλέα
him in order that they might make king
ἀνεχώρησεν πάλιν εἰς τὸ ὄρος· αὐτὸς
he withdrew again into the mountain he
μόνος.
alone.

16 Ὡς δὲ ὥψια ἐγένετο κατέβησαν οἱ
As but evening occurred went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
disciples of him upon the sea, and

ἐμβάντες εἰς πλοῖον ἦρχοντο
having entered into boat they were coming
πέραν τῆς θαλάσσης εἰς Καφαρναούμ.
other side of the sea into Capernaum.

καὶ σκοτία ἦδη ἐγεγόνει καὶ οὐπω
And darkness already had occurred and not yet
ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἡ
had come toward them the Jesus, the
τε θάλασσα ἀνέμου μεγάλου πνέοντος
and sea of wind great blowing

διεγείρετο. 19 ἐληλακότες
was being thoroughly roused. Having impelled

οὖν ὥς σταδίους εἴκοσι πέντε ἢ
therefore as stades twenty-five or
τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
thirty they are beholding the Jesus

περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς
walking about upon the sea and near

“Gather together the fragments that remain over, so that nothing is wasted.” 13 Therefore they gathered them together, and they filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.

14 Hence when the men saw the signs he performed, they began to say: “This is for a certainty the prophet that was to come into the world.” 15 Therefore Jesus, knowing they were about to come and seize him to make him king, withdrew again into the mountain all alone.

16 When evening fell, his disciples went down to the sea, 17 and, boarding a boat, they set out across the sea for Ca-per-na-um. Well, by now it had grown dark and Jesus had not yet come to them. 18 Also, the sea began to be stirred up because a strong wind was blowing. 19 However, when they had rowed about three or four miles, they beheld Jesus walking upon the sea and getting near

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat coming to be, and they got fearful.

20 ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ
The (one) but is saying to them I am, not

φοβεῖσθε. 21 ἤθελον οὖν
be you fearing. They were willing therefore

λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
to receive him into the boat, and immediately
ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς· εἰς
came to be the boat upon the earth into
ἣν ὑπῆγον.
which they were going under.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ
To the morrow the crowd the (one)

ἑστηκὼς πέραν τῆς θαλάσσης εἶδον
having stood other side of the sea saw

ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
that little boat other not was there if not
ἓν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς
one, and that not he entered with the disciples

αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι
of him the Jesus into the boat but alone

οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 ἀλλὰ ἦλθεν
the disciples of him went away; but came

πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
boats out of Tiberias near the place

ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks

τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ
of the Lord. When therefore saw the

ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ
crowd that Jesus not is there nor the

μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
disciples of him, went in they into the

πλοῖα καὶ ἦλθον εἰς Καφαρναούμ
little boats and came into Capernaum

ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.

25 καὶ εὗρόντες αὐτὸν πέραν
And having found him other side

τῆς θαλάσσης εἶπον αὐτῷ
of the sea they said to him

Ῥαββεί, πότε ὧδε γέγονας;
Rabbi, when here have you come to be?

26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν
Answered to them the Jesus and said

Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ
Amen amen I am saying to you, you are seeking

με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι
me not because you saw signs but because

the boat; and they became fearful. 20 But he said to them: “It is I; have no fear!” 21 Therefore they were willing to take him into the boat, and directly the boat was at the land to which they were trying to go.

22 The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left; 23 but boats from Ti-be-ri-as arrived near the place where they ate the bread after the Lord had given thanks. 24 Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Ca-per-na-um to look for Jesus.

25 So when they found him across the sea they said to him: “Rabbi, when did you get here?” 26 Jesus answered them and said: “Most truly I say to you, You are looking for me, not because you saw signs, but because

ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·
you ate out of the loaves and you got satisfied;

27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
be you working for not the food the (one)
ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν
being destroyed but the food the (one)
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
remaining into life everlasting, which the Son
τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ
of the man to you will give, this (one) for
ὁ πατὴρ ἐσφράγισεν ὁ θεός.
the Father sealed the God.

28 εἶπον οὖν πρὸς αὐτόν
They said therefore toward him
Τί ποιοῦμεν ἵνα
What may we be doing in order that

ἐργαζώμεθα τὰ ἔργα τοῦ
we may be working the works of the
θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
God? Answered the Jesus and said
αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ
to them This is the work of the God

ἵνα πιστεύητε εἰς ὃν
in order that you may believe into whom
ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν
sent forth that (one). They said therefore
αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον,
to him What therefore are doing you sign,

ἵνα ἴδωμεν καὶ πιστεύσωμεν
in order that we might see and we might believe
σοι; τί ἐργάζῃ; 31 οἱ πατέρες
to you? What are you working? The fathers
ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
of us the manna ate in the desolate [place],

καθὼς ἐστὶν γεγραμμένον Ἄρτον
according as it is having been written Bread
ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of the heaven he gave to them to eat.

32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμήν
Said therefore to them the Jesus Amen
ἀμήν λέγω ὑμῖν, οὐ Μωσῆς ἔδωκεν
amen I am saying to you, not Moses gave
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
to you the bread out of the heaven, but the
πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me is giving to you the bread out of
τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος
the heaven the true. The but bread
τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ
of the God is the (one) coming down out of

you ate from the loaves and were satisfied. 27 Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you; for upon this one the Father, even God, has put his seal [of approval]."

28 Therefore they said to him: "What shall we do to work the works of God?"

29 In answer Jesus said to them: "This is the work of God, that you exercise faith in him whom that One sent forth."

30 Therefore they said to him: "What, then, are you performing as a sign, in order for us to see [it] and believe you? What work are you doing?"

31 Our forefathers ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'"

32 Hence Jesus said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven. 33 For the bread of God is the one who comes down from

τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.
the heaven and life giving to the world.

34 εἶπον οὖν πρὸς αὐτόν Κύριε,
They said therefore toward him Lord,
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
always give to us the bread this.

35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ
Said to them the Jesus I am the
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
bread of the life; the (one) coming toward
ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
me not not should hunger, and the (one)
πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ
believing into me not not should thirst
πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ
at any time. But I said to you that also

ἑώρακά με καὶ οὐ πιστεύετε.
you have seen me and not you are believing.

37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς
All which is giving to me the Father toward
ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς
me will arrive, and the (one) coming toward
με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
me not not I should eject outside, because

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ
I have come down from the heaven not

ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
in order that I may be doing the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
but the will of the (one) having sent me;

39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ
this but is the will of the (one)

πέμψαντός με ἵνα πᾶν ὃ
having sent me in order that all which

δέδωκέν μοι μὴ ἀπολέσω ἔξ
he has given to me not I should destroy out of

αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ
it but I should resurrect it to the

ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο γὰρ ἐστὶν τὸ
last day. This for is the

θέλημα τοῦ πατρός μου ἵνα
will of the Father of me in order that

πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
everyone the beholding the Son and believing

εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
into him may have life everlasting, and

ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
I shall resurrect him I to the last day.

heaven and gives life to the world."

34 Therefore they said to him: "Lord, always give us this bread."

35 Jesus said to them: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. 36 But I have said to you, You have even seen me and yet do not believe. 37 Everything the Father gives me will come to me, and the one that comes to me I will by no means drive away; 38 because I have come down from heaven to do, not my will, but the will of him that sent me. 39 This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. 40 For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι
Were murmuring therefore the Jews
περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ
about him because he said I am the
ἄρτος ὁ καταβάς ἐκ τοῦ
bread the (one) having come down out of the
οὐρανοῦ, 42 καὶ ἔλεγον Οὐχὶ οὗτός ἐστιν
heaven, and were saying Not this is
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς
Jesus the son of Joseph, of whom we
οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
have known the father and the mother? How
νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
now is he saying that Out of the heaven
καταβέβηκα; 43 ἀπεκρίθη Ἰησοῦς καὶ
I have come down? Answered Jesus and
εἶπεν αὐτοῖς Μὴ γογγύζετε μετ'
he said to them Not be you murmuring with
ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς
one another. No one is able to come toward
με εἰ μὴ ὁ πατὴρ ὁ πέμψας
me if ever not the Father the (one) having sent
με ἑλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω
me should draw him, and I shall resurrect
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν
him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις Καὶ
having been written in the Prophets And
ἔσονται πάντες διδακτοὶ θεοῦ πᾶς
will be all taught (ones) of God; everyone
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
the having heard beside of the Father and
μαθὼν ἔρχεται πρὸς ἐμέ. 46 οὐχ
having learned is coming toward me. Not
ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ
that the Father has seen anyone if not
ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος
the (one) being beside of the God, this (one)
ἑώρακεν τὸν πατέρα. 47 ἀμὴν ἀμὴν λέγω
has seen the Father. Amen amen I am saying
ὑμῖν, ὁ πιστεύων ἔχει ζωὴν
to you, the (one) believing is having life
αἰώνιον.
everlasting.

48 ἐγὼ εἰμι ὁ ἄρτος τῆς
I am the bread of the
ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ
life; the fathers of you ate in the

41 Therefore the
Jews began to mur-
mur at him be-
cause he said: "I
am the bread that
came down from
heaven"; 42 and they
began saying: "Is
this not Jesus the
son of Joseph, whose
father and moth-
er we know? How
is it that now he
says, 'I have come
down from heaven'?"
43 In answer Jesus
said to them: "Stop
murmuring among
yourselves. 44 No man
can come to me
unless the Father,
who sent me, draws
him; and I will
resurrect him in the
last day. 45 It is
written in the Proph-
ets, 'And they will
all be taught by Je-
hovah.'" Everyone
that has heard from
the Father and has
learned comes to
me. 46 Not that any
man has seen the
Father, except he
who is from God;
this one has seen
the Father. 47 Most
truly I say to you,
He that believes
has everlasting life.

48 "I am the bread
of life. 49 Your fore-
fathers ate the

ἐρήμῳ τὸ μάννα καὶ ἀπέθανον. 50 οὗτός
desolate [place] the manna and they died; this
ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
is the bread the (one) out of the heaven
καταβαίνων ἵνα τις ἐξ αὐτοῦ
coming down in order that anyone out of it
φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ
should eat and not he should die; I am the
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ
bread the living the (one) out of the heaven
καταβάς· εἰ τις φάγῃ
having come down; if ever anyone should eat
ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν
out of this the bread he will live into the
αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω
age, and the bread but which I shall give
ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
the flesh of me is over the of the world
ζωῆς.
life.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους
Were fighting therefore toward one another
οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος
the Jews saying How is able this (one)
ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;
to us to give the flesh of him to eat?

53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
Said therefore to them the Jesus Amen
ἀμὴν λέγω ὑμῖν, εἰ μὴ φάγητε
amen I am saying to you, if ever not you should eat
τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ
the flesh of the Son of the man and
πίνητε αὐτοῦ τὸ αἷμα, οὐκ
you should drink of him the blood, not
ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ
you are having life in selves. The (one)
τρώγων μου τὴν σάρκα καὶ πίνων μου
munching of me the flesh and drinking of me
τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ
the blood is having life everlasting, and I
ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ.
shall resurrect him to the last day;

55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρῶσις,
the for flesh of me true is food,
καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις.
and the blood of me true is drink.

56 ὁ τρώγων μου τὴν σάρκα καὶ
The (one) munching of me the flesh and
πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει
drinking of me the blood in me is remaining

manna in the wilder-
ness and yet died.
50 This is the bread
that comes down from
heaven, so that any-
one may eat of it
and not die. 51 I am
the living bread that
came down from
heaven; if anyone
eats of this bread
he will live forever;
and, for a fact, the
bread that I shall
give is my flesh in
behalf of the life of
the world."

52 Therefore the
Jews began contend-
ing with one an-
other, saying: "How
can this man give
us his flesh to eat?"

53 Accordingly Jesus
said to them: "Most
truly I say to you,
Unless you eat the
flesh of the Son
of man, and drink
his blood, you have
no life in yourselves.
54 He that feeds on
my flesh and drinks
my blood has ever-
lasting life, and I
shall resurrect him
at the last day;
55 for my flesh is
true food, and my
blood is true drink.
56 He that feeds on
my flesh and drinks
my blood remains
in union with me,

κάγω ἐν αὐτῷ. 57 καθὼς ἀπέστειλεν
 and I in him. According as sent forth
 με ὁ ζῶν πατήρ κάγω ζῶ διὰ
 me the living Father and I am living through
 τὸν πατέρα, καὶ ὁ τρώγων με
 the Father, and the (one) munching me
 κάκεινος ζήσκει δι' ἐμέ. 58 οὗτός
 also that (one) will live through me. This
 ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
 is the bread the (one) out of heaven
 καταβάς, οὐ καθὼς ἔφαγον οἱ
 having come down, not according as ate the
 πατέρες καὶ ἀπέθανον· ὁ τρώγων
 fathers and they died; the (one) munching
 τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα.
 this the bread will live into the age.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ
 These (things) he said in synagogue
 διδάσκων ἐν Καφαρναούμ.
 teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
 Many therefore having heard out of the
 μαθητῶν αὐτοῦ εἶπαν Σκληρὸς ἐστὶν ὁ λόγος
 disciples of him said Hard is the word
 οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
 this; who is able of it to be hearing?
 61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
 Having known but the Jesus in himself
 ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
 that are murmuring about this the disciples
 αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
 of him he said to them This you is stumbling?
 62 ἔάν οὖν θεωρῆτε τὸν υἱὸν τοῦ
 If ever therefore you may behold the Son of the
 ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
 man ascending where he was the
 πρότερον; 63 τὸ πνεῦμά ἐστὶν τὸ
 former [time]? The spirit is the (thing)
 ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·
 making alive, the flesh not is benefiting nothing;
 τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν
 the sayings which I have spoken to you
 πνεῦμά ἐστὶν καὶ ζωὴ ἐστὶν· 64 ἀλλὰ εἰσὶν
 spirit is and life is; but are
 ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν.
 out of you some who not are believing.
 Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς
 Had known for out of beginning the Jesus
 τίνες εἰσὶν οἳ μὴ πιστεύοντες
 which ones are the (ones) not believing

and I in union with
 him. 57 Just as the
 living Father sent
 me forth and I live
 because of the Fa-
 ther, he also that
 feeds on me, even
 that one will live be-
 cause of me. 58 This
 is the bread that
 came down from
 heaven. It is not as
 when your forefa-
 thers ate and yet
 died. He that feeds
 on this bread will
 live forever." 59 These
 things he said as
 he was teaching in
 public assembly at
 Ca-per'na-um.

60 Therefore many
 of his disciples, when
 they heard this, said:
 "This speech is shock-
 ing; who can listen
 to it?" 61 But Jesus,
 knowing in himself
 that his disciples were
 murmuring about this,
 said to them: "Does
 this stumble you?
 62 What, therefore, if
 you should behold
 the Son of man as-
 cending to where he
 was before? 63 It is
 the spirit that is
 life-giving; the flesh
 is of no use at all.
 The sayings that I
 have spoken to you
 are spirit and are
 life. 64 But there are
 some of you that do
 not believe." For
 from [the] beginning
 Jesus knew who were
 the ones not believing

καὶ τίς ἐστὶν ὁ παραδώσων
 and who is the (one) being about to give beside
 αὐτόν. 65 καὶ ἔλεγεν διὰ τοῦτο
 him. And he was saying Through this
 εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν
 I have said to you that no one is able to come
 πρὸς με ἐάν μὴ ἡ δεδομένον
 toward me if ever not it may be having been given
 αὐτῷ ἐκ τοῦ πατρός.
 to him out of the Father.

66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν
 Out of this many out of the disciples
 αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ
 of him went off into the (things) behind and
 οὐκέτι μετ' αὐτοῦ περιεπάτουν.
 not yet with him they were walking about.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα
 Said therefore the Jesus to the twelve

Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
 Not also you are willing to be going under?

68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,
 Answered to him Simon Peter Lord,

πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
 toward whom shall we go off? Sayings of life

αἰωνίου ἔχεις, 69 καὶ ἡμεῖς
 everlasting you are having, and we

πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
 have believed and we have known that you are

ὁ ἅγιος τοῦ θεοῦ. 70 ἀπεκρίθη
 the Holy (one) of the God. Answered

αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς
 to them the Jesus Not I you the

δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς
 twelve I chose? And out of you one

διάβολός ἐστιν. 71 ἔλεγεν δὲ τὸν
 devil is. He was saying but the

Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ
 Judas of Simon Iscariot; this (one) for

ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ
 was about to be giving beside him, one out of

τῶν δώδεκα.
 the twelve.

7 Καὶ μετὰ ταῦτα περιεπάτει ὁ
 And after these (things) was walking the

Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ᾔθελεν
 Jesus in the Galilee, not for he was willing

ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
 in the Judea to be walking about, because

ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι.
 were seeking him the - Jews to kill.

and who was the one
 that would betray
 him. 65 So he went
 on to say: "This is
 why I have said to
 you, No one can come
 to me unless it is
 granted him by the
 Father."

66 Owing to this
 many of his disci-
 ples went off to the
 things behind and
 would no longer walk
 with him. 67 There-
 fore Jesus said to the
 twelve: "You do not
 want to go also, do
 you?" 68 Simon Peter
 answered him: "Lord,
 whom shall we go
 away to? You have
 sayings of everlasting
 life; 69 and we have
 believed and come to
 know that you are
 the Holy One of
 God." 70 Jesus an-
 swered them: "I chose
 you twelve, did I
 not? Yet one of you
 is a slanderer." 71 He
 was, in fact, speak-
 ing of Judas the son
 of Simon Is-car'i-ot;
 for this one was go-
 ing to betray him,
 although one of the
 twelve.

7 Now after these
 things Jesus con-
 tinued walking about
 in Gal'i-lee, for he
 did not want to walk
 about in Ju-de'a, be-
 cause the Jews were
 seeking to kill him.

2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
Was but near the festival of the Jews
ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς
the fastening of tents. Said therefore toward
αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν
him the brothers of him Pass on over from here
καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα
and be going under into the Judea, in order that
καὶ οἱ μαθηταί σου θεωρήσουσιν σου
also the disciples of you will behold of you
τὰ ἔργα ἃ ποιεῖς. 4 οὐδεὶς γάρ
the works which you are doing; no one for
τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς
anything in hidden is doing and is seeking he
ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
in outspokenness to be. If these (things)
ποιεῖς, φανέρωσον σεαυτὸν τῷ
you are doing, manifest yourself to the
κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ
world. Not-but for the brothers of him
ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν
were believing into him. Is saying therefore
αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ
to them the Jesus The appointed time the
ἐμὸς οὐπω πάρεστιν, ὁ δὲ
mine not yet is alongside, the but
καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
appointed time the yours always is
ἑτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ready. Not is able the world to be hating
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
you, me but it is hating, because I
μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
am bearing witness about it that the works
αὐτοῦ πονηρὰ ἐστίν. 8 ὑμεῖς ἀνάβητε εἰς τὴν
of it wicked is. You go you up into the
ἑορτήν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτήν
festival; I not yet am going up into the festival
ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω
this, because the my appointed time not yet
πεπλήρωται. 9 ταῦτα δὲ
has been fulfilled. These (things) but
εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
having said to them he remained in the Galilee.
10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς
As but went up the brothers of him into
τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ
the festival, then also he went up, not
φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 οἱ
manifestly but as in hidden. The

2 However, the festival of the Jews,
the festival of tabernacles, was near.
3 Therefore his brothers said to him:
"Pass on over from here and go into Ju-
de'a, in order that your disciples also
may behold the works you do. 4 For nobody
does anything in secret while himself
seeking to be known publicly. If you do
these things, manifest yourself to the world."
5 His brothers were, in fact, not exercis-
ing faith in him. 6 Therefore Jesus said
to them: "My due time is not yet pres-
ent, but your due time is always at
hand. 7 The world has no reason to hate
you, but it hates me, because I bear wit-
ness concerning it that its works are
wicked. 8 You go up to the festival; I am
not yet going up to this festival, because
my due time has not yet fully come." 9 So
after he told them these things, he re-
mained in Gal'ilee.
10 But when his brothers had gone up
to the festival, then he also went up himself,
not openly but as in secret. 11 Therefore

οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
therefore Jews were seeking him in the
ἑορτῇ καὶ ἔλεγον Ποῦ ἐστὶν
festival and they were saying Where is
ἐκεῖνος; 12 καὶ γογγυσμός περὶ αὐτοῦ
that (one)? And murmuring about him
ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν
was much in the crowds; the (ones) indeed
ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι δὲ
were saying that Good he is, others but
ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν
were saying No, but he is making to err the
ὄχλον. 13 οὐδεὶς μέντοι παρρησίᾳ
crowd. No one of course to outspokenness
ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
was speaking about him through the fear
τῶν Ἰουδαίων.
of the Jews.
14 Ἦδη δὲ τῆς ἑορτῆς
Already but of the festival
μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ
being in the middle went up Jesus into the
ἱερὸν καὶ ἐδίδασκεν. 15 ἐθαύμαζον
temple and was teaching. Were wondering
οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς
therefore the Jews saying How
οὗτος γράμματα οἶδεν μὴ
this (one) writings has known not
μεμαθηκώς; 16 ἀπεκρίθη οὖν αὐτοῖς
having learned? Answered therefore to them
Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν
Jesus and said The my teaching not is
ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
mine but of the (one) having sent me;
17 ἐάν τις θέλῃ τὸ θέλημα
if ever anyone may be willing the will
αὐτοῦ ποιεῖν, γινώσκειται περὶ τῆς διδασχῆς
of him to be doing, will know about the teaching
πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ'
whether out of the God it is or I from
ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'
myself am speaking. The (one) from
ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·
himself speaking the glory the own is seeking;
ὁ δὲ ζητῶν τὴν δόξαν τοῦ
the (one) but seeking the glory of the (one)
πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστίν καὶ
having sent him this (one) true is and
ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ
unrighteousness in him not is. Not

the Jews began look-
ing for him at the
festival and say-
ing: "Where is that
[man]?" 12 And there
was a lot of subdued
talk about him among
the crowds. Some
would say: "He is a
good man." Others
would say: "He is not,
but he misleads the
crowd." 13 No one, of
course, would speak
about him publicly
because of the fear
of the Jews.
14 When by now
the festival was half
over, Jesus went
up into the temple
and began teaching.
15 Therefore the Jews
fell to wondering, say-
ing: "How does this
man have a knowl-
edge of letters, when
he has not studied
at the schools?"
16 Jesus, in turn, an-
swered them and
said: "What I teach
is not mine, but be-
longs to him that
sent me. 17 If any-
one desires to do His
will, he will know
concerning the teach-
ing whether it is from
God or I speak of
my own originality.
18 He that speaks of
his own originality
is seeking his own
glory; but he that
that sent him, this
one is true, and there
is no unrighteous-
ness in him. 19 Moses

Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς
Moses gave to you the law? And no one
ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με
out of you is doing the law. Why me
ζητεῖτε ἀποκτείνειν; 20 ἀπεκρίθη ὁ
are you seeking to kill? Answered the
ὄχλος Δαιμόνιον ἔχεις· τίς σε
crowd Demon you are having; who you
ζητεῖ ἀποκτείνειν; 21 ἀπεκρίθη Ἰησοῦς
is seeking to kill? Answered Jesus
καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ
and said to them One work I did and
πάντες θαυμάζετε. 22 διὰ
all you are wondering. Through
τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν
this (thing) Moses has given to you the
περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
circumcision, — not because out of the Moses
ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν
is but out of the fathers, — and in
σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
sabbath you are circumcising man. If
περιτομήν λαμβάνει ὁ ἄνθρωπος ἐν
circumcision is receiving the man in
σαββάτῳ ἵνα μὴ λυθῇ ὁ
sabbath in order that not should be loosed the
νόμος Μωυσέως, ἐμοὶ χολᾶτε
law of Moses, to me are you full of bile
ὅτι ὅλον ἄνθρωπον ὑγιῇ
because whole man sound in health
ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
I made in sabbath? Not be you judging
κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
according to face, but the just judgment
κρίνετε.
be you judging.
25 Ἐλεγον οὖν τινὲς ἐκ τῶν
Were saying therefore some out of the
Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν ὃν
Jerusalemites Not this (one) is whom
ζητοῦσιν ἀποκτείνειν; 26 καὶ ἴδε
they are seeking to kill? And see!
παρρησίᾳ λαλεῖ καὶ οὐδὲν
outspokenly he is speaking and nothing
αὐτῷ λέγουσιν· μή ποτε ἀληθῶς
to him they are saying; not at sometime truly
ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ
knew the rulers that this is the
χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν
Christ? But this (one) we have known

gave you the Law, did he not? But not one of you obeys the Law. Why are you seeking to kill me?" 20 The crowd answered: "You have a demon. Who is seeking to kill you?" 21 In answer Jesus said to them: "One deed I performed, and you are all wondering. 22 For this reason Moses has given you the circumcision—not that it is from Moses, but that it is from the forefathers—and you circumcise a man on a sabbath. 23 If a man receives circumcision on a sabbath in order that the law of Moses may not be broken, are you violently angry at me because I made a man completely sound in health on a sabbath? 24 Stop judging from the outward appearance, but judge with righteous judgment."

25 Therefore some of the inhabitants of Jerusalem began to say: "This is the man they are seeking to kill, is it not? 26 And yet, see! he is speaking in public, and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they? 27 On the contrary, we know

πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν
wherefrom he is; the but Christ whenever
ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.
may come no one is knowing wherefrom he is.
28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων
Cried out therefore in the temple teaching
ὁ Ἰησοῦς καὶ λέγων Κἀμέ
the Jesus and saying And me
οἶδατε καὶ οἶδατε
you have known and you have known
πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ
wherefrom I am; and from myself not
ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ
I have come, but is true the (one)
πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε·
having sent me, whom you not have known;
29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
I have known him, because beside of him
εἰμί· κακεῖνός με ἀπέστειλεν.
I am and that (One) me sent forth.
30 Ἐζήτουν οὖν αὐτόν
They were seeking therefore him
πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν
to get hold of, and no one imposed upon him
τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα
the hand, because not yet had come the hour
αὐτοῦ. 31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ
of him. Out of the crowd but many
ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον
believed into him, and they were saying
Ὁ χριστὸς ὅταν ἔλθῃ μὴ
The Christ whenever he might come not
πλείονα σημεῖα ποιήσει ὧν οὗτος
more signs will do of which this (one)
ἐποίησεν;
did?
32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
Heard the Pharisees of the crowd
γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
murmuring about him these (things), and
ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
sent forth the chief priests and the Pharisees
ὑπηρέτας ἵνα πιάσωσιν
subordinates in order that they might get hold of
αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς Ἐτι
him. Said therefore the Jesus Yet
χρόνον μικρὸν μεθ' ὑμῶν εἰμί· καὶ
time little with you I am and
ὑπάγω πρὸς τὸν πέμψαντά
I am going under toward the (one) having sent

where this man is from; yet when the Christ comes, no one is to know where he is from." 28 Therefore Jesus cried out as he was teaching in the temple and said: "You both know me and know where I am from. Also, I have not come of my own initiative, but he that sent me is real, and you do not know him. 29 I know him, because I am a representative from him, and that One sent me forth." 30 Hence they began seeking to get hold of him, but no one laid a hand upon him, because his hour had not yet come. 31 Still, many of the crowd put faith in him; and they commenced saying: "When the Christ arrives, he will not perform more signs than this man has performed, will he?"

32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him. 33 Therefore Jesus said: "I continue a little while longer with you before I go to him that sent

με. 34 ζητήσετέ με καὶ οὐχ εὐρήσετέ με. You will seek me and not you will find me, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὐρήσετέ με καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν; you are able to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕτω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὕτω ἐδοξάσθη. 40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 ἄλλοι

me. 34 You will look for me, but you will not find me, and where I am you cannot come." 35 Therefore the Jews said among themselves: "Where does this [man] intend going, so that we shall not find him? He does not intend to go to the [Jews] dispersed among the Greeks and teach the Greeks, does he? 36 What does this saying mean that he said, 'You will look for me, but you will not find me, and where I am you cannot come?'"

37 Now on the last day, the great day of the festival, Jesus was standing up and he cried out, saying: "If anyone is thirsty, let him come to me and drink. 38 He that puts faith in me, just as the Scripture has said, 'Out from his inmost parts streams of living water will flow.'" 39 However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified. 40 Therefore some of the crowd that heard these words began saying: "This is for a certainty The Prophet." 41 Others

ἔλεγον Οὗτός ἐστιν ὁ χριστός· were saying This (one) is the Christ; οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ χριστός; 43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. 44 τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς χεῖρας. hands.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. 47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρματοί εἰσιν. 50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἔλθων πρὸς αὐτόν πρότερον, εἰς ὧν ἐξ αὐτῶν 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐάν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ if ever not it should hear first beside of him

were saying: "This is the Christ." But some were saying: "The Christ is not actually coming out of Gal'i-lee, is he? 42 Has not the Scripture said that the Christ is coming from the offspring of David, and from Beth-le-hem the village where David used to be?" 43 Therefore a division over him developed among the crowd. 44 Some of them, though, were wanting to get hold of him; but no one did lay [his] hands upon him.

45 Therefore the officers went back to the chief priests and Pharisees, and the latter said to them: "Why is it you did not bring him in?" 46 The officers replied: "Never has [another] man spoken like this." 47 In turn the Pharisees answered: "You have not been misled also, have you? 48 Not one of the rulers or of the Pharisees has put faith in him, has he? 49 But this crowd that does not know the Law are accursed people." 50 Nic-o-de-mus, who had come to him previously, and who was one of them, said to them: 51 "Our law does not judge a man unless first it has heard from him

καὶ γνῶ τί ποιεῖ; and should know what he is doing?
 52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ
 They answered and said to him Not also
 σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον
 you out of the Galilee are you? Search
 καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης
 and see that out of the Galilee prophet
 οὐκ ἐγείρεται. not is being raised up.

8 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ
 Again therefore to them spoke the
 Ἰησοῦς λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ
 Jesus saying I am the light of the
 κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ
 world; the (one) following to me not not
 περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει
 should walk about in the darkness, but he will have
 τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν
 the light of the life. Said therefore
 αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ
 to him the Pharisees You about yourself

52^a NBSys^s omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 [[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
 [[And they went each (one) into the house of him,

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν
 Jesus but went into the Mountain of the
 ἑλαιῶν. 2 Ὁρθροῦ δὲ πάλιν
 Olives. Of daybreak but again

παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς
 he came to be alongside into the temple, and all
 ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ
 the people was coming toward him, and

καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγούσιν
 having sat down he was teaching them. Are bringing

δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ
 but the scribes and the Pharisees woman upon

μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν
 adultery having been caught, and having stood her in

μέσῳ 4 λέγουσιν αὐτῷ Διδάσκαλε, αὕτη ἡ
 midst are saying to him Teacher, this the

γυνὴ κατελήπται ἐπ' αὐτοφώρῳ μοιχευομένη·
 woman has been caught upon very act committing adultery;

5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωσὴς ἐνετείλατο τὰς
 in but the Law to us Moses commanded the

τοιούτας λιθάζειν· σὺ οὖν τί λέγεις;
 such [women] to be stoning; you therefore what are you saying?

6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν,
 This but they were saying testing him,

ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ
 in order that they may have to be accusing of him. The but

and come to know what he is doing, does it?" 52 In answer they said to him: "You are not also out of Gal'i-lee, are you? Search and see that no prophet is to be raised up out of Gal'i-lee."^a

8 12 Therefore Jesus spoke again to them, saying: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." 13 Hence the Pharisees said to him: "You bear witness

53 So they went each one to his home.

8 But Jesus went to the Mount of Olives.

2 At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. 3 Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, they said to him: "Teacher, this woman has been caught in the act of committing adultery. 5 In the Law

Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But

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μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
 are bearing witness; the witness of you not
 ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 is true. Answered Jesus and said

αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ
 to them And (if) ever I am bearing witness
 περὶ ἐμαυτοῦ, ἀληθής ἐστίν ἡ μαρτυρία
 about myself, true is the witness

μου, ὅτι οἶδα πόθεν ἦλθον
 of me, because I have known wherefrom I came
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
 and where I am going under; you but not

οἴδατε πόθεν ἔρχομαι ἢ ποῦ
 have known wherefrom I am coming or where
 ὑπάγω. 15 ὑμεῖς κατὰ τὴν
 I am going under. You according to the

σάρκα κρίνετε, ἐγὼ οὐ κρίνω
 flesh you are judging, I not am judging
 οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ,
 no one. And if ever am judging but I,

ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι
 the judgment the mine true is, because
 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας
 alone not I am, but I and the having sent

about yourself; your witness is not true." 14 In answer Jesus said to them: "Even if I do bear witness about myself, my witness is true, because I know where I came from and where I am going. But you do not know where I came from and where I am going. 15 You judge according to the flesh; I do not judge any man at all. 16 And yet if I do judge, my judgment is truthful, because I am not alone, but the Father who sent me is

[continued from page 460]

Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν
 Jesus down having bent to the finger was writing down

εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμενον
 into the earth. As but they were remaining upon

ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς
 questioning him, he bent up and said to them

Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν
 The (one) sinless of you first upon her

βαλέτω λίθον· 8 καὶ πάλιν κατακύψας
 let him throw stone; and again having bent down

ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ
 he was writing into the earth. The (ones) but

ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι
 having heard were going out one down one having started

ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος,
 from the older ones, and he was left down alone,

καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 ἀνακύψας
 also the woman in midst being. Having bent up

δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ εἰσίν;
 but the Jesus said to her Woman, where are they?

οὐδεὶς σε κατέκρινεν; 11 ἡ δὲ εἶπεν
 No one you judged down? The (one) but said

Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε
 No one, lord. Said but the Jesus Neither I you

κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι
 am condemning; be going, from the now not yet

ἀμάρτανε.]]
 be you sinning.]]

Jesus bent down and began to write with his finger in the ground.

7 When they persisted in asking him, he straightened up and said to them: "Let the one of you that is sinless be the first to throw a stone at her."

8 And bending over again he kept on writing in the ground. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. 10 Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" 11 She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

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με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ
me Father. And in the law but
τῷ ὑμετέρῳ γέγραπται ὅτι δύο
to the yours it has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.
men the witness true is.
18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ
I am the bearing witness about myself
καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμπας
also is bearing witness about me the having sent
με πατήρ. 19 ἔλεγον οὖν
me Father. They were saying therefore
αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη
to him Where is the Father of you? Answered
Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
Jesus Neither me you have known nor the
πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
Father of me; if me you had known, also the
πατέρα μου ἂν ᾔδειτε. 20 Ταῦτα
Father of me likely you had known. These
τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
the sayings he spoke in the treasury
διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν
teaching in the temple; and no one got hold of
αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
him, because not yet had come the hour of him.
21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ
He said therefore again to them I
ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ
am going under and you will seek me, and in the
ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
sin of you you will die; where I
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
am going under you not are able to come.
22 ἔλεγον οὖν οἱ Ἰουδαῖοι
Were saying therefore the Jews
Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει
Not what he will kill himself because he is saying
Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
Where I am going under you not you are able
ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
to come? And he was saying to them You
ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
out of the (things) below you are, I out of
τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
the (things) above I am; you out of this the
κόσμου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ
world you are, I not am out of the
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι
world this. I said therefore to you that

with me. 17 Also, in
your own Law it is
written, 'The witness
of two men is true.'
18 I am one that
bears witness about
myself, and the Fa-
ther who sent me
bears witness about
me.' 19 Therefore
they went on to say
to him: "Where is
your Father?" Jesus
answered: "You know
neither me nor my
Father. If you did
know me, you would
know my Father al-
so." 20 These sayings
he spoke in the
treasury as he was
teaching in the tem-
ple. But no one laid
hold of him, because
his hour had not yet
come.

21 Hence he said to
them again: "I am
going away, and you
will look for me, and
yet you will die in
YOUR sin. Where I
am going you cannot
come." 22 Therefore
the Jews began to
say: "He will not
kill himself, will he?
Because he says,
'Where I am going
you cannot come.'"
23 So he went on to
say to them: "You
are from the realms
below; I am from
the realms above.
You are from this
world; I am not from
this world. 24 There-
fore I said to you,

ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν·
you will die in the sins of you;
ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι,
if ever for not you should believe that I am,
ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.
you will die in the sins of you.
25 ἔλεγον οὖν αὐτῷ Σὺ τίς
They were saying therefore to him You who
εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν
are you? Said to them the Jesus The
ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
beginning why also am I speaking to you?
26 πολλὰ ἔχω περὶ ὑμῶν
Many (things) I am having about you
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ
to be speaking and to be judging; but the (one)
πέμπας με ἀληθὴς ἐστίν, καὶ ἄ
having sent me true is, and I what
ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
I heard beside of him these (things) I am speaking
εἰς τὸν κόσμον. 27 οὐκ ἔγνωσαν ὅτι τὸν
into the world. Not they knew that the
πατέρα αὐτοῖς ἔλεγεν. 28 εἶπεν οὖν
Father to them he was saying. Said therefore
ὁ Ἰησοῦς Ὅταν ὑψώσητε
the Jesus Whenever you should put high up
τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
the Son of the man, then you will know
ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ
that I am, and from myself I am doing
οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
nothing, but according as taught me the
πατήρ ταῦτα λαλῶ. 29 καὶ
Father these (things) I am speaking. And
ὁ πέμπας με μετ' ἐμοῦ ἐστίν·
the (one) having sent me with me is;
οὐκ ἀφῆκέν με μόνον, ὅτι
not he let go off me alone, because
ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
I the (things) pleasing to him I am doing
πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
always. These (things) of him speaking
πολλοὶ ἐπίστευσαν εἰς αὐτόν·
many believed into him.
31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς
Was saying therefore the Jesus toward
τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους
the (ones) having believed to him Jews
Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
If ever you should remain in the word to the

You will die in your
sins. For if you do
not believe that I
am he, you will die in
your sins." 25 There-
fore they began to
say to him: "Who
are you?" Jesus said
to them: "Why am
I even speaking to
you at all? 26 I have
many things to speak
concerning you and
to pass judgment up-
on. As a matter of
fact, he that sent
me is true, and the
very things I heard
from him I am speak-
ing in the world." 27 They did not grasp
that he was talking
to them about the
Father. 28 Therefore
Jesus said: "When
once you have lifted
up the Son of man,
then you will know
that I am he, and
that I do nothing of
my own initiative; but
just as the Father
taught me I speak
these things. 29 And
he that sent me is
with me; he did not
abandon me to my-
self, because I always
do the things pleas-
ing to him." 30 As
he was speaking these
things, many put
faith in him.

31 And so Jesus
went on to say to
the Jews that had
believed him: "If you
remain in my word,

ἐμῶ, ἀληθῶς μαθηταί μου ἐστε, 32 καὶ
mine, truly disciples of me you are, and
γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
you will know the truth, and the truth
ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
will free you. They answered toward
αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
him Seed of Abraham we are and to no one
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις
we have been slaves at any time; how you are saying
ὅτι Ἐλεύθεροι γενήσεσθε; 34 ἀπεκρίθη
that Free you will become? Answered
αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
to them the Jesus Amen amen I am saying
ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
to you that everyone the doing the sin
δοῦλός ἐστιν τῆς ἁμαρτίας· 35 ὁ δὲ
slave is of the sin; the but
δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
slave not is remaining in the house into the
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
age; the son is remaining into the age.
36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
If ever therefore the Son you should free,
ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα
essentially free you will be. I have known
ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
that seed of Abraham you are; but
ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος
you are seeking me to kill, because the word
ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
the mine not is finding room in you.
38 ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ
What (things) I have seen beside the Father
λαλῶ· καὶ ὑμεῖς οὖν ἃ
I am speaking; and you therefore what (things)
ἤκουσατε παρὰ τοῦ πατρὸς ποιεῖτε.
you heard beside of the father you are doing.
39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
They answered and said to him The father
ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ
of us Abraham is. Is saying to them the
Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
Jesus If children of the Abraham you are, the
ἔργα τοῦ Ἀβραάμ ποιεῖτε· 40 νῦν
works of the Abraham be you doing; now
δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον
but you are seeking me to kill, man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν
who the truth to you I have spoken which

you are really my
disciples, 32 and you
will know the truth,
and the truth will set
you free." 33 They
replied to him: "We
are Abraham's off-
spring and never have
we been slaves to
anybody. How is it
you say, 'You will
become free'?" 34 Je-
sus answered them:
"Most truly I say to
you, Every doer of
sin is a slave of sin.
35 Moreover, the slave
does not remain in
the household for-
ever; the son remains
forever. 36 Therefore
if the Son sets you
free, you will be
actually free. 37 I
know that you are
Abraham's offspring;
but you are seeking
to kill me, because
my word makes no
progress among you.
38 What things I have
seen with my Father
I speak; and you,
therefore, do the
things you have heard
from [YOUR] father." 39 In answer they said
to him: "Our father
is Abraham." Jesus
said to them: "If you
are Abraham's chil-
dren, do the works
of Abraham. 40 But
now you are seek-
ing to kill me, a
man that has told
you the truth that

ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
I heard beside of the God; this (thing) Abraham
οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα
not did. You are doing the works
τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς
of the father of you. They said to him We
ἐκ πορνείας οὐκ ἐγεννήθημεν· ἓνα
out of fornication not we were generated; one
πατέρα ἔχομεν τὸν θεόν.
Father we are having the God.
42 εἶπεν αὐτοῖς ὁ Ἰησοῦς
Said to them the Jesus
Εἰ ὁ θεὸς πατὴρ ὑμῶν
If the God Father of you
ἦν ἠγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ
was you were loving likely me, I for out of
τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ
the God came out and I am arriving; neither
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός
for from myself I have come, but that (One)
με ἀπέστειλεν. 43 διὰ τί τὴν λαλίαν
me sent forth. Through what the speech
τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
the mine not you are knowing? Because not
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
you are able to be hearing the word the mine.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
You out of the father of the Devil
ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
you are and the desires of the father of you
θέλετε ποιεῖν. ἐκεῖνος
you are willing to be doing. That (one)
ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
man-killer was from beginning, and in the
ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
truth not he has stood, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ
truth in him. Whenever he may speak the
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
lie, out of the own (things) he is speaking,
ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.
because liar he is and the father of it.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
I but because the truth I am saying,
οὐ πιστεύετέ μοι. 46 τίς ἐξ ὑμῶν
not you are believing to me. Who out of you
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
is reproving me about sin? If truth

I heard from God.
Abraham did not do
this. 41 You do the
works of YOUR fa-
ther." They said
to him: "We were
not born from for-
nication; we have
one Father, God."
42 Jesus said to
them: "If God were
YOUR Father, you
would love me, for
from God I came
forth and am here.
Neither have I come
of my own initia-
tive at all, but that
One sent me forth.
43 Why is it you
do not know what
I am speaking?
Because you cannot
listen to my word.
44 You are from YOUR
father the Devil,
and you wish to
do the desires of
YOUR father. That
one was a manslay-
er when he began,
and he did not stand
fast in the truth,
because truth is not
in him. When he
speaks the lie, he
speaks according to
his own disposition,
because he is a liar
and the father of
[the lie].^a 45 Be-
cause I, on the other
hand, tell the truth,
you do not believe
me. 46 Who of you
convicts me of sin?
If I speak truth,

44^a The lie, J¹⁷; it, ^a8BVg.

λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε
I am saying, through what you not are believing
μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
to me? The (one) being out of the God the
ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο
sayings of the God is hearing; through this
ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
you not are hearing because out of the God
οὐκ ἐστέ. not you are.

48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ
Answered the Jews and
εἶπαν αὐτῷ. Οὐ καλῶς λέγομεν
they said to him Not finely we are saying
ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
we that Samaritan are you and demon
ἔχεις; 49 ἀπεκρίθη Ἰησοῦς. Ἐγὼ
you are having? Answered Jesus I
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ
demon not am having, but I am honoring

τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.
the Father of me, and you are dishonoring me.

50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου.
I but not am seeking the glory of me;
ἔστιν ὁ ζητῶν καὶ κρίνων. 51 Ἀμήν
is the (one) seeking and judging. Amen

ἀμήν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν
amen I am saying to you, if ever anyone the my
λόγον τηρήσῃ, θάνατον οὐ μὴ
word should observe, death not not

θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπαν αὐτῷ
he should behold into the age. Said to him

οἱ Ἰουδαῖοι. Νῦν ἐγνώκαμεν ὅτι
the Jews Now we have known that
δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν
demon you are having. Abraham died

καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν
also the prophets, and you are saying If ever
τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
anyone the word of me should observe, not not

γεύσῃται θανάτου εἰς τὸν αἰῶνα.
he should taste of death into the age;

53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
not you greater you are of the father of us
Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται
Abraham, who died? And the prophets

ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
died; whom yourself are you making?

54 ἀπεκρίθη Ἰησοῦς. Ἐάν ἐγὼ δοξάσω
Answered Jesus If ever I should glorify

why is it you do
not believe me?
47 He that is from
God listens to the
sayings of God. This
is why you do not
listen, because you
are not from God."

48 In answer the
Jews said to him:
"Do we not right-
ly say, You are a
Sa-mar'i-tan and
have a demon?"

49 Jesus answered: "I
do not have a de-
mon, but I honor
my Father, and
you dishonor me.

50 But I am not
seeking glory for
myself; there is
One that is seek-
ing and judging.

51 Most truly I say
to you, If anyone
observes my word,
he will never see
death at all."

52 The
Jews said to him:
"Now we do know
you have a de-
mon. Abraham died,
also the prophets;
but you say, 'If
anyone observes my
word, he will never
taste death at all.'

53 You are not great-
er than our father
Abraham, who died,
are you? Also, the
prophets died. Who
do you claim to
be?" 54 Jesus an-
swered: "If I glorify

ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἔστιν. ἔστιν
myself, the glory of me nothing is. Is

ὁ πατήρ μου ὁ δοξάζων με, ὃν
the Father of me the (one) glorifying me, whom
ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ
you are saying that God of you is, and

οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
not you have known him, I but have known
αὐτόν· καὶ εἴπω ὅτι οὐκ
him; and if ever I should say that not

οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν
I have known him, I shall be like you
ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν
liar; but I have known him and the

λόγον αὐτοῦ τηρῶ. 56 Ἀβραάμ ὁ
word of him I am observing. Abraham the
πατήρ ὑμῶν ἠγαλλιάσατο ἵνα
father of you exulted in order that

ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν
he might see the day the mine, and he saw
καὶ ἐχάρη. 57 εἶπαν οὖν οἱ Ἰουδαῖοι
and rejoiced. Said therefore the Jews

πρὸς αὐτόν. Πεντήκοντα ἔτη οὐπω
toward him Fifty years not yet
ἔχεις καὶ Ἀβραάμ ἐώρακας;
you are having and Abraham you have seen?

58 εἶπεν αὐτοῖς Ἰησοῦς. Ἀμήν· ἀμήν
Said to them Jesus Amen amen
λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι
I am saying to you Before Abraham to become

ἐγὼ εἰμί. 59 ἤραν οὖν λίθους
I am. They lifted up therefore stones
ἵνα βάλωσιν ἐπ' αὐτόν·
in order that they might throw upon him;

Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.
Jesus but hid and went out of the temple.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν
And going beside he saw man blind
ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτόν οἱ
out of birth. And questioned him the

μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς
disciples of him saying Rabbi, who
ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,
sinned, this (one) or the parents of him,

ἵνα τυφλὸς γεννηθῇ;
in order that blind he should be generated?

myself, my glory
is nothing. It is
my Father that glo-
rifies me, he who
you say is your
God; 55 and yet you
have not known
him. But I know
him. And if I said
I do not know him
I should be like
you, a liar. But I
do know him and
am observing his
word. 56 Abraham
your father rejoiced
greatly in the pros-
pect of seeing my
day, and he saw
it and rejoiced."

57 Therefore the Jews
said to him: "You
are not yet fifty years
old, and still you
have seen Abraham?"

58 Jesus said to them:
"Most truly I say
to you, Before Abra-
ham came into exis-
tence, I have been."

59 Therefore they
picked up stones
to hurl [them] at
him; but Jesus hid
and went out of the
temple.

9 Now as he was
passing along he
saw a man blind
from birth. 2 And his
disciples asked him:
"Rabbi, who sinned,
this man or his
parents, so that
he was born blind?"

58* I have been—ἐγὼ εἰμί (e-go' ei-mi') after the a'orist infinitive clause
πεῖν Ἀβραάμ γενέσθαι and hence properly rendered in the perfect tense.
It is not the same as ὁ ὢν (ho ohn', meaning "The Being" or "The
I Am") at Exodus 3:14, LXX.

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν
 Answered Jesus Neither this (one) sinned
 οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
 nor the parents of him, but in order that
 φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν
 might be manifested the works of the God in
 αὐτῷ. 4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ
 him. Us it is necessary to be working the
 ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
 works of the (one) having sent me until day
 ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται
 is; is coming night when no one is able
 ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ
 to be working. Whenever in the world
 ὦ, φῶς εἰμὶ τοῦ κόσμου.
 I may be, light I am of the world.
 6 ταῦτα εἰπὼν ἔπτυσεν
 These (things) having said he spat
 χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ
 on the ground and he made clay out of the
 πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν
 spittle, and he put upon of him the clay
 ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ
 upon the eyes, and he said to him
 "Ὑπάγε νίψαι εἰς τὴν
 Be going under wash yourself into the
 κολυμβήθραν τοῦ Σιλωάμ ὃ
 pool of the Siloam which
 ἐρμηνεύεται Ἀπεσταλμένος.
 is being translated Having been sent forth.
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
 He went off therefore and he washed himself, and
 ἦλθεν βλέπων.
 he came seeing.
 8 Οἱ οὖν γείτονες καὶ οἱ
 The therefore neighbors and the (ones)
 θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
 beholding him the former [time] that
 προσαίτης ἦν ἔλεγον Οὐχ οὗτός
 beggar he was were saying Not this (one)
 ἐστίν ὁ καθήμενος καὶ προσαιτῶν;
 is the (one) sitting and begging?
 9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·
 Others were saying that This (one) is;
 ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ
 others were saying No, but like to him
 ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι.
 he is. That (one) was saying that I am.

3 Jesus answered:
 "Neither this man
 sinned nor his par-
 ents, but it was
 in order that the
 works of God might
 be made manifest
 in his case. 4 We
 must work the works
 of him that sent
 me while it is day;
 the night is com-
 ing when no man
 can work. 5 As long
 as I am in the
 world, I am the
 world's light." 6 Af-
 ter he said these
 things, he spit on
 the ground and made
 a clay with the sa-
 liva, and put his
 clay upon the [man's]
 eyes 7 and said to
 him: "Go wash in
 the pool of Si-lo'-
 am" (which is trans-
 lated 'Sent forth').
 And so he went
 off and washed,
 and came back see-
 ing.

8 Therefore the
 neighbors and those
 who formerly used
 to see he was a
 beggar began to
 say: "This is the
 man that used to
 sit and beg, is it
 not?" 9 Some would
 say: "This is he."
 Others would say:
 "Not at all, but he
 is like him." The man
 would say: "I am he."

10 ἔλεγον οὖν αὐτῷ Πῶς
 They were saying therefore to him How
 οὖν ἠνεῶχθησάν σου οἱ ὀφθαλμοί;
 therefore were opened of you the eyes?
 11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ
 Answered that (one) The man the (one)
 λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
 being said Jesus clay made and
 ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ
 he anointed upon of me the eyes and
 εἶπέν μοι ὅτι Ὑπάγε εἰς τὸν
 he said to me that Be going under into the
 Σιλωάμ καὶ νίψαι· ἀπελθὼν
 Siloam and wash yourself; having gone off
 οὖν καὶ νιψάμενος ἀνέβλεψα.
 therefore and having washed myself I saw again.
 12 καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος;
 And they said to him Where is that (one)?
 λέγει Οὐκ οἶδα.
 He is saying Not I have known.
 13 Ἀγούσιν αὐτὸν πρὸς τοὺς
 They are leading him toward the
 Φαρισαίους τὸν ποτε τυφλόν. 14 ἦν
 Pharisees the (one) sometime blind. Was
 δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν
 but sabbath in which day the clay
 ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς
 made the Jesus and he opened of him the
 ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων
 eyes. Again therefore were questioning
 αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεπεν.
 him also the Pharisees how he saw again.
 ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκεν
 The (one) but said to them Clay he put upon
 μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην,
 of me upon the eyes, and I washed myself,
 καὶ βλέπω. 16 ἔλεγον οὖν ἐκ
 and I am seeing. Were saying therefore out of
 τῶν Φαρισαίων τινὲς Οὐκ ἔστιν οὗτος παρὰ
 the Pharisees some Not is this (one) beside
 θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
 of God the man, because the sabbath
 οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον Πῶς
 not he is observing. Others but were saying How
 δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
 is able man sinner such signs
 ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
 to be doing? And split was in them.
 17 λέγουσιν οὖν τῷ τυφλῷ
 They are saying therefore to the blind [man]

10 Consequently they
 began to say to
 him: "How, then, were
 your eyes opened?"
 11 He answered: "The
 man called Jesus
 made a clay and
 smeared [it] on my
 eyes and said to me,
 'Go to Si-lo'am and
 wash.' I therefore
 went and washed
 and gained sight."
 12 At this they said
 to him: "Where is
 that [man]?" He
 said: "I do not
 know."

13 They led the
 once-blind man him-
 self to the Phar-
 isees. 14 Incidentally
 it was Sabbath on
 the day that Jesus
 made the clay and
 opened his eyes.
 15 This time, there-
 fore, the Pharisees
 also took up asking
 him how he gained
 sight. He said to
 them: "He put a
 clay upon my eyes,
 and I washed and
 have sight." 16 There-
 fore some of the
 Pharisees began to
 say: "This is not a
 man from God, be-
 cause he does not
 observe the Sab-
 bath." Others began
 to say: "How can
 a man that is a sin-
 ner perform signs of
 that sort?" So there
 was a division among
 them. 17 Hence they
 said to the blind man

πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι
again What you are saying about him, because
ἠνέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ
he opened of you the eyes? The (one) but
εἶπεν ὅτι Προφήτης ἐστίν.
said that Prophet he is.

18 Οὐκ ἐπίστευσαν οὖν οἱ
Not believed therefore the
Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
Jews about him that he was
τυφλὸς καὶ ἀνέβλεπεν, ἕως ὅτου
blind and he saw again, until when

ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
they sounded for the parents of him the (one).
ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς
having seen again and they questioned them.

Λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying This is the son of you, whom
ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
you are saying that blind was generated?

πῶς οὖν βλέπει ἄρτι;
How therefore he is seeing right now?

20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
Answered therefore the parents of him

καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν
and they said We have known that this is

ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη;
the son of us and that blind he was generated;

21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν,
how but now he is seeing not we have known,

ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς
or who opened of him the eyes we

οὐκ οἶδαμεν αὐτὸν ἐρωτήσατε, ἡλικίαν
not have known him you question, prime of life

ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
he is having; he about himself will speak.

22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ
These (things) said the parents of him

ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
because they were fearing the Jews,

ἤδη γὰρ συνετέθειντο οἱ
already for had put themselves together the

Ἰουδαῖοι ἵνα ἕάν τις αὐτὸν
Jews in order that if ever anyone him

ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος
should confess Christ, off from synagogue

γένηται. 23 διὰ τοῦτο οἱ γονεῖς
he should become. Through this the parents

αὐτοῦ εἶπαν ὅτι Ἠλικίαν
of him said that Prime of life

again: "What do you say about him, seeing that he opened your eyes?" The [man] said: "He is a prophet."

18 However, the Jews did not believe concerning him that he had been blind and had gained sight, until they called the parents of the man that gained sight. 19 And they asked them: "Is this your son who you say was born blind? How, then, is it he sees at present?" 20 Then in answer his parents said: "We know that this is our son and that he was born blind. 21 But how it is he now sees we do not know, or who opened his eyes we do not know. Ask him. He is of age. He must speak for himself."

22 His parents said these things because they were in fear of the Jews, for the Jews had already come to an agreement that, if anyone confessed him as Christ, he should get expelled from the synagogue. 23 This is why his parents said:

again: "What do you say about him, seeing that he opened your eyes?" The [man] said: "He is a prophet."

ἔχει, αὐτὸν ἐπερωτήσατε.
he is having, him question you upon.

24 Ἐφώνησαν οὖν τὸν
They sounded for therefore the

ἄνθρωπον ἐκ δευτέρου ὃς
man out of second [time] who

ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ
was blind and said to him Give glory to the

θεῷ ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ
God; we have known that this the

ἄνθρωπος ἁμαρτωλὸς ἐστίν. 25 ἀπεκρίθη
man sinner is. Answered

οὖν ἐκεῖνος Εἰ ἁμαρτωλὸς ἐστίν οὐκ
therefore that (one) If sinner he is not

οἶδα ἓν οἶδα ὅτι
I have known; one (thing) I have known that

τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπαν
blind being right now I am seeing. They said

οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς
therefore to him What did he to you? How

ἠνοιξέν σου τοὺς ὀφθαλμούς;
opened he of you the eyes?

27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη
He answered to them I said to you already

καὶ οὐκ ἠκούσατε τί πάλιν θέλετε
and not you heard; why again you are willing

ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
to be hearing? Not also you are willing of him

μαθηταὶ γενέσθαι; 28 καὶ ἐλοιδόρησαν αὐτὸν
disciples to become? And they reviled him

καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
and they said You disciple are of that (one),

ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί.
we but of the Moses we are disciples;

29 ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ λελάληκεν
we have known that to Moses has spoken

ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν
the God, this (one) but not we have known

πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
wherefrom he is. Answered the man

καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ
and said to them In this (thing) for the

θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
marvelous (thing) is that you not

οἶδατε πόθεν ἐστίν, καὶ ἠνοιξέν
have known wherefrom he is, and he opened

μου τοὺς ὀφθαλμούς. 31 οἶδαμεν ὅτι
of me the eyes. We have known that

ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ'
the God of sinners not is hearing, but

"He is of age. QUESTION him."

24 Therefore a second time they called the man that had been blind and said to him: "Give glory to God; we know that this man is a sinner." 25 In turn he answered: "Whether he is a sinner I do not know. One thing I do know, that, whereas I was blind, I see at present." 26 Therefore they said to him: "What did he do to you? How did he open your eyes?"

27 He answered them: "I told you already, and yet you did not listen. Why do you want to hear it again? You do not want to become his disciples also, do you?" 28 At this they reviled him and said: "You are a disciple of that [man], but we are disciples of Moses. 29 We know that God has spoken to Moses; but as for this [man], we do not know where he is from." 30 In answer the man said to them: "This certainly is a marvel, that you do not know where he is from, and yet he opened my eyes. 31 We know that God does not listen to sinners, but

ἐάν τις θεοσεβῆς ἢ καὶ τὸ
 if ever anyone God-revering may be and the
 θέλημα αὐτοῦ ποιῇ τούτου
 will of him he may do of this (one)
 ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ
 he is hearing. Out of the age not
 ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμούς
 it was heard that opened anyone eyes
 τυφλοῦ γεγεννημένου. 33 εἰ μὴ
 of blind [man] having been generated; if not
 ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο
 was this (one) beside of God, not he was able
 ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ
 to be doing nothing. They answered and
 εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ
 they said to him In sins you
 ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις
 were generated whole, and you are teaching
 ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
 us? And they threw out him outside.
 35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον
 Heard Jesus that they threw out
 αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν
 him outside, and having found him he said
 Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
 You are believing into the Son of the
 ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν
 man? Answered that (one) and he said
 Καὶ τίς ἐστίν, κύριε, ἵνα
 And who is he, lord, in order that
 πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ
 I should believe into him? Said to him
 ὁ Ἰησοῦς Καὶ ἐώρακας αὐτόν καὶ
 the Jesus And you have seen him and
 ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
 the (one) speaking with you that (one) is.
 38 ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ
 The (one) but said I am believing, Lord; and
 προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ
 he did obeisance to him. And said the
 Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
 Jesus Into judgment I into the world
 τοῦτον ἦλθον, ἵνα οἱ μὴ
 this I came, in order that the (ones) not
 βλέποντες βλέπωσιν καὶ οἱ βλέποντες
 seeing may see and the (ones) seeing
 τυφλοὶ γένωνται. 40 Ἦκουσαν ἐκ τῶν
 blind should become. Heard out of the
 Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ
 Pharisees these (things) the (ones) with him

if anyone is God-
 fearing and does his
 will, he listens to
 this one. 32 From of
 old it has never been
 heard that anyone
 opened the eyes of
 one born blind. 33 If
 this [man] were not
 from God, he could
 do nothing at all." 34 In answer they
 said to him: "You
 were altogether born
 in sins, and yet are
 you teaching us?"
 And they threw him
 out!
 35 Jesus heard
 that they had thrown
 him out, and, on
 finding him, he said:
 "Are you putting
 faith in the Son of
 man?" 36 The [man]
 answered: "And who
 is he, sir, that I
 may put faith in
 him?" 37 Jesus said
 to him: "You have
 seen him and, be-
 sides, he that is
 speaking with you is
 that one." 38 Then
 he said: "I do put
 faith in him, Lord."
 And he did obei-
 sance to him. 39 And
 Jesus said: "For
 [this] judgment I
 came into this world:
 that those not see-
 ing might see and
 those seeing might be-
 come blind." 40 Those
 of the Pharisees
 who were with him
 heard these things,

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς
 being, and they said to him Not also we
 τυφλοὶ ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς
 blind are? Said to them the Jesus
 Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε
 If blind you may be, not likely you were having
 ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
 sin; now but you are saying that
 Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.
 We are seeing; the sin of you is remaining.
 10 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ
 Amen amen I am saying to you, the (one)
 μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
 not entering through the door into the
 αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
 fold of the sheep but going up
 ἀλλαχόθεν ἐκεῖνος κλέπτῃς ἐστίν καὶ
 from another place that (one) thief is and
 ληστής· 2 ὁ δὲ εἰσερχόμενος
 plunderer; the (one) but entering
 διὰ τῆς θύρας ποιμὴν ἐστίν τῶν
 through the door shepherd is of the
 προβάτων. 3 τούτῳ ὁ θυρωρὸς
 sheep. To this (one) the doorkeeper
 ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ
 is opening, and the sheep of the voice of him
 ἀκούει, καὶ τὰ ἴδια πρόβατα
 is hearing, and the own sheep
 φωνεῖ κατ' ὄνομα καὶ
 he is sounding for according to name and
 ἐξάγει αὐτά. 4 ὅταν τὰ ἴδια
 he is leading out them. Whenever the own
 πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
 all he should thrust out, in front of them
 πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
 he is going, and the sheep to him is following,
 ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·
 because they have known the voice of him;
 5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
 to stranger but not not they will follow but
 φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
 they will flee from him, because not
 οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.
 they have known of the strangers the voice.
 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
 This the comparison said to them the
 Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
 Jesus; those but not knew what (things)
 ἦν ἃ ἐλάλει αὐτοῖς.
 was which he was speaking to them.

and they said to
 him: "We are not
 blind also, are we?"
 41 Jesus said to
 them: "If you were
 blind, you would
 have no sin. But
 now you say, 'We
 see.' Your sin re-
 mains."
 10 "Most truly I
 say to you,
 He that does not
 enter into the sheep-
 fold through the
 door but climbs up
 some other place,
 that one is a thief
 and a plunderer.
 2 But he that en-
 ters through the
 door is shepherd of
 the sheep. 3 The door-
 keeper opens to this
 one, and the sheep
 listen to his voice,
 and he calls his
 own sheep by name
 and leads them out.
 4 When he has got
 all his own out,
 he goes before them,
 and the sheep fol-
 low him, because
 they know his voice.
 5 A stranger they
 will by no means
 follow but will flee
 from him, because
 they do not know
 the voice of strang-
 ers." 6 Jesus spoke
 this comparison to
 them; but they did
 not know what the
 things meant that
 he was speaking to
 them.

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς
Said therefore again the Jesus
Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγὼ εἰμι ἡ
Amen amen I am saying to you, I am the
θύρα τῶν προβάτων. 8 πάντες ὅσοι
door of the sheep. All as many as
ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ
came before me thieves are and
λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
plunderers; but not heard of them the
πρόβατα. 9 ἐγὼ εἰμι ἡ θύρα δι' ἐμοῦ
sheep. I am the door; through me
ἐάν τις εἰσέλθῃ σωθήσεται καὶ
if ever anyone should enter he will be saved and
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
he will go in and he will go out and pasturage
εὕρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ
he will find. The thief not is coming if
μὴ ἵνα κλέψῃ καὶ θύσῃ
not in order that he might thief and he might slay
καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
and he might destroy; I came in order that
ζωὴν ἔχωσιν καὶ περισσὸν
life they may have and abundant (thing)
ἔχωσιν. 11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ
they may have. I am the shepherd the
καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
fine; the shepherd the fine the soul
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 12 ὁ
of him is putting over the sheep; the
μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ
hireling and not being shepherd, of whom not
ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
is the sheep own, he is beholding the
λύκον ἐρχόμενον καὶ ἀφήσιν τὰ
wolf coming and he is letting go off the
πρόβατα καὶ φεύγει, — καὶ ὁ λύκος
sheep and he is fleeing, — and the wolf
ἀρπάζει αὐτὰ καὶ σκορπίζει, — 13 ὅτι
is snatching them and is scattering, — because
μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ
hireling he is and not it is mattering to him
περὶ τῶν προβάτων. 14 ἐγὼ εἰμι ὁ
about the sheep. I am the
ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
shepherd the fine, and I am knowing the (ones)
ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ,
mine and are knowing me the (ones) mine,
15 καθὼς γινώσκει με ὁ πατὴρ καὶ ἐγὼ
according as is knowing me the Father and I

7 Therefore Jesus
said again: "Most
truly I say to you,
I am the door of
the sheep. 8 All those
that have come in
place of me are
thieves and plun-
derers; but the sheep
have not listened to
them. 9 I am the
door; whoever enters
through me will be
saved, and he will
go in and out and
find pasturage. 10 The
thief does not come
unless it is to steal
and slay and de-
stroy. I have come
that they might have
life and might have
it in abundance. 11 I am the fine
shepherd; the fine
shepherd surrenders
his soul in behalf
of the sheep. 12 The
hired man, who is
no shepherd and
to whom the sheep
do not belong as
his own, beholds the
wolf coming and
abandons the sheep
and flees—and the
wolf snatches them
and scatters them—
13 because he is a
hired man and does
not care for the
sheep. 14 I am the
fine shepherd, and I
know my sheep and
my sheep know me,
15 just as the Fa-
ther knows me and I

γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου·
am knowing the Father, and the soul of me
τίθημι ὑπὲρ τῶν προβάτων.
I am putting over the sheep.

16 καὶ ἄλλα πρόβατα
And other sheep
ἔχω ἃ οὐκ ἔστιν ἐκ
I am having which not is out of
τῆς αὐλῆς ταύτης· καὶ ἐκεῖνα δεῖ
the fold this; and those it is necessary
με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν;
me to lead, and of the voice of me they will hear,
καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.
and they will become one flock, one shepherd.
17 διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ
Through this me the Father is loving
ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,
because I am putting the soul of me,
ἵνα πάλιν λάβω αὐτήν.
in order that again I should receive it.
18 οὐδεὶς ἤρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ
No one lifted up it from me, but I
τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν
am putting it from myself. Authority
ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
I am having to put it, and authority
ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν
I am having again to receive it; this the
ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς
commandment I received beside of the Father
μου.
of me.

19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
Split again occurred in the Jews
διὰ τοὺς λόγους τούτους. 20 ἔλεγον
through the words these: Were saying
δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
but many out of them Demon he is having
καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
and he is mad; why of him you are hearing?
21 ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ
Others were saying These the sayings not
ἐστὶν δαιμονιζομένου· μὴ δαιμόνιον
is of being demonized [man]; not demon
δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
is able of blind (ones) eyes to open?

22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν
Occurred then the celebration of renewal in
τοῖς Ἱεροσολύμοις· χειμὼν ἦν, 23 καὶ
the Jerusalem; winter it was, and

know the Father; and
I surrender my soul
in behalf of the
sheep.

16 "And I have
other sheep, which
are not of this fold;
those also I must
bring, and they will
listen to my voice,
and they will be-
come one flock, one
shepherd. 17 This is
why the Father loves
me, because I sur-
render my soul, in
order that I may
receive it again. 18 No man has taken
it away from me,
but I surrender it
of my own initiative.
I have authority to
surrender it, and I
have authority to re-
ceive it again. The
commandment on
this I received from
my Father."

19 Again a division
resulted among the
Jews because of
these words. 20 Many
of them were say-
ing: "He has a demon
and is mad. Why do
you listen to him?"
21 Others would say:
"These are not the
sayings of a demon-
ized man. A demon
cannot open blind
people's eyes, can it?"

22 At that time
the festival of dedi-
cation took place
in Jerusalem. It was
wintertime, 23 and

περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
was walking about the Jesus in the temple in the
στοῦ τοῦ Σολομῶνος. 24 ἐκύκλωσαν
colonnade of the Solomon. Encircled
οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ
therefore him the Jews and
ἔλεγον αὐτῷ ἕως πότε τὴν ψυχὴν
they were saying to him Until when the soul
ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ χριστός,
of us are you lifting up? If you are the Christ,
εἰπὼν ἡμῖν παρρησίᾳ. 25 ἀπεκρίθη
say to us outspokenly. Answered
αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ
to them the Jesus I said to you and not
πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ
you are believing; the works which I am doing
ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα
in the name of the Father of me these (things)
μαρτυρεῖ περὶ ἐμοῦ. 26 ἀλλὰ ὑμεῖς
is bearing witness about me; but you
οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν
not are believing, because not you are out of the
προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ
sheep of the mine. The sheep the
ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ ἐγὼ
mine of the voice of me are hearing, and I
γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
am knowing them, and they are following to me,
28 καὶ ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
and I am giving to them life everlasting, and
οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
not not they should be destroyed into the age,
καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς
and not will snatch anyone them out of the
μου. 29 ὁ πατὴρ μου ὁ
hand of me. The Father of me which
δέδωκέν μοι πάντων μεῖζον ἐστίν, καὶ
he has given to me of all greater is, and
οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς
no one is able to be snatching out of the hand
τοῦ πατρὸς. 30 ἐγὼ καὶ ὁ πατὴρ
of the Father. I and the Father
ἐν ἑσμέν.
one (thing) we are.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι
Carried again stones the Jews
ἵνα λιθάσωσιν αὐτόν.
in order that they might stone him.
32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
Answered to them the Jesus Many

Jesus was walking in the temple in the colonnade of Solomon. 24 Therefore the Jews encircled him and began to say to him: "How long are you to keep our souls in suspense? If you are the Christ, tell us outspokenly." 25 Jesus answered them: "I told you, and yet you do not believe. The works that I am doing in the name of my Father, these bear witness about me. 26 But you do not believe, because you are none of my sheep. 27 My sheep listen to my voice, and I know them, and they follow me. 28 And I give them everlasting life, and they will by no means ever be destroyed, and no one will snatch them out of my hand. 29 What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father. 30 I and the Father are one."

31 Once more the Jews lifted up stones to stone him. 32 Jesus replied to them:

ἔργα ἐκ τοῦ πατρὸς διὰ τοῦ ποῖον
works out of the Father; through which sort
αὐτῶν ἔργον ἐμὲ λιθάσετε;
of them work me you are stoning?
33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ
Answered to him the Jews About
καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ
fine work not we are stoning you but about
βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
blasphemy, and because you man being
ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη
you are making yourself god. Answered
αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον
to them the Jesus Not is it having been written
ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε;
in the law of you that I said gods you are?
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ
If those he said gods toward whom the
λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
word of the God occurred, and not is able
λυθῆναι ἡ γραφή, 36 ὃν ὁ πατὴρ
to be loosed the Scripture, whom the Father
ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς
sanctified and he sent forth into the world you
λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον
are saying that You are blaspheming, because I said
Υἱὸς τοῦ θεοῦ εἰμί; 37 εἰ οὐ ποιῶ τὰ
Son of the God I am? If not I am doing the
ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
works of the Father of me, not be believing you
μοι. 38 εἰ δὲ ποιῶ, καὶ ἐμοὶ
to me; if but I am doing, and if ever to me
μὴ πιστεύητε τοῖς ἔργοις πιστεύετε,
not you may believe to the works believe you,
ἵνα γινώτε καὶ
in order that you should know and
γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ
you may be knowing that in me the Father
καὶ ἐγὼ ἐν τῷ πατρί. 39 Ἐζήτουν
and I in the Father. They were seeking
οὖν αὐτὸν πάλιν πιάσαι· καὶ
therefore him again to get hold of; and
ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
he went forth out of the hand of them.

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ
And he went off again other side of the
Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης
Jordan into the place where was John

"I displayed to you many fine works from the Father. For which of those works are you stoning me?" 33 The Jews answered him: "We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god." 34 Jesus answered them: "Is it not written in your Law, 'I said: "You are gods"?' 35 If he called 'gods' those against whom the word of God came, and yet the Scripture cannot be nullified, 36 do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son? 37 If I am not doing the works of my Father, do not believe me. 38 But if I am doing them, even though you do not believe me, believe the works, in order that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father." 39 Therefore they tried again to seize him; but he got out of their reach.

40 So he went off again across the Jordan to the place where John was

τὸ πρῶτον βαπτίζων, καὶ ἔμενεν
the first [time] baptizing, and he was remaining
ἐκεῖ. 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
there. And many came toward him and

ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον
they were saying that John indeed sign
ἐποίησεν οὐδέν, πάντα δὲ ὅσα
did none, all (things) but as many as

εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.
said John about this (one) true was.

42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
And many believed into him there.

11 Ἦν δὲ τις ἀσθενῶν, Λάζαρος
Was but some [man] being sick, Lazarus

ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ
from Bethany out of the village of Mary and

Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ
Martha of the sister of her. Was but

Μαριὰμ ἡ ἀλείψασα τὸν κύριον
Mary the (one) having greased the Lord

μύρω καὶ ἐκμάξασα τοὺς
to perfumed oil and having wiped dry off the

πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς
feet of him to the hairs of her, of whom

ὁ ἀδελφὸς Λάζαρος ἦσθενει.
the brother Lazarus was being sick.

3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς
Sent forth therefore the sisters toward

αὐτὸν λέγουσαι Κύριε, ἴδε ὃν
him saying Lord, see whom

φιλεῖς ἀσθενεῖ.
you are having affection for is being sick.

4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη
Having heard but the Jesus said This

ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ'
the sickness not is toward death but

ὕπὲρ τῆς δόξης τοῦ θεοῦ ἵνα
over the glory of the God in order that

δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
might be glorified the Son of the God through

αὐτῆς.
it.

5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν
Was loving but the Jesus the

Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
Martha and the sister of her and the

baptizing at first,
and he stayed there.

41 And many people
came to him, and

they began saying:
"John, indeed, did not

perform a single sign,
but as many things

as John said about
this man were all

true." 42 And many
put faith in him

there.

11 Now there was a
certain man sick,

Laz'a-rus^a of Beth'a-
ny, of the village of

Mary and of Martha
her sister. 2 It was,

in fact, the Mary
that greased the Lord

with perfumed oil and
wiped his feet dry

with her hair, whose
brother Laz'a-rus^a

was sick. 3 Therefore
his sisters dispatched

word to him, saying:
"Lord, see! the one

for whom you have
affection is sick."

4 But when Jesus
heard it he said:

"This sickness is not
with death as its

object, but is for
the glory of God, in

order that the Son
of God may be glo-

ri-fied through it."

5 Now Jesus loved

Martha and her sister

Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι
Lazarus. As therefore he heard that

ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
he is being sick, then indeed he remained in

ὧ ἦν τόπῳ δύο ἡμέρας· 7 ἔπειτα
which he was place two days; thereupon

μετὰ τοῦτο λέγει τοῖς μαθηταῖς
after this he is saying to the disciples

"Αἰώμεν εἰς τὴν Ἰουδαίαν πάλιν.
Let us be going into the Judea again.

8 λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββεί, νῦν
Are saying to him the disciples Rabbi, now

ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ
were seeking you to stone the Judeans, and

πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη
again you are going under there? Answered

Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς
Jesus Not twelve hours are of the

ἡμέρας; ἔάν τις περιπατῇ ἐν τῇ
day? If ever anyone may be walking about in the

ἡμέρᾳ, οὐ προσκóπτει, ὅτι τὸ
day, not he is striking toward, because the

φῶς τοῦ κόσμου τούτου βλέπει·
light of the world this he is seeing;

10 ἔάν δέ τις περιπατῇ ἐν τῇ
if ever but anyone may be walking about in the

νυκτί, προσκóπτει, ὅτι τὸ φῶς
night, he is striking toward, because the light

οὐκ ἔστιν ἐν αὐτῷ.
not is in him.

11 ταῦτα εἶπεν, καὶ μετὰ
These (things) he said, and after

τοῦτο λέγει αὐτοῖς Λάζαρος
this he is saying to them Lazarus

ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
the friend of us has laid down to rest, but

πορεύομαι ἵνα ἐξυπνίσω
I am going in order that I might get out of sleep

αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ
him. Said therefore the disciples to him

Κύριε, εἰ κεκοίμηται σωθήσεται.
Lord, if he has laid down to rest he will be saved.

13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
Had spoken but the Jesus about the

θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι
death of him. Those (ones) but thought that

περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
about the taking rest of the sleep he is saying.

and Laz'a-rus.^a 6 How-
ever, when he heard

that he was sick,
then he actually re-

mained two days in
the place where he

was. 7 Then after this
he said to the dis-

ciples: "Let us go
into Ju-de'a again."

8 The disciples said
to him: "Rabbi, just

lately the Ju-de'ans
were seeking to stone

you, and are you
going there again?"

9 Jesus answered:
"There are twelve

hours of daylight,
are there not? If any-

one walks in daylight
he does not bump

against anything, be-
cause he sees the

light of this world.
10 But if anyone walks

in the night, he
bumps against some-

thing, because the
light is not in him."

11 He said these
things, and after this

he said to them:
"Laz'a-rus^a our friend

has gone to rest, but
I am journeying there

to awaken him from
sleep." 12 Therefore

the disciples said to
him: "Lord, if he has

gone to rest, he will
get well." 13 Jesus

had spoken, however,
about his death. But

they imagined he
was speaking about

taking rest in sleep.

1, 2^a Laz'a-rus, NBA; El-e-a'zar (meaning "God is helper"), J7-14, 16-19.

5, 11^a See verse 1, footnote^a.

14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
Then therefore said to them the Jesus
παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ
outspokenly Lazarus died, and
χαίρω δι' ὑμᾶς, ἵνα
I am rejoicing through you, in order that
πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ
you might believe, that not I was there; but
ἄγωμεν πρὸς αὐτόν. 16 εἶπεν
let us be going toward him. Said
οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
therefore Thomas the (one) being said Twin
τοῖς συνμαθηταῖς ἄγωμεν καὶ
to the fellow disciples Let us be going also
ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
we in order that we might die with him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν
Having come therefore the Jesus found
αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ
him four already days having in the
μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγὺς
memorial tomb. Was but Bethany near
τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
the Jerusalem as from stadia fifteen.

19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν
Many but out of the Jews had come
πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα
toward the Martha and Mary in order that
παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
they might console them about the brother.

20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι
The therefore Martha as she heard that
Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ
Jesus is coming met to him; Mary
δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν
but in the house was sitting. Said therefore

ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς
the Martha toward Jesus Lord, if you were
ᾧδε οὐκ ᾔν ἀπέθανεν ὁ ἀδελφός μου·
here not likely died the brother of me;

22 καὶ νῦν οἶδα ὅτι ὅσα
and now I have known that as many (things) as
ᾧν αἰτήσῃ τὸν θεὸν δώσει σοι
likely you might ask the God will give to you
ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς
the God. Is saying to her the Jesus
Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει
Will stand up the brother of you. Is saying

14 At that time, there-
fore, Jesus said to
them outspokenly:
"Laz'a-rus" has died,
15 and I rejoice on
your account that I
was not there, in
order for you to
believe. But let us go
to him." 16 Therefore
Thomas, who was
called The Twin, said
to his fellow disci-
ples: "Let us also go,
that we may die with
him."

17 Consequently
when Jesus arrived,
he found he had al-
ready been four days
in the memorial tomb.

18 Now Beth'a-ny was
near Jerusalem at a
distance of about two
miles. 19 Accordingly
many of the Jews
had come to Martha
and Mary in order
to console them con-
cerning their brother.

20 Therefore Martha,
when she heard that
Jesus was coming,
met him; but Mary
kept sitting at home.
21 Martha therefore
said to Jesus: "Lord,
if you had been here
my brother would not
have died. 22 And yet
at present I know
that as many things
as you ask God
for, God will give
you." 23 Jesus said to
her: "Your brother
will rise." 24 Martha

αὐτῷ ἡ Μάρθα οἶδα ὅτι
to him the Martha I have known that
ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
he will stand up in the resurrection in the last
ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι
day. Said to her the Jesus I am
ἡ ἀνάστασις καὶ ἡ ζωή· ὁ
the resurrection and the life; the (one)
πιστεύων εἰς ἐμέ καὶ ἂν ἀποθάνῃ
believing into me and if ever he should die
ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
he will live, and everyone the living and believing
εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
into me not not should die into the age;
πιστεύεις τοῦτο; 27 λέγει αὐτῷ
are believing you this? She is saying to him

Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ
Yes, Lord; I have believed that you are
ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
the Christ the Son of the God the (one) into the
κόσμον ἐρχόμενος. 28 καὶ τοῦτο εἰπούσα
world coming. And this having said

ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν
she went off and she sounded for Mary the
ἀδελφὴν αὐτῆς λάθρᾳ εἶπασα Ὁ
sister of her secretly having said The
διδάσκαλος παρέστιν καὶ φωνεῖ
Teacher is alongside and he is sounding for
σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη
you. That (one) but as she heard she rose up
ταχύ καὶ ἦρχετο πρὸς αὐτόν·
quickly and she was coming toward him;

30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
not yet but had come the Jesus into the
κώμην, ἀλλ' ἦν ἐτι ἐν τῷ τόπῳ ὅπου
village, but he was yet in the place where
ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν
met to him the Martha. The therefore
Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
Jews the (ones) being with her in the
οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες
house and consoling her, having seen
τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ
the Mary that quickly she stood up and
ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι
went out, they followed to her thinking that
ὑπάγει εἰς τὸ μνημεῖον ἵνα
she is going under into the memorial tomb in order that
κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ
she might weep there. The therefore Mary

said to him: "I know
he will rise in the
resurrection on the
last day." 25 Jesus
said to her: "I am
the resurrection and
the life. He that ex-
ercises faith in me,
even though he dies,
will come to life;
26 and everyone that
is living and exercises
faith in me will never
die at all. Do you
believe this?" 27 She
said to him: "Yes,
Lord; I have believed
that you are the
Christ the Son of
God, the One com-
ing into the world." 28 And when she had
said this, she went
off and called Mary
her sister, saying se-
cretly: "The Teacher
is present and is call-
ing you." 29 The lat-
ter, when she heard
this, got up quickly
and was on her way
to him.

30 Jesus had not
yet, in fact, come
into the village, but
he was still in the
place where Martha
met him. 31 There-
fore the Jews that
were with her in
the house and that
were consoling her,
on seeing Mary rise
quickly and go out,
followed her, sup-
posing that she was
going to the memo-
rial tomb to weep
there. 32 And so Mary,

ὡς ἦλθεν οὖν ὅπου ἦν Ἰησοῦς ἰδοῦσα
as she came where was Jesus having seen
αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
him fell of him toward the feet,
λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ
saying to him Lord, if you were here not
ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς
likely of me died the brother. Jesus

οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ
therefore as he saw her weeping and
τοὺς συνελθόντας αὐτῇ Ἰουδαίους
the (ones) having come with to her Jews

κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ
weeping he groaned to the spirit and

ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν Ποῦ
he troubled himself, and he said Where

τεθείκατε αὐτόν; λέγουσιν αὐτῷ
have you put him? They are saying to him

Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ
Lord, be coming and see. Shed tears the

Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι
Jesus. Were saying therefore the Jews

Ἴδε πῶς ἐφίλει αὐτόν.
See how he was having affection for him.

37 τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο
Some but out of them said Not was able

οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
this (one) the having opened the eyes

τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
of the blind (one) to make in order that also

οὗτος μὴ ἀποθάνῃ;
this (one) not should die?

38 Ἰησοῦς οὖν πάλιν
Jesus therefore again

ἐμβριμάμενος ἐν ἑαυτῷ ἔρχεται εἰς
groaning in himself is coming into

τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ
the memorial tomb; was but cave, and

λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ
stone was lying upon it. Is saying the

Ἰησοῦς Ἀρατε τὸν λίθον. λέγει αὐτῷ
Jesus Lift up you the stone. Is saying to him

ἡ ἀδελφὴ τοῦ τετελευτηκότος
the sister of the (one) having deceased

Μάρθα Κύριε, ἤδη ὀζει, τεταρταῖος
Martha Lord, already he is smelling, fourth [day]

γὰρ ἐστίν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ
for is. Is saying to her the Jesus Not

εἰπόν σοι ὅτι ἐάν πιστεύσῃς
I said to you that if ever you should believe

when she arrived where Jesus was and caught sight of him, fell at his feet, saying to him: "Lord, if you had been here, my brother would not have died." 33 Jesus, therefore, when he saw her weeping and the Jews that came with her weeping, groaned in the spirit and became troubled; 34 and he said: "Where have you laid him?" They said to him: "Lord, come and see." 35 Jesus gave way to tears. 36 Therefore the Jews began to say: "See, what affection he used to have for him!" 37 But some of them said: "Was not this [man] that opened the eyes of the blind man able to prevent this one from dying?"

38 Hence Jesus, after groaning again within himself, came to the memorial tomb. It was, in fact, a cave, and a stone was lying against it. 39 Jesus said: "TAKE the stone away." Martha, the sister of the deceased, said to him: "Lord, by now he must smell, for it is four days." 40 Jesus said to her: "Did I not tell you that if you would believe

ὅψῃ τὴν δόξαν τοῦ θεοῦ;
you will see the glory of the God?

41 ἦραν οὖν τὸν λίθον. ὁ δὲ
They lifted up therefore the stone. The but

Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ
Jesus lifted up the eyes upward and

εἶπεν Πάτερ, εὐχαριστῶ σοὶ ὅτι
he said Father, I am thanking to you that

ἤκουσάς μου, 42 ἐγὼ δὲ ᾔδειν ὅτι
you heard me, I but had known that

πάντοτε μου ἀκούεις· ἀλλὰ διὰ
always of me you are hearing; but through

τὸν ὄχλον τὸν περιστώτα εἶπον
the crowd the (one) having stood around I said

ἵνα πιστεύσωσιν ὅτι σὺ με
in order that they should believe that you me

ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν
sent forth. And these (things) having said

φωνῇ μεγάλῃ ἐκράυγασεν· Λάζαρε, δεῦρο
to voice great he cried out Lazarus, hither

ἔξω. 44 ἐξῆλθεν ὁ τεθνηκώς
outside. Came out the (one) having died

δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
having been bound the feet and the hands

κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
to swathing bands, and the face of him to cloth

περιεδέδετο. λέγει ὁ Ἰησοῦς
had been bound about. Is saying the Jesus

αὐτοῖς· Λύσατε αὐτόν καὶ ἄφετε αὐτόν
to them Loose you him and let you go off him

ὑπάγειν.
to be going under.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων,
Many therefore out of the Jews,

οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ
the (ones) having come toward the Mary and

θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς
having viewed which he did, believed into

αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
him; some but out of them went off

πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
toward the Pharisees and said to them

ὅτι ὃ ἐποίησεν Ἰησοῦς.
what (things) did Jesus.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
Led together therefore the chief priests and

οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον
the Pharisees Sanhedrin, and they were saying

43^a See verse 1, footnote^a.

you would see the glory of God?"

41 Therefore they took the stone away.

Now Jesus raised his eyes heavenward and said: "Father,

I thank you that you have heard me.

42 True, I knew that you always hear me;

but on account of the crowd standing

around I spoke, in order that they might

believe that you sent me forth." 43 And

when he had said these things, he cried

out with a loud voice: "Laz'a-rus,"

come on out!" 44 The [man] that had been

dead came out with his feet and hands

bound with wrappings, and his countenance

was bound about with a cloth.

Jesus said to them: "Loose him and let

him go."

45 Therefore many of the Jews that

had come to Mary and that beheld what he did

put faith in him; 46 but some of them went

off to the Pharisees and told them the things

Jesus did. 47 Consequently the chief priests

and the Pharisees gathered the San'he-drin

together and began to say:

Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος
What are we doing because this the man
πολλὰ ποιεῖ σημεῖα; 48 ἔαν
many is doing signs? If ever
ἀφῶμεν αὐτὸν οὕτως, πάντες
we should let go off him thus, all
πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
will believe into him, and will come the
Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν
Romans and they will lift up of us and the
τόπον καὶ τὸ ἔθνος. 49 εἰς δέ τις
place and the nation. One but some
ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ
out of them Caiaphas, chief priest being of the
ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ
year that, said to them You not
οἴδατε οὐδέν, 50 οὐδὲ
have known nothing, not-but
λογίζεσθε ὅτι συμφέρει
you are reasoning out that it is bearing together
ὕμιν ἵνα εἰς ἄνθρωπος ἀποθάνῃ
to you in order that one man should die
ὕπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
over the people and not whole the nation
ἀπόληται. 51 Τοῦτο δὲ ἀφ'
should be destroyed. This but from
ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
himself not he said, but chief priest being of the
ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν
year that he prophesied that was about
Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,
Jesus to be dying off over the nation,
52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ'
and not over the nation only, but
ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
in order that also the children of the God
τὰ διεσκορπισμένα
the (ones) having been scattered through
συναγάγῃ εἰς ἓν. 53 Ἀπ'
he might lead together into one. From
ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο
that therefore the day they took counsel
ἵνα ἀποκτείνωσιν αὐτόν.
in order that they might kill him.
54 Ὁ οὖν Ἰησοῦς οὐκέτι
The therefore Jesus not yet
παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις,
outspokenly was walking about in the Jews,
ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
but he went off from there into the country

"What are we to do, because this man performs many signs? 48 If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." 49 But a certain one of them, Ca'ia·phas, who was high priest that year, said to them: "You do not know anything at all, 50 and you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed." 51 This, though, he did not say of his own originality; but because he was high priest that year, he prophesied that Jesus was destined to die for the nation, 52 and not for the nation only, but in order that the children of God who are scattered about he might also gather together in one. 53 Therefore from that day on they took counsel to kill him. 54 Hence Jesus no longer walked about publicly among the Jews, but he departed from there to the

ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
near the desolate [place], into Ephraim being said
πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
city, and there he remained with the disciples.
55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
Was but near the passover of the Jews,
καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ
and went up many into Jerusalem out of
τῆς χώρας πρὸ τοῦ πάσχα
the country before the passover
ἵνα ἀγνίσωσιν ἑαυτούς.
in order that they might purify selves.
56 Ἐζήτουν οὖν τὸν Ἰησοῦν καὶ
They were seeking therefore the Jesus and
ἔλεγον μετ' ἀλλήλων ἐν τῷ
they were saying with one another in the
ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν;
temple having stood What is it seeming to you?
ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
That not not he might come into the festival?
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
Had given but the chief priests and the
Φαρισαῖοι ἐντολὰς ἵνα ἔάν τις
Pharisees commands in order that if ever anyone
γνῶ ποῦ ἐστὶν μηνύσῃ, ὅπως
should know where he is he should disclose, that
πιάσωσιν αὐτόν.
they might get hold of him.

12 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν
The therefore Jesus before six days
τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
of the passover came into Bethany, where was
Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν
Lazarus, whom raised up out of dead (ones)
Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ
Jesus. They made therefore to him
δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,
supper there, and the Martha was serving,
ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν
the but Lazarus one was out of the
ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν
lying upward together with him. The therefore
Μαριὰμ λαβοῦσα λίτραν μύρου
Mary having received pound of perfumed oil
νάρδου πιστικῆς πολυτίμου ἤλειπεν τοὺς
of nard genuine of much price greased the
πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν
feet of the Jesus and wiped off to the hairs

country near the wilderness, into a city called Ephra·im, and there he remained with the disciples. 55 Now the passover of the Jews was near, and many people went up out of the country to Jerusalem before the passover in order to cleanse themselves ceremonially. 56 Therefore they went looking for Jesus and they would say to one another as they stood around in the temple: "What is your opinion? That he will not come to the festival at all?" 57 As it was, the chief priests and the Pharisees had given orders that if anyone got to know where he was, he should disclose [it], in order that they might seize him.

12 Accordingly Jesus, six days before the passover, arrived at Beth'a·ny, where Laz'a·rus^a was whom Jesus had raised up from the dead. 2 Therefore they spread an evening meal for him there, and Martha was ministering, but Laz'a·rus^a was one of those reclining at the table with him. 3 Mary, therefore, took a pound of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped

1, 2^a See John 11:1, footnote^a.

αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία
of her the feet of him; the but house
ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.
became filled out of the scent of the perfumed oil.
4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς
Is saying but Judas the Iscariot one
τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
of the disciples of him, the (one) being about
αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο
him to be giving beside Through what this
τὸ μύρον οὐκ ἐπράθη τριακοσίων
the perfumed oil not was sold of three hundred
δηναρίων καὶ ἐδόθη πτωχοῖς;
denarii and was given to poor (ones)?
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
He said but this not because about the
πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι
poor (ones) it was concerning to him but because
κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων
thief he was and the money box having
τὰ βαλλόμενα ἐβάσταζεν.
the (things) being thrown he was carrying.
7 εἶπεν οὖν ὁ Ἰησοῦς Ἀφες αὐτήν,
Said therefore the Jesus Let go off her,
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
in order that into the day of the burial
μου τηρήσῃ αὐτό 8 τοὺς
of me she might observe it; the
πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'
poor (ones) for always you are having with
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
selves, me but not always you are having.
9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ
Knew therefore the crowd much out of
τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν
the Jews that there he is, and they came
οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
not through the Jesus alone but in order that
καὶ τὸν Λάζαρον ἴδωσιν ὃν
also the Lazarus they might see whom
ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο
he raised up out of dead (ones). Took counsel
δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
but the chief priests in order that also the
Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ
Lazarus they might kill, because many
δι' αὐτὸν ὑπήγον τῶν
through him were going under of the

his feet dry with her hair. The house became filled with the scent of the perfumed oil. 4 But Judas Iscar'i-ot, one of his disciples, who was about to betray him, said: 5 "Why was it this perfumed oil was not sold for three hundred de-nar'i-i and given to the poor people?" 6 He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put in it. 7 Therefore Jesus said: "Let her alone, that she may keep this observance in view of the day of my burial. 8 For you have the poor always with you, but me you will not have always."

9 Therefore a great crowd of the Jews got to know he was there, and they came, not on account of Jesus only, but also to see Laz'a-rus,* whom he raised up from the dead. 10 The chief priests now took counsel to kill Laz-a-rus* also, 11 because on account of him many of the Jews were going there

Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν·
Jews and were believing into the Jesus.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς
To the morrow the crowd much
ὁ ἐλθὼν εἰς τὴν ἑορτήν,
the (one) having come into the festival,
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς
having heard that is coming Jesus into
Ἱεροσόλυμα, 13 ἔλαβον τὰ βαῖα τῶν
Jerusalem, took the branches of the
φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
palm trees and went out into meeting to him,
καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος
and were crying out Hosanna, having been blessed
ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ
the (one) coming in name of Lord, and
ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 εὗρων
the king of the Israel. Having found
δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό,
but the Jesus young ass sat down upon it,

καθὼς ἐστὶν γεγραμμένον 15 Μὴ
according as it is having been written Not
φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς
be fearing, daughter of Zion; look! the king

σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
of you is coming, sitting upon colt of ass.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
These (things) not knew of him the
μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
disciples the first, but when was glorified
Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα
Jesus then they remembered that these (things)

ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
was upon him having been written and
ταῦτα ἐποίησαν αὐτῷ.
these (things) they did to him.

17 Ἐμαρτύρει οὖν ὁ ὄχλος
Was bearing witness therefore the crowd

ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον
the (one) being with him when the Lazarus
ἐφώνησεν ἐκ τοῦ μνημείου καὶ
he sounded for out of the memorial tomb and
ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
raised up him out of dead (ones). Through

τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι
this also met to him the crowd because

and putting faith in Jesus.

12 The next day the great crowd that had come to the festival, on hearing that Jesus was coming to Jerusalem, 13 took the branches of palm trees and went out to meet him. And they began to shout: "Save, we pray you!" Blessed is he that comes in Jehovah's^b name, even the king of Israel!" 14 But when Jesus had found a young ass, he sat on it, just as it is written: 15 "Have no fear, daughter of Zion. Look! Your king is coming, seated upon an ass's colt." 16 These things his disciples took no note of at first, but when Jesus became glorified, then they called to mind that these things were written respecting him and that they did these things to him.

17 Accordingly the crowd that was with him when he called Laz'a-rus^c out of the memorial tomb and raised him up from the dead kept bearing witness. 18 On this account the crowd, because they

13^a Literally, "Ho-san-na," NBA; 𐤇𐤏𐤔𐤏𐤁 (Ho-sha-na') or variations, J7-14, 16-19. 13^b Jehovah's, J7-14, 16-19, 21; the Lord's, NBA. 17^c See John 11:1, footnote^a.

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
they heard this him to have done the
σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπαν
sign. The therefore Pharisees said
πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ
toward selves You are beholding that not
ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
you are benefiting nothing; see! the world
ὀπίσω αὐτοῦ ἀπῆλθεν.
behind him went off.

20 Ἦσαν δὲ Ἑλληνές τινες ἐκ
Were but Greeks some out of
τῶν ἀναβαινόντων ἵνα
the (ones) coming up in order that
προσκυνήσωσιν ἐν τῇ ἐορτῇ. 21 οὗτοι
they might worship in the festival; these
οὖν προσῆλθον Φίλιππῳ τῷ ἀπὸ
therefore approached to Philip the (one) from
Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ
Bethsaida of the Galilee, and
ἠρώτων αὐτὸν λέγοντες Κύριε,
they were questioning him saying Lord,
θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται
we are willing the Jesus to see. Is coming
ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·
the Philip and he is saying to the Andrew;
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ
is coming Andrew and Philip and
λέγουσιν τῷ Ἰησοῦ.
they are saying to the Jesus.

23 ὁ δὲ Ἰησοὺς ἀποκρίνεται
The but Jesus is answering
αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα
to them saying Has come the hour
ἵνα δοξασθῇ ὁ υἱὸς
in order that might be glorified the Son
τοῦ ἀνθρώπου. 24 ἀμὲν ἀμὲν λέγω
of the man. Amen amen I am saying
ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου
to you, if ever not the kernel of the wheat
πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
having fallen into the earth should die, it
μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
alone is remaining; if ever but it should die,
πολὺν καρπὸν φέρει. 25 ὁ
much fruit it is bearing. The (one)
φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
being fond of the soul of him is losing it,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
and the (one) hating the soul of him in the

heard he had per-
formed this sign, also
met him. 19 There-
fore the Pharisees
said among them-
selves: "You observe
you are getting ab-
solutely nowhere. See!
The world has gone
after him."

20 Now there were
some Greeks among
those that came up
to worship at the
festival. 21 These,
therefore, approached
Philip who was from
Beth-sa'i-da of Gal-
i-lee, and they be-
gan to request him,
saying: "Sir, we want
to see Jesus." 22 Phil-
ip came and told
Andrew. Andrew and
Philip came and told
Jesus.

23 But Jesus an-
swered them, saying:
"The hour has come
for the Son of man
to be glorified. 24 Most
truly I say to you,
Unless a grain of
wheat falls into the
ground and dies, it
remains just one
[grain]; but if it dies,
it then bears much
fruit. 25 He that is
fond of his soul de-
stroys it, but he that
hates his soul in this

κόσμῳ τούτῳ εἰς ζῶν αἰώνιον
world this into life everlasting
φυλάξει αὐτήν. 26 ἐὰν ἐμοί τις
will safeguard it. If ever to me anyone
διακονῇ ἐμοί ἀκολουθεῖτω, καὶ ὅπου
may serve to me let him be following, and where
εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
am I there also the servant the mine
ἔσται· ἐὰν τις ἐμοί διακονῇ
will be; if ever anyone to me may serve
τιμῇσει αὐτὸν ὁ πατήρ. 27 νῦν ἡ ψυχὴ
will honor him the Father. Now the soul
μου τετάρακται, καὶ τί εἶπω;
of me has been troubled, and what should I say?
πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.
Father, save me out of the hour this.
ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
But through this I came into the hour
ταύτην. 28 πάτερ, δόξασόν σου τὸ ὄνομα.
this. Father, glorify of you the name.
ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ
Came therefore voice out of the heaven And
ἐδόξασα καὶ πάλιν δοξάσω.
I glorified and again I shall glorify.

29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
The therefore crowd the having stood and
ἀκούσας ἔλεγεν βροντὴν γεγενῆσθαι·
having heard was saying thunder to have occurred;
ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν.
others were saying Angel to him has spoken.
30 ἀπεκρίθη καὶ εἶπεν Ἰησοὺς Οὐ δι'
Answered and said Jesus Not through
ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
me the voice this has occurred but through
ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
you. Now judgment is of the world
τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου
this, now the ruler of the world this
ἐκβληθήσεται ἔξω. 32 κἀγὼ ἂν
will be ejected outside; and I likely
ὑψωθῶ ἐκ τῆς γῆς, πάντας
should be put high up out of the earth, all [men]
ἐλκύσω πρὸς ἑμαυτόν. 33 τοῦτο δὲ
I shall draw toward myself. This but
ἔλεγεν σημαίνων ποίῳ θανάτῳ
he was saying signifying to what sort of death
ἤμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη
he was about to be dying. Answered
οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν
therefore to him the crowd We heard

world will safeguard
it for everlasting life.
26 If anyone would
minister to me, let him
follow me, and where
I am there my min-
ister will be also. If
anyone would minis-
ter to me, the Fa-
ther will honor him.
27 Now my soul is
troubled, and what
shall I say? Father,
save me out of this
hour. Nevertheless,
this is why I have
come to this hour.
28 Father, glorify your
name." Therefore a
voice came out of
heaven: "I both glo-
rified [it] and will
glorify [it] again."

29 Hence the crowd
that stood about and
heard it began to say
that it had thundered.
Others began to say:
"An angel has spoken
to him." 30 In an-
swer Jesus said: "This
voice has occurred,
not for my sake, but
for YOUR sakes. 31 Now
there is a judging
of this world; now
the ruler of this
world will be cast
out. 32 And yet I, if
I am lifted up from
the earth, will draw
men of all sorts to
me." 33 This he was
really saying to sig-
nify what sort of
death he was about
to die. 34 Therefore
the crowd answered
him: "We heard

ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει
out of the law that the Christ is remaining
εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι
into the age, and how are saying you that
δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
it is necessary to be put high up the Son of the
ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
man? Who is this the Son of the
ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ
man? Said therefore to them the
Ἰησοῦς Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Jesus Yet little time the light in you
ἐστίν· περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Be you walking as the light you are having,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
in order that not darkness you should receive down,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ
and the (one) walking in the darkness not
οἶδεν ποῦ ὑπάγει. 36 ὡς τὸ
has known where he is going under. As the
φῶς ἔχετε, πιστεύετε εἰς τὸ
light you are having, be you believing into the
φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
light, in order that sons of light you might become.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
having gone off he hid from them.
37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
So many but of him signs having done
ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς
in front of them not they were believing into
αὐτόν, 38 ἵνα ὁ λόγος Ἡσαίου τοῦ
him, in order that the word of Isaiah the
προφήτου πληρωθῇ ὃν εἶπεν Κύριε,
prophet might be fulfilled which he said Lord,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
who believed to the thing heard of us? and
ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;
the arm of Lord to whom was revealed?

39 διὰ τοῦτο οὐκ ἠδύναντο
Through this not they were able
πιστεύειν ὅτι πάλιν εἶπεν Ἡσαίας
to be believing because again said Isaiah

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and

from the Law that the Christ remains
forever; and how is it you say that the Son
of man must be lifted up? Who is this
Son of man?" 35 Jesus therefore said to
them: "The light will be among you a
little while longer. Walk while you have
the light, so that darkness does not
overpower you; and he that walks in
the darkness does not know where he is
going. 36 While you have the light, exer-
cise faith in the light, in order to be-
come sons of light."

Jesus spoke these things and went off and hid from them.
37 But although he had performed so many signs before them, they were not putting faith in him; 38 so that the word of Isaiah the prophet was fulfilled which he said: "Jehovah, who has put faith in the thing heard by us? And as for the arm of Jehovah, to whom has it been revealed?" 39 The reason why they were not able to believe is that again Isaiah said: 40 "He has blinded their eyes and

ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα
he hardened of them the heart, in order that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
not they might see to the eyes and
νοήσωσιν τῇ καρδίᾳ καὶ
they should mentally grasp to the heart and
στραφῶσιν, καὶ ἰάσομαι αὐτούς.
they should be turned, and I shall heal them.
41 ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν
These (things) said Isaiah because he saw
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
the glory of him, and he spoke about him.
42 Ὅμως μέντοι καὶ ἐκ τῶν
All the same of course also out of the
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
rulers many believed into him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ
but through the Pharisees not
ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι
were confessing in order that not off from synagogue
γένωνται, 43 ἠγάπησαν γὰρ τὴν δόξαν
they might become, loved for the glory
τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν
of the men rather than even the glory
τοῦ θεοῦ.
of the God.

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ
Jesus but cried out and said The (one)
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
believing into me not is believing into me
ἀλλὰ εἰς τὸν πέμψαντά με, 45 καὶ
but into the (one) having sent me, and
ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
the (one) beholding me is beholding the (one)
πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
having sent me. I light into the world
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων
have come, in order that everyone the believing
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
into me in the darkness not should remain.
47 καὶ ἐάν τις μου ἀκούσῃ τῶν
And if ever anyone of me should hear of the
ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
sayings and not should guard, I not am judging
αὐτόν, οὐ γὰρ ἦλθον ἵνα
him, not for I came in order that
κρίνω τὸν κόσμον ἀλλ' ἵνα
I may be judging the world but in order that
σώσω τὸν κόσμον. 48 ὁ
I might save the world. The (one)

he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them." 41 Isaiah said these things because he saw his glory, and he spoke about him. 42 All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess [him], in order not to be expelled from the synagogue; 43 for they loved the glory of men more than even the glory of God.

44 However, Jesus cried out and said: "He that puts faith in me puts faith, not in me [only], but in him [also] that sent me; 45 and he that beholds me beholds [also] him that sent me. 46 I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness. 47 But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world. 48 He that

ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα
disregarding me and not receiving the sayings
μου ἔχει τὸν κρίνοντα αὐτόν· ὁ
of me is having the (one) judging him; the
λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ
word which I spoke that (one) will judge
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ
him in the last day; because I
ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ
out of myself not I spoke, but the (one)
πέμψας με πατὴρ αὐτός μοι ἐντολὴν
having sent me Father he to me commandment
δέδωκεν τί εἶπω καὶ τί
has given what I should say and what
λαλήσω. 50 καὶ οἶδα ὅτι ἡ
I should speak. And I have known that the
ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν.
commandment of him life everlasting is.
Ἄ οὖν ἐγὼ λαλῶ,
What (things) therefore I am speaking,
καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως
according as has spoken to me the Father, thus
λαλῶ.
I am speaking.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
Before but the festival of the passover
εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα
knowing the Jesus that came of him the hour
ἵνα μεταβῇ ἐκ τοῦ κόσμου
in order that he might transfer out of the world
τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς
this toward the Father having loved the
ιδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
own the (ones) in the world into end
ἠγάπησεν αὐτούς. 2 Καὶ δείπνου γινομένου,
he loved them. And of supper occurring,
τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν
of the Devil already having thrown into the
καρδίαν ἵνα παραδοῖ αὐτόν
heart in order that should give beside him
Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς
Judas of Simon Iscariot, having known
ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς
that all (things) gave to him the Father into
τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ
the hands, and that from God came out and
πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται
toward the God he is going under, he gets up
ἐκ τοῦ δείπνου καὶ τίθησιν τὰ
out of the supper and he places the

disregards me and does not receive my sayings has one to judge him. The word that I have spoken is what will judge him in the last day; 49 because I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. 50 Also, I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me [them], so I speak [them]."

13 Now, because he knew before the festival of the passover that his hour had come for him to move out of this world to the Father, Jesus, having loved his own that were in the world, loved them to the end. 2 So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscari'ot, the son of Simon, to betray him, 3 he, knowing that the Father had given all things into [his] hands and that he came forth from God and was going to God, 4 got up from the evening meal and laid aside his

ἱμάτια, καὶ λαβὼν λέντιον
outer garments, and having taken towel
διέζωσεν ἑαυτόν· 5 εἶτα βάλλει
he girded himself; afterward he is throwing
ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο
water into the washbasin, and he started
νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
to be washing the feet of the disciples and
ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
to be wiping off to the towel to which he was
διεζωσμένος. 6 ἔρχεται οὖν
having been girded. He is coming therefore
πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ
toward Simon Peter. He is saying to him
Κύριε, σύ μου νίπτεις τοὺς πόδας;
Lord, you of me are washing the feet?
7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ
Answered Jesus and he said to him Which
ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
I am doing you not have known right now,
γνώσῃ δὲ μετὰ ταῦτα.
you will know but after these (things).
8 λέγει αὐτῷ Πέτρος Οὐ μὴ
Is saying to him Peter Not not
νίψῃς μου τοὺς πόδας εἰς τὸν
you should wash of me the feet into the
αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ
age. Answered Jesus to him If ever not
νίψω σε, οὐκ ἔχεις μέρος
I should wash you, not you are having part
μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος
with me. Is saying to him Simon Peter
Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ
Lord, not the feet of me only but also
τὰς χεῖρας καὶ τὴν κεφαλὴν. 10 λέγει
the hands and the head. Is saying
αὐτῷ Ἰησοῦς Ὁ λελουμένος
to him Jesus The (one) having been bathed
οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας
not is having need if not the feet
νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ
to get washed, but he is clean whole; and
ὁμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
you clean (ones) you are, but not all (ones).
11 ἦδει γὰρ τὸν παραδιδόντα
He had known for the (one) giving beside
αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες
him; through this he said that Not all
καθαροί ἐστε.
clean (ones) you are.

outer garments. And, taking a towel, he girded himself. 5 After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded. 6 And so he came to Simon Peter. He said to him: "Lord, are you washing my feet?" 7 In answer Jesus said to him: "What I am doing you do not understand at present, but you will understand after these things." 8 Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you, you have no part with me." 9 Simon Peter said to him: "Lord, not my feet only, but also my hands and my head." 10 Jesus said to him: "He that has bathed does not need to have more than his feet washed, but is wholly clean. And you men are clean, but not all." 11 He knew, indeed, the man betraying him. This is why he said: "Not all of you are clean."

12 Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος, καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας; 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἔαν ποιῆτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω ἐγὼ οἶδα τίναν ἐξελεξάμην, ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ ὅτι ὁ τρώγων μου τὸν ἄρτον ἐπήρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν

12 When, now, he had washed their feet and had put his outer garments on and laid himself down at the table again, he said to them: "Do you know what I have done to you? 13 You address me, 'Teacher,' and, 'Lord,' and you speak rightly, for I am such. 14 Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. 15 For I set the pattern for you, that, just as I did to you, you should do also. 16 Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. 17 If you know these things, happy you are if you do them. 18 I am not talking about all of you; I know the ones I have chosen. But it is in order that the Scripture might be fulfilled, 'He that used to feed on my bread has lifted up his heel against me.' 19 From this moment on I am telling you before it occurs, in order that when it does occur you may believe that I am he. 20 Most truly

λέγω ὑμῖν, ὁ λαμβάνων ἄν τινὰ πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. I am saying to you, the (one) receiving likely anyone I should send me he is receiving, the (one) but me receiving is receiving the (one) having sent me.

21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστὶν περὶ οὗ λέγει. 25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστίν; 26 ἀποκρίνεται οὖν ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς Ὅ ποιεῖς ποιήσον τάχειον. I say to you, He that receives anyone I send receives me [also]. In turn he that receives me, receives [also] him that sent me. 21 After saying these things, Jesus became troubled in spirit, and he bore witness and said: "Most truly I say to you, One of you will betray me." 22 The disciples began to look at one another, being at a loss as to which one he was saying [it] about. 23 There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. 24 Therefore Simon Peter nodded to this one and said to him: "Tell who it is about whom he is saying [it]." 25 So the latter leaned back upon the breast of Jesus and said to him: "Lord, who is it?" 26 Therefore Jesus answered: "It is that one to whom I shall give the morsel that I dip." And so, having dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. 27 And after the morsel then Satan entered into the latter. Jesus, therefore, said to him: "What you are doing get done more quickly."

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν
This (thing) but no one knew of the (ones)
ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·
lying upward toward what he said to him;
29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ
some for were thinking, since the
γλωσσόκομον εἶχεν Ἰούδας, ὅτι
[money] box was having Judas, that
λέγει αὐτῷ Ἰησοῦς Ἀγόρασον
is saying to him Jesus Buy
ὧν χρεῖαν ἔχομεν εἰς τὴν
of which (things) need we are having into the
ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα
festival, or to the (ones) poor in order that
τι δῶ. 30 λαβὼν
something he should give. Having received
οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν
therefore the morsel that (one) went out
εὐθύς· ἦν δὲ νύξ.
at once; it was but night.

31 Ὅτε οὖν ἐξῆλθεν λέγει
When therefore he went out is saying
Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ
Jesus Now was glorified the Son of the
ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·
man, and the God was glorified in him;
32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
and the God will glorify him in himself,
καὶ εὐθύς δοξάσει αὐτόν.
and at once he will glorify him.
33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
Little children, yet little (while) with you
εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον
I am; you will seek me, and according as I said
τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω
to the Jews that Where I am going under
ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω
you not are able to come, and to you I am saying
ἄρτι. 34 ἐντολὴν καινὴν δίδωμι
right now. Commandment new I am giving
ὑμῖν ἵνα ἀγαπάτε ἀλλήλους,
to you in order that you may love one another,
καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
according as I loved you in order that also
ὑμεῖς ἀγαπάτε ἀλλήλους. 35 ἐν τούτῳ
you may love one another. In this
γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε,
they will know all that my disciples you are,
ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
if ever love you may be having in one another.

28 However, none of those reclining at the table knew for what purpose he said this to him. 29 Some, in fact, were imagining, since Judas was holding the money box, that Jesus was telling him: "Buy what things we need for the festival," or that he should give something to the poor. 30 Therefore, after he received the morsel, he went out immediately. And it was night.

31 Hence when he had gone out, Jesus said: "Now the Son of man is glorified, and God is glorified in connection with him. 32 And God will himself glorify him, and he will glorify him immediately. 33 Little children, I am with you a little longer. You will look for me; and just as I said to the Jews, 'Where I go you cannot come,' I say also to you at present. 34 I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. 35 By this all will know that you are my disciples, if you have love among yourselves."

36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
Is saying to him Simon Peter Lord,
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς
where are you going under? Answered Jesus
Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν
Where I am going under not you are able to me now
ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
to follow, you will follow but later.
37 λέγει αὐτῷ ὁ Πέτρος Κύριε, διὰ
Is saying to him the Peter Lord, through
τί οὐ δύναμαι σοι ἀκολουθεῖν
what not am I able to you to be following
ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.
right now? The soul of me over you I will put.
38 ἀποκρίνεται Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ
Is answering Jesus The soul of you over
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,
me you will put? Amen amen I am saying to you,
οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
not not cock should sound until which [time]
ἀρνήσῃ με τρίς.
you should disown me three times.

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά·
Not let be troubled of you the heart;
πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ
be you believing into the God, and into me
πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρός
be you believing. In the house of the Father
μου μοναὶ πολλάι εἰσιν· εἰ δὲ μή, εἶπον
of me abodes many are; if but not, I told
ὧν ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι
likely to you, because I am going to prepare
τόπον ὑμῖν. 3 καὶ ἐὰν πορευθῶ καὶ
place to you; and if ever I should go and
ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
I should prepare place to you, again I am coming
καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν,
and I shall take along you toward myself,
ἵνα ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ᾗτε.
in order that where am I also you may be.
4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε
And where I am going under you have known
τὴν ὁδόν.
the way.

5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ
Is saying to him Thomas Lord, not
οἶδαμεν ποῦ ὑπάγεις· πῶς
we have known where you are going under; how
οἶδαμεν τὴν ὁδόν;
have we known the way?

36 Simon Peter said to him: "Lord, where are you going?" Jesus answered: "Where I am going you cannot follow me now, but you will follow afterwards." 37 Peter said to him: "Lord, why is it I cannot follow you at present? I will surrender my soul in your behalf." 38 Jesus answered: "Will you surrender your soul in my behalf? Most truly I say to you, A cock will by no means crow until you have disowned me three times."

14 "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me. 2 In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. 3 Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be. 4 And where I am going you know the way."

5 Thomas said to him: "Lord, we do not know where you are going. How do we know the way?"

6 λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι
Is saying to him Jesus I am
ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
the way and the truth and the life;
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ
no one is coming toward the Father if
μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
not through me. If you had known me, also
τὸν πατέρα μου ὃν ᾔδειτε ἀπ' ὅτου
the Father of me likely you had perceived; from
ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε.
right now you are knowing him and you have seen.
8 Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
Is saying to him Philip Lord, show
ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
to us the Father, and it is sufficient to us.
9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον
Is saying to him the Jesus So much time
μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνώκας με,
with you I am and not you have known me,
Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν
Philip? The (one) having seen me has seen the
πατέρα· πῶς σὺ λέγεις Δείξον ἡμῖν τὸν
Father; how you are saying Show to us the
πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν
Father? Not you are believing that I in
τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ
the Father and the Father in me is? The
ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἑμαυτοῦ οὐ
sayings which I am saying to you from
λαλῶ· ὁ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.
myself not I am speaking; the but Father in
me remaining is doing the works of him.
11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
Be you believing to me that I in the Father
καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ
and the Father in me; if but not, through the
ἔργα αὐτὰ πιστεύετε. 12 Ἀμὴν ἀμὴν
works them be you believing. Amen amen
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ
I am saying to you, the (one) believing into me
τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεῖνος
the works which I am doing also that (one)
ποιήσει, καὶ μείζονα τούτων ποιήσει,
will do, and greater of these (things) he will do,
ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
because I toward the Father am going;
13 καὶ ὅτι ὃν αἰτήσητε ἐν τῷ ὀνόματί
and what likely you should ask in the name

6 Jesus said to him:
"I am the way and
the truth and the
life. No one comes
to the Father except
through me. 7 If you
men had known me,
you would have known
my Father also; from
this moment on you
know him and have
seen him."

8 Philip said to
him: "Lord, show us
the Father, and it is
enough for us."

9 Jesus said to him:
"Have I been with
you men so long a
time, and yet, Philip,
you have not come to
know me? He that
has seen me has seen
the Father [also].
How is it you say,
'Show us the Father'?
10 Do you not believe
that I am in union
with the Father and
the Father is in union
with me? The things
I say to you men I
do not speak of my
own originality; but
the Father who re-
mains in union with
me is doing his works.
11 Believe me that I
am in union with the
Father and the Father
is in union with me;
otherwise, believe on
account of the works
themselves. 12 Most
truly I say to you, He
that exercises faith in
me, that one also will
do the works that I
do; and he will do
works greater than
these, because I am
going my way to the
Father. 13 Also, what-
ever it is that you
ask in my name,

μου τοῦτο ποιήσω, ἵνα
of me this I will do, in order that
δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·
might be glorified the Father in the Son;
14 ἐάν τι αἰτήσητέ με ἐν τῷ
if ever anything you should ask me in the
ὀνόματί μου τοῦτο ποιήσω.
name of me this I shall do.

15 Ἐάν ἀγαπᾷτέ με, τὰς
If ever you may be loving me, the
ἐντολάς τὰς ἐμὰς τηρήσετε·
commandments the mine you will observe;
16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
and I shall request the Father and another
παράκλητον δώσει ὑμῖν ἵνα
paraclete he will give to you in order that
ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
it may be with you into the age, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
spirit of the truth, which the world not
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό·
is able to receive; because not it is beholding it
οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor is knowing; you are knowing it,
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν
because with you it is remaining and in you
ἐστίν· 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
it is. Not I shall let go off you orphans,
ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν
I am coming toward you. Yet little (while)
καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς
and the world me not yet is beholding, you
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ
but are beholding me, because I am living and
ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς
you will live. In that the day you
γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ
will know that I in the Father of me and
ὑμεῖς ἐν ἐμοί κἀγὼ ἐν ὑμῖν. 21 ὁ
you in me and I in you. The (one)
ἔχων τὰς ἐντολάς μου καὶ τηρῶν
having the commandments of me and observing
αὐτάς· ἐκεῖνός ἐστιν ὃς ἀγαπᾷ με·
them that (one) is the (one) loving me;
ὁ δὲ ἀγαπᾷ με ἀγαπηθήσεται ὑπὸ
the (one) but loving me will be loved by
τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ
the Father of me, and I shall love him and
ἐμφανίσω αὐτῷ ἑμαυτόν.
I shall make apparent in to him myself.

I will do this, in or-
der that the Father
may be glorified in
connection with the
Son. 14 If you ask
anything in my name,
I will do it.

15 "If you love me,
you will observe
my commandments;
16 and I will request
the Father and he
will give you another
helper to be with you
forever, 17 the spirit
of the truth, which
the world cannot re-
ceive, because it nei-
ther beholds it nor
knows it. You know
it, because it remains
with you and is in
you. 18 I shall not
leave you bereaved. I
am coming to you.
19 A little longer and
the world will be-
hold me no more,
but you will behold
me, because I live
and you will live.
20 In that day you
will know that I am
in union with my
Father and you are
in union with me
and I am in union
with you. 21 He that
has my command-
ments and observes
them, that one is
he who loves me. In
turn he that loves
me will be loved by
my Father, and I
will love him and
will plainly show
myself to him."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
Is saying to him Judas, not the
Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι
Iscariot, Lord, what has occurred that
ἡμῖν μέλλεις ἐμφανίζειν
to us you are about to be making apparent in
σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
yourself and not to the world?

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Answered Jesus and said
αὐτῷ Ἐάν τις ἀγαπᾷ
to him If ever anyone may be loving
με τὸν λόγον μου τηρήσει, καὶ ὁ
me the word of me he will observe, and the
πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
Father of me will love him, and toward
αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ
him we shall come and abode beside him
ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με
we shall make. The (one) not loving me
τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
the words of me not is observing; and the
λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
word which you are hearing not is mine
ἀλλὰ τοῦ πέμψαντός με πατρός.
but of the having sent me of Father.

25 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
παρ' ὑμῖν μένων· 26 ὁ δὲ
beside you remaining; the but
παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὁ
paraclete, the spirit the holy which
πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου,
will send the Father in the name of me,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
that (one) you will teach all (things) and
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον
will remind you all (things) which I said
ὑμῖν ἐγώ. 27 Εἰρήνην ἀφίημι ὑμῖν,
to you I. Peace I am letting go off to you,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ
peace the mine I am giving to you; not
καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
according as the world is giving I am giving
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία
to you. Not let be troubled of you the heart
μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι
nor let it be cowardly. You heard that
ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
I said to you I am going under and

22 Judas, not Is-
car'i-ot, said to him:
"Lord, what has hap-
pened that you in-
tend to show yourself
plainly to us and not
to the world?"

23 In answer Jesus
said to him: "If
anyone loves me, he
will observe my word,
and my Father will
love him, and we
shall come to him
and make our abode
with him. 24 He that
does not love me
does not observe my
words; and the word
that you are hearing
is not mine, but be-
longs to the Father
who sent me.

25 "While remain-
ing with you I have
spoken these things
to you. 26 But the
helper, the holy spir-
it, which the Father
will send in my name,
that one will teach
you all things and
bring back to your
minds all the things
I told you. 27 I leave
you peace, I give you
my peace. I do not
give it to you the
way that the world
gives it. Do not let
your hearts be trou-
bled nor let them
shrink for fear. 28 You heard that
I said to you, I
am going away and

ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ
I am coming toward you. If you were loving
με ἐχάρητε ἄν, ὅτι πορεύομαι
me you rejoiced likely, because I am going
πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων
toward the Father, because the Father greater
μού ἐστιν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν
of me is. And now I have told to you before
γενέσθαι, ἵνα ὅταν γένηται
to occur, in order that whenever it might occur
πιστεύσητε. 30 οὐκέτι πολλὰ
you should believe. Not yet many (things)
λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ
I shall speak with you, is coming for the of the
κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει
world, ruler; and in me not he is having
οὐδέν, 31 ἀλλ' ἵνα γνῶ ὁ
nothing, but in order that should know the
κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
world that I am loving the Father, and
καθὼς ἐντολὴν ἔδωκέν μοι ὁ
according as commandment gave to me the
πατήρ οὕτως ποιῶ. Ἐγείρεσθε,
Father thus I am doing. Be getting up,
ἄγωμεν ἐντεῦθεν.
let us be going from here.

15 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ
I am the vine the true, and
ὁ πατήρ μου ὁ γεωργός ἐστιν· 2 πᾶν
the Father of me the farmer is; every
κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν
branch in me not bearing fruit
αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν
he is lifting up it, and everyone the fruit
φέρον καθαίρει αὐτό ἵνα καρπὸν
bearing he is cleaning it in order that fruit
πλείονα φέρῃ. 3 ἤδη ὑμεῖς
more it may bear. Already you
καθαροὶ ἐστε διὰ τὸν λόγον ὃν
clean (ones) you are through the word which
λελάληκα ὑμῖν· 4 μένате ἐν ἐμοί,
I have spoken to you; remain you in me,
καὶ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ
and I in you. According as the branch not
δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ
is able fruit to be bearing from itself
ἐάν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως
if ever not it may remain in the vine, thus
οὐδὲ ὑμεῖς ἐάν μὴ ἐν ἐμοί
neither you if ever not in me

I am coming [back]
to you. If you loved
me, you would rejoice
that I am going my
way to the Father,
because the Father is
greater than I am.
29 So now I have
told you before it
occurs, in order that,
when it does occur,
you may believe. 30 I
shall not speak
much with you any
more, for the rul-
er of the world is
coming. And he has
no hold on me, 31 but,
in order for the
world to know that
I love the Father, even
as the Father has
given me command-
ment [to do], so I
am doing. Get up, let
us go from here.

15 "I am the true
vine, and my
Father is the culti-
vator. 2 Every branch
in me not bearing
fruit he takes away,
and every one bear-
ing fruit he cleans,
that it may bear more
fruit. 3 You are al-
ready clean because
of the word that I
have spoken to you.
4 Remain in union
with me, and I in
union with you. Just
as the branch can-
not bear fruit of
itself unless it re-
mains in the vine, in
the same way neither
can you, unless you

μένετε. 5 ἐγώ εἰμι ἡ ἄμπελος, you may be remaining. I am the vine, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν you the branches. The (one) remaining in ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν me and I in him this (one) is bearing fruit πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε much, because apart from me not you are able ποιεῖν οὐδέν. 6 ἔαν μὴ τις to be doing nothing. If ever not anyone μένη ἐν ἐμοί, ἐβλήθη may be remaining in me, he was thrown ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, outside as the branch and he was dried up, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ and they are leading together them and into the πῦρ βάλλουσιν καὶ καίεται. fire they are throwing and it is being burned. 7 Ἐάν μείνητε ἐν ἐμοί καὶ τὰ If ever you should remain in me and the ῥήματά μου ἐν ὑμῖν μείνη, ὁ sayings of me in you it should remain, which ἔαν θέλητε αἰτήσασθε καὶ if ever you may be willing ask you and γενήσεται ὑμῖν. 8 ἐν τούτῳ it will come to be to you; in this (thing) ἐδοξάσθη ὁ πατήρ μου ἵνα was glorified the Father of me in order that καρπὸν πολὺν φέριτε καὶ fruit much you may be bearing and γένησθε ἐμοὶ μαθηταί. you should become to me disciples. 9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ὡς I you loved, remain you in the love the ἐμῇ. 10 ἔαν τὰς ἐντολάς μου mine. If ever the commandments of me τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ you should observe, you will remain in the love μου, καθὼς ἐγώ τοῦ πατρὸς τὰς of me, according as I of the Father the ἐντολάς τητήρηκα καὶ μένω commandments I have observed and I am remaining αὐτοῦ ἐν τῇ ἀγάπῃ. of him in the love. 11 Ταῦτα λελάληκα ὑμῖν These (things) I have spoken to you ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἢ in order that the joy the mine in you may be

remain in union with me. 5 I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit; because apart from me you can do nothing at all. 6 If anyone does not remain in union with me, he is cast out as a branch and is dried up; and men gather those branches up and pitch them into the fire and they are burned. 7 If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you. 8 My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples. 9 Just as the Father has loved me and I have loved you, remain in my love. 10 If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love.

11 "These things I have spoken to you, that my joy may be

καὶ ἡ χαρὰ ὑμῶν ὁ πληρωθῇ. and the joy of you might be made full. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ This is the commandment the mine ἵνα ἀγαπάτε ἀλλήλους in order that you may be loving one another καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα according as I loved you; greater ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα of this love no one is having, in order that τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν anyone the soul of him should put over the φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστε friends of him. You friends of me you are ἔαν ποιήτε ὁ ἐγώ if ever you may be doing which I ἐντέλλομαι ὑμῖν. 15 οὐκέτι λέγω am commanding to you. Not yet I am saying ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν you slaves, because the slave not has known τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ what is doing of him the lord; you but εἶρηκα φίλους, ὅτι πάντα ἃ I have said, friends, because all (things) which ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα I heard beside of the Father of me I made known ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγώ to you. Not you me chose, but I ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα chose you, and I put you in order that ὑμεῖς ὑπάγητε καὶ καρπὸν you may be going under and fruit φέριτε καὶ ὁ καρπὸς ὑμῶν you may be bearing and the fruit of you μένη, ἵνα ὅτι ἂν may be remaining, in order that what likely αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου you might ask the Father in the name of me δῶ ὑμῖν. he might give to you.

17 Ταῦτα ἐντέλλομαι ὑμῖν These (things) I am commanding to you ἵνα ἀγαπάτε ἀλλήλους. 18 Εἰ in order that you may be loving one another. If ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι the world you is hating, you are knowing that ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ me first of you it has hated. If out of the κόσμου ἦτε, ὁ κόσμος ἂν world you were being, the world likely

in you and your joy may be made full. 12 This is my commandment, that you love one another just as I have loved you. 13 No one has love greater than this, that someone should surrender his soul in behalf of his friends. 14 You are my friends if you do what I am commanding you. 15 I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you. 16 You did not choose me, but I chose you, and I appointed you to go on and keep bearing fruit and that your fruit should remain; in order that no matter what you ask the Father in my name he might give it to you.

17 "These things I command you, that you love one another. 18 If the world hates you, you know that it has hated me before it hated you. 19 If you were part of the world, the world

τὸ ἴδιον ἐφίλει· ὅτι δὲ
the own (thing) was being fond of; because but
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
out of the world not you are, but I
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ
chose you out of the world, through
τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
this is hating you the world.
20 μνημονεύετε τοῦ λόγου οὗ
Be you bearing in mind of the word of which
ἐγὼ εἶπον ὑμῖν. Οὐκ ἔστιν δούλος μείζων τοῦ
I said to you Not is slave greater of the
κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
lord of him; if me they persecuted, also you
διώξουσιν· εἰ τὸν λόγον μου
they will persecute; if the word of me
ἐτήρησαν, καὶ τὸν ὑμέτερον
they observed, also the yours
τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
they will observe. But these (things) all
ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
they will do into you through the name of me,
ὅτι οὐκ οἶδασιν τὸν πέμψαντά
because not they have known the (one) having sent
με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
me. If not I came and I spoke to them,
ἁμαρτίαν οὐκ εἶχον· νῦν δὲ
sin not they were having; now but
πρόφασιν οὐκ ἔχουσιν περὶ τῆς
pretext not they are having about the
ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
sin of them. The (one) me hating also
τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ
the Father of me hates. If the works not
ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,
I did in them which no one other did,
ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ
sin not they were having; now but also
ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ
they have seen and they have hated also me and
τὸν πατέρα μου. 25 ἀλλ' ἵνα
the Father of me. But in order that
πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
should be fulfilled the word the (one) in the Law
αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με
of them having been written that They hated me
δωρεάν. 26 Ὅταν ἔλθῃ ὁ
as free gift. Whenever should come the
παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
paraclete which I shall send to you beside

would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world; on this account the world hates you. 20 Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also. 21 But they will do all these things against you on account of my name, because they do not know him that sent me. 22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 He that hates me hates also my Father. 24 If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father. 25 But it is that the word written in their Law may be fulfilled, 'They hated me without cause.' 26 When the helper arrives that I will send you from

τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας
of the Father, the spirit of the truth
ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
which beside of the Father is proceeding,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ
that (one) will bear witness about me; and
ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
you but are bearing witness, that from beginning
μετ' ἐμοῦ ἐστέ.
with me you are.

16 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα μὴ σκανδαλισθῆτε.
in order that not you might be stumbled.
2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ'
Off from synagogue they will make you; but
ἔρχεται ὥρα ἵνα πᾶς ὁ
is coming hour in order that everyone the
ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν
having killed you should think sacred service
προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα
to be offering to the God. And these (things)
ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα
they will do because not they knew the Father
οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα
nor me. But these (things) I have spoken
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα
to you in order that whenever should come the hour
αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ
of them you may remember of them that I
εἶπον ὑμῖν·
said to you;

ταῦτα δὲ ὑμῖν ἔξ
these (things) but to you out of
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.
beginning not I said, because with you I was.
5 νῦν δὲ ὑπάγω πρὸς τὸν
Now but I am going under toward the (one)
πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν
having sent me and no one out of you
ἐρωτᾷ με ποῦ ὑπάγεις;
is questioning me Where are you going under?
6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν
But, because these (things) I have spoken to you
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
the grief has filled of you the heart.
7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
But I the truth am saying to you,
συμφέρει ὑμῖν ἵνα ἐγὼ
it is bearing together to you in order that I

the Father, the spirit of the truth, which proceeds from the Father, that one will bear witness about me; 27 and you, in turn, are to bear witness, because you have been with me from when I began.

16 "I have spoken these things to you that you may not be stumbled. 2 Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. 3 But they will do these things because they have not come to know either the Father or me. 4 Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you.

"These things, however, I did not tell you at first, because I was with you. 5 But now I am going to him that sent me, and yet not one of you asks me, 'Where are you going?' 6 But because I have spoken these things to you grief has filled your hearts. 7 Nevertheless, I am telling you the truth, It is for your benefit I

ἀπέλθω. ἐάν γάρ μὴ ἀπέλθω, ὁ
should go off. If ever for not I should go off, the
παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς
paraclete not not would come toward you;
ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
if ever but I should go, I shall send him toward
ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
you. And having come that (one) will reprove
τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
the world about sin and about
δικαιοσύνης καὶ περὶ κρίσεως. 9 περὶ
righteousness and about judgment; about
ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
sin indeed, because not they are believing
εἰς ἐμέ. 10 περὶ δικαιοσύνης δέ, ὅτι
into me; about righteousness but, because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
toward the Father I am going under and not yet
θεωρεῖτέ με. 11 περὶ δὲ κρίσεως,
you are beholding me; about but judgment,
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου
because the ruler of the world this
κέκριται.
has been judged.

12 Ἐτι πολλὰ ἔχω ὑμῖν
Yet many (things) I am having to you
λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν
to be saying, but not you are able to be carrying
ἅρτι. 13 ὅταν δὲ ἔλθῃ
right now; whenever but should come
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
that (one), the spirit of the truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ
he will guide you into the truth all, not
γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
for he will speak from himself, but,
ὅσα ἀκούει λαλήσει, καὶ
as many (things) as he is hearing he will speak, and
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
the (things) coming he will announce up to you.
14 ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ
That (one) me will glorify, because out of
τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
the (thing) mine he will receive and he will declare
ὑμῖν. 15 πάντα ὅσα ἔχει ὁ
to you. All (things) as many as is having the
πατήρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι
Father mine is; through this I said that
ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
out of the (thing) mine he is receiving and

am going away. For
if I do not go away,
the helper will by no
means come to you;
but if I do go my
way, I will send him
to you. 8 And when
that one arrives he
will give the world
convincing evidence
concerning sin and
concerning righteous-
ness and concerning
judgment: 9 in the
first place, concerning
sin, because they are
not exercising faith in
me; 10 then concern-
ing righteousness, be-
cause I am going to
the Father and you
will behold me no
longer; 11 then, con-
cerning judgment, be-
cause the ruler of
this world has been
judged.

12 "I have many
things yet to say to
you, but you are not
able to bear them at
present. 13 However,
when that one arrives,
the spirit of the truth,
he will guide you into
all the truth, for he
will not speak of his
own impulse, but what
things he hears he
will speak, and he
will declare to you the
things coming. 14 That
one will glorify me,
because he will receive
from what is mine
and will declare it to
you. 15 All the things
that the Father has
are mine. That is why
I said he receives
from what is mine and

ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ
he will announce up to you. Little [time] and
οὐκέτι θεωρεῖτέ με, καὶ πάλιν
not yet you are beholding me, and again
μικρὸν καὶ ὄψεσθέ με.
little (time) and you will see me.

17 Εἶπαν οὖν ἐκ τῶν
Said therefore out of the
μαθητῶν αὐτοῦ πρὸς ἀλλήλους
disciples of him toward one another
Τί ἐστὶν τοῦτο ὃ λέγει
What is this which he is saying
ἡμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με,
to us Little [time] and not you are beholding me,
καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ
and again little [time] and you will see me? and
ὅτι ὑπάγω πρὸς τὸν πατέρα;
Because I am going under toward the Father?
18 ἔλεγον οὖν Τί ἐστὶν τοῦτο
They were saying therefore What is this

ὃ λέγει μικρὸν; οὐκ οἶδαμεν
which he is saying little [time]? Not we have known
τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι
what he is speaking. Knew Jesus that
ἤθελον αὐτὸν ἐρωτᾶν, καὶ
they were willing him to be questioning, and
εἶπεν αὐτοῖς Περὶ τούτου, ζητεῖτε μετ'
he said to them About this you are seeking with
ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ
one another because I said Little [time] and not
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ
you are beholding me, and again little [time] and
ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω
you will see me? Amen amen I am saying
ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
to you that you will weep and you will wail
ὑμεῖς; ὁ δὲ κόσμος χαρήσεται ὑμεῖς
you, the but world will rejoice; you
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be grieved, but the grief of you into joy
γενήσεται. 21 ἡ γυνὴ ὅταν
will become. The woman whenever
τίκτῃ λύπην ἔχει, ὅτι ἦλθεν
she may give birth grief is having, because came
ἡ ὥρα αὐτῆς; ὅταν δὲ
the hour of her; whenever but
γεννήσῃ τὸ παιδίον,
she should become parent to the little boy,
οὐκέτι μνημονεύει τῆς θλίψεως
not yet she is remembering of the tribulation
declares [it] to you.
16 In a little while
you will behold me
no longer, and, again,
in a little while you
will see me."
17 Therefore some
of his disciples said
to one another:
"What does this mean
that he says to us,
'In a little while you
will not behold me,
and, again, in a little
while you will see
me,' and, 'because I
am going to the Fa-
ther?'" 18 Hence they
were saying: "What
does this mean that
he says, 'a little
while'? We do not
know what he is talk-
ing about." 19 Jesus
knew they were want-
ing to question him,
so he said to them:
"Are you inquiring
among yourselves over
this, because I said,
In a little while you
will not behold me,
and, again, in a little
while you will see
me? 20 Most truly I
say to you, You will
weep and wail, but
the world will re-
joice; you will be
grieved, but your
grief will be turned
into joy. 21 A wom-
an, when she is giv-
ing birth, has grief,
because her hour has
arrived; but when
she has brought
forth the young child,
she remembers the
tribulation no more

διὰ τὴν χαρὰν ὅτι ἐγεννήθη.
through the joy because was generated
ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς
man into the world. Also you

οὖν νῦν μὲν λύπην ἔχετε·
therefore now indeed grief you are having;
πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
again but I shall see you, and will rejoice of you
ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
the heart, and the joy of you no one
ἄρει ἂφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ
will lift up from you. And in that the

ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν· ἀμήν
day me not you will question nothing; amen
ἀμήν λέγω ὑμῖν, ἂν τι
amen I am saying to you, likely anything

αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν
you should ask the Father he will give to you in
τῷ ὀνόματί μου. 24 ἕως ἄρτι οὐκ
the name of me. Until right now not

ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
you asked nothing in the name of me;
αἰτεῖτε καὶ λήμψεσθε, ἵνα
be you asking and you will receive, in order that

ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.
the joy of you may be having been made full.

25 Ταῦτα ἐν παροιμίαις λελάληκα
These (things) in comparisons I have spoken
ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
to you; is coming hour when not yet in

παροιμίαις λαλήσω ὑμῖν ἀλλὰ
comparisons I shall speak to you but

παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ
outspokenly about the Father I shall report back
ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί
to you. In that the day in the name

μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι
of me you will ask, and not I am saying to you that
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
I shall request the Father about you;

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
he for the Father is having affection for
ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
you, because you me

πεφιλήκατε καὶ πεπιστεύκατε
have been having affection for and you have believed
ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον.
that I beside of the Father I came out:

28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
Out I came out of the Father and I have come

because of the joy that
a man has been born
into the world. 22 You
also, therefore, are
now, indeed, having
grief; but I shall see
you again and your
hearts will rejoice,
and your joy no one
will take from you.
23 And in that day
you will ask me no
question at all. Most
truly I say to you,
If you ask the Fa-
ther for anything he
will give it to you
in my name. 24 Until
this present time you
have not asked a
single thing in my
name. Ask and you
will receive, that your
joy may be made full.

25 "I have spoken
these things to you
in comparisons. The
hour is coming when
I will speak to you
no more in compar-
isons, but I will re-
port to you with
plainness concerning
the Father. 26 In that
day you will ask
in my name, and
I do not say to you
that I shall make
request of the Fa-
ther concerning you.
27 For the Father
himself has affection
for you, because you
have had affection
for me and have
believed that I came
out as the Father's
representative. 28 I
came out from the
Father and have come

εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν
into the world; again I am letting go off the
κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
world and I am going toward the Father.

29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν
Are saying the disciples of him See! Now in
παρρησίᾳ λαλεῖς, καὶ παροιμίαν
outspokenly you are speaking, and comparison
οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν
no one you are saying. Now we have known
ὅτι οἶδας πάντα καὶ οὐ χρεῖαν
that you have known all (things) and not need

ἔχεις, ἵνα τίς σε
you are having in order that anyone you
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι
may question; in this we are believing that

ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς
from God you came out. Answered to them
Ἰησοῦς Ἄρτι πιστεύετε; 32 ἰδοὺ
Jesus Right now are you believing? Look!

ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
Is coming hour and it has come in order that
σκορπισθῇτε ἕκαστος εἰς τὰ
you should be scattered each (one) into the

ἴδια κάμὲ μόνον ἀφήτε· καὶ
own (things) and me alone you will let go off; and
οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
not I am alone, because the Father with me

ἐστίν. 33 ταῦτα λελάληκα ὑμῖν
is. These (things) I have spoken to you
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ
in order that in me peace you may have; in the

κόσμῳ θλίψιν ἔχετε, ἀλλὰ
world tribulation you are having, but
θαρσεῖτε, ἐγὼ νενίκηκα τὸν
be you taking courage, I have conquered the

κόσμον.
world.

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
having lifted up the eyes of him into the

οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα·
heaven said Father, has come the hour;
δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς
glorify of you the Son, in order that the Son

δοξάσῃ σέ, 2 καθὼς ἔδωκας
should glorify you, according as you gave
αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
to him authority of all flesh, in order that

into the world. Fur-
ther, I am leaving the
world and am going
my way to the Fa-
ther."

29 His disciples
said: "See! Now you
are speaking with
plainness, and are ut-
tering no comparison.
30 Now we know that
you know all things
and you do not need
to have anyone ques-
tion you. By this we
believe that you came
out from God." 31 Je-
sus answered them:
"Do you believe at
present? 32 Look!
The hour is coming,
indeed, it has come,
when you will be
scattered each one to
his own house and
you will leave me
alone; and yet I am
not alone, because the
Father is with me.
33 I have said these
things to you that by
means of me you may
have peace. In the
world you are having
tribulation, but take
courage! I have con-
quered the world."

17 Jesus spoke
these things,
and, raising his eyes
to heaven, he said:
"Father, the hour
has come; glorify
your son, that your
son may glorify you,
2 according as you
have given him au-
thority over all
flesh, that, as regards

πάντα ὅσα δέδωκας αὐτῷ, δώσει
all which you have given to him, he will give
αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ
to them life everlasting. This but is the
αἰώνιος ζωὴ ἵνα γινώσκωσι
everlasting life in order that they may be knowing
σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
you the only true God and whom
ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγὼ σε
you sent forth Jesus Christ. I you
ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
glorified upon the earth, the work
τελειώσας ὃ δέδωκάς μοι
having perfected which you have given to me
ἵνα ποιήσω. 5 καὶ νῦν δόξασόν με
in order that I might do; and now glorify me
σύ, πατήρ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ
you, Father, beside to yourself, to the glory which
εἶχον πρὸ τοῦ κόσμου εἶναι.
I was having before of the world to be
παρὰ σοί.
beside you.
6 Ἐφάνερωσά σου τὸ ὄνομα τοῖς
I manifested of you the name to the
ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ
men whom you gave to me out of the
κόσμου. σοὶ ἦσαν κάμοι αὐτούς
world. To you they were and to me them
ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.
you gave, and the word of you they have observed.
7 νῦν ἔγνωκαν ὅτι πάντα
Now they have known that all (things)
ὅσα ἔδωκάς μοι παρὰ σοῦ εἰσὶν
as many as you gave to me beside of you are;
8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι
because the sayings which you gave to me
δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ
I have given to them, and they received and
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξηλθον,
they knew truly that beside of you I came out,
καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας,
and they believed that you, me sent forth.
9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ
I about them am requesting; not about
τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ
the world I am requesting but about
ὃν δέδωκάς μοι, 10 ὅτι
which ones you have given to me, because
σοὶ εἰσιν, καὶ τὰ ἐμὰ πάντα σὰ
to you they are, and the mine all (things) yours

the whole [number]
whom you have given
him, he may give
them everlasting life.
3 This means ever-
lasting life, their tak-
ing in knowledge of
you, the only true
God, and of the one
whom you sent forth,
Jesus Christ. 4 I have
glorified you on the
earth, having finished
the work you have
given me to do. 5 So
now you, Father,
glorify me alongside
yourself with the
glory that I had
alongside you before
the world was.
6 I have made
your name manifest
to the men you gave
me out of the world.
They were yours, and
you gave them to me,
and they have ob-
served your word.
7 They have now
come to know that all
the things you gave
me are from you;
8 because the sayings
that you gave me I
have given to them,
and they have re-
ceived them and have
certainly come to
know that I came
out as your represen-
tative, and they have
believed that you sent
me forth. 9 I make
request concerning
them; I make request,
not concerning the
world, but concerning
those you have given
me; because they
are yours, 10 and all
my things are yours

ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ
is and the yours mine, and
δεδόξασμαι ἐν αὐτοῖς.
I have been glorified in them.
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,
And not yet I am in the world,
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ ἐγὼ
and they in the world are, and I
πρὸς σὲ ἔρχομαι. πᾶτερ ἅγιε,
toward you am coming. Father holy,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
observe them in the name of you to which
δέδωκάς μοι, ἵνα ὦσιν
you have given to me, in order that they may be
ἐν καθὼς ἡμεῖς. 12 Ὅτε ἤμην
one (thing) according as we. When I was
μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
with them I was observing them in the
ὀνόματί σου ᾧ δέδωκάς μοι,
name of you to which you have given to me,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
and I guarded, and no one out of them
ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
was destroyed if not the son of the destruction,
ἵνα ἡ γραφή πληρωθῇ.
in order that the scripture should be fulfilled.
13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ
Now but toward you I am coming, and
ταῦτα λαλῶ ἐν τῷ κόσμῳ
these (things) I am speaking in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν
in order that they may be having the joy the
ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
mine having been made full in themselves.
14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
I have given to them the word of you,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ
and the world hated them, because not
εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ
they are out of the world according as I
οὐκ εἰμὶ ἐκ τοῦ κόσμου.
not am out of the world.
15 οὐκ ἐρωτῶ ἵνα
Not I am requesting in order that
ἄρῃς αὐτοὺς ἐκ τοῦ
you should lift up them out of the
κόσμου ἀλλ' ἵνα τηρήσῃς
world but in order that you should observe
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
them out of the wicked (one). Out of

and yours are mine,
and I have been glo-
rified among them.

11 "Also, I am no
longer in the world,
but they are in the
world and I am com-
ing to you. Holy Fa-
ther, watch over them
on account of your
own name which you
have given me, in
order that they may
be one just as we are.
12 When I was with
them I used to watch
over them on account
of your own name
which you have given
me; and I have kept
them, and not one of
them is destroyed
except the son of de-
struction, in order that
the scripture might be
fulfilled. 13 But now I
am coming to you,
and I am speaking
these things in the
world in order that
they may have my
joy in themselves to
the full. 14 I have
given your word to
them, but the world
has hated them, be-
cause they are no
part of the world, just
as I am no part of
the world.

15 "I request you,
not to take them out
of the world, but
to watch over them
because of the wick-
ed one. 16 They are

τοῦ κόσμου οὐκ εἰσὶν καθὼς
the world not they are according as
ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἁγιάσον
I not am out of the world. Sanctify
αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
them in the truth; the word the yours
ἀληθείᾳ ἐστίν. 18 καθὼς ἐμὲ
truth is. According as me
ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα
you sent forth into the world, also I sent forth
αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
them into the world; and over them
ἐγὼ ἁγιάζω ἑμαυτόν, ἵνα
I am sanctifying myself, in order that
ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
may be also they having been sanctified in
ἀληθείᾳ.
truth.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ
Not about these but I am requesting
μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
only, but also about the (ones) believing
διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,
through the word of them into me,

21 ἵνα πάντες ἐν
in order that all (ones) one (thing)
ᾧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ
they may be, according as you, Father, in me
καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in you, in order that also they in us
ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ
they may be, in order that the world may believe
ὅτι σύ με ἀπέστειλας. 22 καὶ γὰρ τὴν δόξαν
that you me sent forth. And I the glory

ἣν δέδωκάς μοι· δέδωκα αὐτοῖς,
which you have given to me I have given to them,
ἵνα ᾧσιν ἐν καθὼς
in order that they may be one (thing) according as
ἡμεῖς ἐν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ
we one (thing), I in them and you
ἐν ἐμοί, ἵνα ᾧσιν
in me, in order that they may be

τετελειωμένοι εἰς ἓν, ἵνα
having been perfected into one (thing), in order that
γινώσκῃ ὁ κόσμος ὅτι σύ με
may be knowing the world that you me
ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς
sent forth and you loved them according as
ἐμὲ ἠγάπησας. 24 Πατήρ, ὃ δέδωκάς
me you loved. Father, which you have given

no part of the world,
just as I am no part
of the world. 17 Sanctify them by means
of the truth; your
word is truth. 18 Just
as you sent me forth
into the world, I also
sent them forth into
the world. 19 And I
am sanctifying my-
self in their behalf,
that they also may be
sanctified by means
of truth.

20 "I make request,
not concerning these
only, but also con-
cerning those putting
faith in me through
their word; 21 in or-
der that they may
all be one, just as
you, Father, are in
union with me and
I am in union with
you, that they also
may be in union
with us, in order
that the world may
believe that you sent
me forth. 22 Also, I
have given them the
glory that you have
given me, in order
that they may be
one just as we are
one. 23 I in union
with them and you
in union with me,
in order that they
may be perfected in-
to one, that the
world may have the
knowledge that you
sent me forth and
that you loved them
just as you loved
me. 24 Father, as to
what you have given

μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
to me, I am willing in order that where am I
καὶ οἱ ἄλλοι ᾧσιν μετ' ἐμοῦ, ἵνα
also those may be with me, in order that
θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν
they may behold the glory the mine which
δέδωκάς μοι, ὅτι ἠγάπησάς με
you have given to me, because you loved me
πρὸ καταβολῆς κόσμου. 25 Πατήρ δίκαιε,
before founding of world. Father righteous,
καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ
and the world you not it knew, I but
σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
you I knew, also these knew that you me
ἀπέστειλας, 26 καὶ ἐγνώρισα αὐτοῖς τὸ
sent forth, and I made known to them the
ὄνομά σου καὶ γνωρίσω, ἵνα
name of you and I shall make known, in order that
ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς
the love which you loved me in them
ἡ καὶ γὰρ ἐν αὐτοῖς.
it may be and I in them.

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν
These (things) having said Jesus came out
σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
together with the disciples of him other side
τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν
of the winter torrent of the Cedars where was
κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ
garden, into which he entered he and the
μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας
disciples of him. Had known but also Judas

ὁ παραδιδούς αὐτὸν τὸν τόπον,
the (one) giving beside him the place,
ὅτι πολλάκις συνήχθη Ἰησοῦς
because many times was led together Jesus
ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ
there with the disciples of him. The
οὖν Ἰούδας λαβὼν τὴν σπαίραν
therefore Judas having taken the band
καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
also out of the chief priests and out of the
Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ
Pharisees subordinates is coming there with
φανῶν καὶ λαμπάδων καὶ ὀπλῶν. 4 Ἰησοῦς
torches and lamps and weapons. Jesus
οὖν εἰδὼς πάντα τὰ ἐρχόμενα
therefore having known all the (things) coming

me, I wish that,
where I am, they also
may be with me, in
order to behold my
glory that you have
given me, because you
loved me before the
founding of the world.
25 Righteous Father,
the world has, indeed,
not come to know
you; but I have come
to know you, and
these have come to
know that you sent
me forth. 26 And I
have made your name
known to them and
will make it known,
in order that the love
with which you loved
me may be in them
and I in union with
them."

18 Having said
these things, Je-
sus went out with his
disciples across the
winter torrent of Kid'-
ron to where there
was a garden, and he
and his disciples en-
tered into it. 2 Now
Judas, his betrayer,
also knew the place,
because Jesus had
many times met there
with his disciples.
3 Therefore Judas
took the soldier band
and officers of the
chief priests and of
the Pharisees and
came there with
torches and lamps
and weapons. 4 Jesus,
therefore, knowing all
the things coming

ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
upon him he came out, and he is saying to them
Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ
Whom are you seeking? They answered to him
'Ιησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς
Jesus the Nazarene. He is saying to them
'Εγώ εἰμι. Ἰσθήκει δὲ καὶ 'Ιούδας
I am. Had been standing but also Judas
ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
the (one) giving beside him with them.
6 ὥς οὖν εἶπεν αὐτοῖς 'Εγώ εἰμι,
As therefore he said to them I am,
ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
they went off into the (things) behind and
ἔπεσαν χαμαί. 7 πάλιν οὖν
fell on the ground. Again therefore
ἐπηρώτησεν αὐτοὺς Τίνα ζητεῖτε;
he inquired upon them Whom are you seeking?
οἱ δὲ εἶπαν 'Ιησοῦν τὸν Ναζωραῖον.
The (ones) but said Jesus the Nazarene.
8 ἀπεκρίθη 'Ιησοῦς Εἶπον ὑμῖν ὅτι ἐγώ
Answered Jesus I said to you that I
εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
am; if therefore me you are seeking,
ἄφετε τούτους ὑπάγειν·
let you go off these to be going under;
9 ἵνα πληρωθῇ ὁ λόγος
in order that might be fulfilled the word
ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι
which he said that Whom you have given to me
οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
not I destroyed out of them no one.
10 Σίμων οὖν Πέτρος ἔχων
Simon therefore Peter having
μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν
sword drew it and he hit
τὸν τοῦ ἀρχιερέως δούλον καὶ
the of the chief priest slave and
ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν.
he cut off of him the ear the right.
ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
Was but name to the slave Malchus.
11 εἶπεν οὖν ὁ 'Ιησοῦς τῷ Πέτρῳ
Said therefore the Jesus to the Peter
Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ
Thrust the sword into the sheath; the
ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ
cup which has given to me the Father not
μὴ πίω αὐτό;
not should I drink it?

upon him, went forth
and said to them:
"Whom are you look-
ing for?" 5 They
answered him: "Je-
sus the Naz-a-rene."
He said to them:
"I am he." Now
Judas, his betrayer,
was also standing
with them.

6 However, when he
said to them: "I
am he," they drew
back and fell to the
ground. 7 Therefore
he asked them again:
"Whom are you look-
ing for?" They said:
"Jesus the Naz-a-
rene." 8 Jesus an-
swered: "I told you
I am he. If, therefore,
it is I you are look-
ing for, let these
go"; 9 in order that
the word might be
fulfilled which he
said: "Of those whom
you have given me
I have not lost a sin-
gle one."

10 Then Simon Pe-
ter, as he had a
sword, drew it and
struck the slave of
the high priest and
cut his right ear off.
The name of the
slave was Malchus.
11 Jesus, however,
said to Peter: "Put
the sword into [its]
sheath. The cup
that the Father has
given me, should I
not by all means
drink it?"

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος
The therefore band and the chiliarch
καὶ οἱ ὑπηρέται τῶν 'Ιουδαίων συνέλαβον
and the subordinates of the Jews took with
τὸν 'Ιησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον
the Jesus and bound him and they led
πρὸς Ἀνναν πρῶτον· ἦν γὰρ
toward Annas first; he was for
πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς
father-in-law of the Caiaphas, who was chief priest
τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καϊάφας
of the year that; was but Caiaphas
ὁ συμβουλευσας τοῖς 'Ιουδαίοις ὅτι
the (one) having counseled to the Jews that
συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν
it is bearing together one man to die
ὑπὲρ τοῦ λαοῦ.
over the people.

15 Ἡκολούθει δὲ τῷ 'Ιησοῦ Σίμων
Was following but to the Jesus Simon
Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής
Peter and another disciple. The but disciple
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
that was known to the chief priest, and
συνεισῆλθεν τῷ 'Ιησοῦ εἰς τὴν αὐλὴν
he went in with to the Jesus into the courtyard
τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
of the chief priest, the but Peter
Ἰσθήκει πρὸς τῇ θύρᾳ ἔξω.
had been standing toward the door outside.
ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ
Went out therefore the disciple the other the
γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ
known of the chief priest and he said to the
θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.
portress and led in the Peter.

17 λέγει οὖν τῷ Πέτρῳ ἡ
Is saying therefore to the Peter the
παιδίσκη ἡ θυρωρὸς· Μὴ καὶ σὺ ἐκ
servant girl the portress Not also you out of
τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου;
the disciples you are of the man this?
λέγει ἐκεῖνος Οὐκ εἰμί.
Is saying that (one) Not I am.

18 Ἰσθήκεισαν δὲ οἱ δούλοι καὶ οἱ
Had been standing but the slaves and the
ὑπηρέται ἀνθρακίων πεποιηκότες, ὅτι
subordinates charcoal fire having made, because
ψύχος ἦν, καὶ ἐθερμαίνοντο·
cold it was, and they were warming themselves;

12 Then the soldier
band and the mili-
tary commander and
the officers of the
Jews seized Jesus and
bound him, 13 and
they led him first to
An'nas; for he was
father-in-law to Ca-
ia-phas, who was
high priest that year.
14 Ca'ia-phas was, in
fact, the one that
counseled the Jews
that it was to their
benefit for one man
to die in behalf of
the people.

15 Now Simon Pe-
ter as well as anothe-
r disciple was fol-
lowing Jesus. That
disciple was known
to the high priest,
and he went in with
Jesus into the court-
yard of the high
priest, 16 but Peter
was standing outside
at the door. There-
fore the other disci-
ple, who was known
to the high priest,
went out and spoke
to the doorkeeper
and brought Peter
in. 17 The servant
girl, the doorkeeper,
then said to Peter:
"You are not also
one of this man's
disciples, are you?"
He said: "I am not."
18 Now the slaves and
the officers were stand-
ing about, as they
had built a charcoal
fire, because it was
cold, and they were
warming themselves.

ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς
was but also the Peter with them having stood
καὶ θερμαινόμενος.
and warming himself.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
The therefore chief priest questioned the
'Ιησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ
Jesus about the disciples of him and about
τῆς διδασκῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ
the teaching of him. Answered to him

'Ιησοῦς Ἐγὼ παρρησίᾳ λελάληκα
Jesus I outspokenly I have spoken
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
to the world; I always taught in

συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες
synagogue and in the temple, where all

οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν
the Jews are coming together, and in

κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
hidden [place] I spoke nothing; why me

ἐρωτᾷς; ἐρώτησον τοὺς
are you questioning? Question the (ones)

ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
having heard what I spoke to them; see! these

οἶδασιν ἃ εἶπον ἐγώ.
have known what (things) said I.

22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς
These (things) but of him having said one

παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
having stood alongside of the subordinates gave

ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως
slap to the Jesus having said Thus

ἀποκρίνη τῷ ἀρχιερεῖ; 23 ἀπεκρίθη
are you answering to the chief priest? Answered

αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον
to him Jesus If badly I spoke, bear witness

περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
about the bad; if but finely, why me

δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν
are you flogging? Sent off therefore him

ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
the Annas having been bound toward Caiaphas

τὸν ἀρχιερέα.
the high priest.

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ
Was but Simon Peter having stood and
θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ
warming himself. They said therefore to him Not
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
also you out of the disciples of him you are?

Peter also was stand-
ing with them and
warming himself.

19 And so the chief
priest questioned Je-
sus about his dis-
ciples and about his
teaching. 20 Jesus an-

swered him: "I have
spoken to the world
publicly. I always
taught in a syna-
gogue and in the
temple, where all the

Jews come together;
and I spoke nothing
in secret. 21 Why do
you question me?

Question those who
have heard what I
spoke to them. See!

These know what I
said." 22 After he
said these things, one

of the officers that
was standing by gave
Jesus a slap in the

face and said: "Is
that the way you
answer the chief

priest?" 23 Jesus an-
swered him: "If I
spoke wrongly, bear

witness concerning
the wrong; but if
rightly, why do you

hit me?" 24 Then
An'nas sent him away

bound to Ca'ia·phas
the high priest.

25 Now Simon Pe-
ter was standing
and warming him-
self. Then they said
to him: "You are
not also one of his
disciples, are you?"

ἡρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
Denied that one and said Not I am.

26 λέγει εἰς ἐκ τῶν δούλων τοῦ
Is saying one out of the slaves of the

ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψεν
chief priest, relative being of whom cut off

Πέτρος τὸ ὠτίον Οὐκ ἐγὼ σε εἶδον ἐν τῷ
Peter the ear Not I you saw in the

κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν
garden with him? Again therefore

ἡρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ
denied Peter; and immediately cock

ἐφώνησεν.
sounded.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν
They are leading therefore the Jesus

ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν
from the Caiaphas into the praetorium; it was

δὲ πρωί. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
but early. And they not entered into the

πραιτώριον, ἵνα μὴ μιανθῶσιν
praetorium, in order that not should get defiled

ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν
but they might eat the passover. Went forth

οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς
therefore the Pilate outside toward them

καὶ φησιν Τίνα κατηγορίαν φέρετε
and is saying What accusation are you bringing

τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ
of the man this? They answered and

εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν
they said to him If not was this (one) bad

ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.
doing, not likely to you we gave beside him.

31 εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε
Said therefore to them Pilate Take you

αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
him you, and according to the law of you

κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
judge you him. Said to him the Jews

Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·
To us not it is lawful to kill no one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ
in order that the word of the Jesus

πληρωθῇ ὃν εἶπεν σημαίνων
might be fulfilled which he said signifying

ποῖον θανάτῳ ἤμελλεν ἀποθνήσκειν.
to what sort of death he was about to be dying.

He denied it and
said: "I am not."
26 One of the slaves
of the high priest,
being a relative of
the man whose ear
Peter cut off, said:
"I saw you in the
garden with him, did
I not?" 27 However,
Peter denied it again;
and immediately a
cock crowed.

He denied it and
said: "I am not."

26 One of the slaves
of the high priest,
being a relative of
the man whose ear
Peter cut off, said:
"I saw you in the
garden with him, did
I not?" 27 However,
Peter denied it again;
and immediately a
cock crowed.

28 Then they led
Jesus from Ca'ia·phas
to the governor's
palace. It was now
early in the day. But
they themselves did
not enter into the
governor's palace,
that they might not
get defiled but might
eat the passover.

29 Therefore Pilate
came outside to them
and said: "What ac-
cusation do you bring
against this man?"

30 In answer they
said to him: "If this
man were not a
wrongdoer, we would
not have delivered
him up to you."

31 Hence Pilate said
to them: "Take him
yourselves and judge
him according to
your law." The Jews
said to him: "It is
not lawful for us to
kill anyone." 32 This,
in order that the
word of Jesus might
be fulfilled which he
said to signify what
sort of death he was
destined to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ; 35 ἀπεκρίθη ὁ Πειλάτος Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν οὖν αὐτῷ ὁ Πειλάτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. 38 λέγει αὐτῷ ὁ Πειλάτος Τί ἐστὶν ἀλήθεια;

33 So Pilate entered into the governor's palace again and called Jesus and said to him: "Are you the king of the Jews?" 34 Jesus answered: "Is it of your own originality that you say this, or did others tell you about me?" 35 Pilate answered: "I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do?" 36 Jesus answered: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." 37 Therefore Pilate said to him: "Well, then, are you a king?" Jesus answered: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." 38 Pilate said to him: "What is truth?"

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

19 Τότε οὖν ἔλαβεν ὁ Πειλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, 3 καὶ ἦρχοντο πρὸς αὐτόν καὶ ἔλεγον Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ραπίσματα. 4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πειλάτος καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδου ὁ

And after saying this, he went out again to the Jews and said to them: "I find no fault in him. 39 Moreover, you have a custom that I should release a man to you at the passover. Do you, therefore, wish me to release to you the king of the Jews?" 40 Then they shouted again, saying: "Not this man, but Barab'bas!" Now Barab'bas was a robber.

19 At that time, therefore, Pilate took Jesus and scourged him. 2 And the soldiers braided a crown of thorns and put it on his head and arrayed him with a purple outer garment; 3 and they began coming up to him and saying: "Good day, you king of the Jews!" Also, they would give him slaps in the face. 4 And Pilate went outside again and said to them: "See! I bring him outside to you in order for you to know I find no fault in him." 5 Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he said to them: "Look! The

άνθρωπος. 6 ὅτε οὖν εἶδον αὐτὸν οἱ
man. When therefore saw him the
ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκράυγασαν
chief priests and the subordinates they cried out
λέγοντες Σταύρωσον σταύρωσον. λέγει
saying Impale impale. Is saying
αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ
to them the Pilate Take you him you and
σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ
impale you, I for not am finding in him
αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
cause. Answered to him the Jews
Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν
We law are having, and according to the
νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
law he is owing to die, because son of God
ἐαυτὸν ἐποίησεν.
himself he made.

8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος
When therefore heard the Pilate
τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
this the word, rather he was made to fear,

9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
and he entered into the praetorium again and
λέγει τῷ Ἰησοῦ Πόθεν εἰ σὺ;
he is saying to the Jesus Wherefrom are you?

ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
The but Jesus answer not gave to him.

10 λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ
Is saying therefore to him the Pilate To me

οὐ λαλεῖς; οὐκ οἶδας ὅτι
not are you speaking? Not have you known that
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν
authority I am having to release you and authority

ἔχω σταυρώσαι σε; 11 ἀπεκρίθη
I am having to impale you? Answered

αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν
to him Jesus Not you were having authority

κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
down on me not one if not it was

δεδομένον σοι ἄνωθεν.
(thing) having been given to you from above;

διὰ τοῦτο ὁ παραδούς μέ
through this the (one) having given beside me

σοι μείζονα ἁμαρτίαν ἔχει.
to you greater sin is having.

12 ἐκ τούτου ὁ Πειλᾶτος
Out of this the Pilate

ἐζήτει ἀπολύσαι αὐτόν· οἱ
was seeking to release him; the

man!" 6 However, when the chief priests and the officers saw him, they shouted, saying: "Impale [him]! Impale [him]!" Pilate said to them: "Take him yourselves and impale him, for I do not find any fault in him." 7 The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself God's son."

8 When, therefore, Pilate heard this saying, he became more fearful; 9 and he entered into the governor's palace again and said to Jesus: "Where are you from?" But Jesus gave him no answer. 10 Hence Pilate said to him: "Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?" 11 Jesus answered him: "You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin."

12 For this reason Pilate kept on seeking how to release him. But the

12 For this reason Pilate kept on seeking how to release him. But the

δὲ Ἰουδαῖοι ἐκράυγασαν λέγοντες
but Jews cried out saying

Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ
If ever this (one) you should release, not you are

φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
friend of the Caesar; everyone the king

ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
himself making is saying against to the Caesar.

13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν
The therefore Pilate having heard of the

λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
words these led outside the Jesus, and

ἐκάθισεν ἐπὶ βήματος εἰς τόπον
he sat down upon step into place

λεγόμενον Λιθόστρωτον, Ἑβραῖστί δὲ
being said Stone pavement, in Hebrew but

Γαββαθᾶ. 14 ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Was but preparation of the

πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει
passover, hour was as sixth. And he is saying

τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews See the king of you.

15 ἐκράυγασαν οὖν ἐκεῖνοι Ἄρον
Cried out therefore those Lift up

ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
lift up, impale him. Is saying to them

ὁ Πειλᾶτος Τὸν βασιλέα ὑμῶν σταυρώσω;
the Pilate The king of you shall I impale?

ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν
Answered the chief priests Not we are having

βασιλέα εἰ μὴ Καίσαρα. 16 τότε οὖν
king if not Caesar. Then therefore

παρέδωκεν αὐτὸν αὐτοῖς ἵνα
he gave beside him to them in order that

σταυρωθῇ.
he might be impaled.

Παρέλαβον οὖν τὸν Ἰησοῦν·
They took alongside therefore the Jesus;

17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
and carrying to himself the stake

ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
he went out into the being said Of Skull Place,

ὃ λέγεται Ἑβραῖστί Γολγοθᾶ,
which is being said in Hebrew Golgotha,

18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
where him they impaled, and with him

ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
others two from here and from here, middle but

Jews shouted, saying: "If you release this [man], you are not a friend of Caesar. Every man making himself a king speaks against Caesar." 13 Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, *Gabbatha*. 14 Now it was preparation of the passover; it was about the sixth hour. And he said to the Jews: "See! Your king!" 15 However, they shouted: "Take [him] away! Take [him] away! Impale him!" Pilate said to them: "Shall I impale your king?" The chief priests answered: "We have no king but Caesar." 16 At that time, therefore, he handed him over to them to be impaled.

Then they took charge of Jesus. 17 And, bearing the torture stake^a for himself, he went out to the so-called Skull Place, which is called *Golgotha* in Hebrew; 18 and there they impaled him, and two other [men] with him, one on this side and one on that, but Jesus in

17^a See Appendix under Matthew 10:38.

τὸν Ἰησοῦν. 19 ἔγραψεν δὲ καὶ τίτλον ὁ
the Jesus. Wrote but also title the
Πειλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἦν
Pilate and he put upon the stake; it was
δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος
but having been written Jesus the Nazarene
ὁ Βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον
the King of the Jews. This
οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
therefore the title many read of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
Jews, because near was the place of the
πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
city where was impaled the Jesus; and
ἦν γεγραμμένον Ἑβραϊστί,
it was having been written in Hebrew,
Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον
in Roman language, in Greek. Were saying
οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν
therefore to the Pilate the chief priests of the
Ἰουδαίων Μὴ γράφει Ὁ Βασιλεὺς τῶν
Jews Not be writing The King of the
Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς
Jews, but that that (one) said King
τῶν Ἰουδαίων εἰμί. 22 ἀπεκρίθη ὁ
of the Jews I am. Answered the
Πειλάτος Ὁ γέγραφα γέγραφα.
Pilate What I have written I have written.
23 Οἱ οὖν στρατιῶται ὅτε
The therefore soldiers when
ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
they impaled the Jesus took the
ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα
outer garments of him and made four
μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν
parts, to each soldier part, and the
χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος,
inner garment. Was but the inner garment seamless,
ἐκ τῶν ἀνωθεν ὑφαντὸς δι'
out of the (ones) from above woven throughout
ᾧ. 24 εἶπαν οὖν πρὸς ἀλλήλους
whole; they said therefore toward one another
Μὴ σχίσωμεν αὐτόν, ἀλλὰ
Not we should split it, but
λάχωμεν περὶ αὐτοῦ τίνος
let us determine by lot about it of whom
ἔσται· ἵνα ἡ γραφή
it will be; in order that the scripture
πληρωθῇ. Διεμερίσαντο τὰ
might be fulfilled They distributed the

the middle. 19 Pilate wrote a title also and put it on the torture stake. It was written: "Jesus the Nazarene the King of the Jews." 20 Therefore many of the Jews read this title, because the place where Jesus was impaled was near the city; and it was written in Hebrew, in Latin, in Greek. 21 However, the chief priests of the Jews began to say to Pilate: "Do not write 'The King of the Jews,' but that he said, 'I am King of the Jews.'" 22 Pilate answered: "What I have written I have written."

23 Now when the soldiers had impaled Jesus, they took his outer garments and made four parts, for each soldier a part, and the inner garment was without a seam, being woven from the top throughout its length. 24 Therefore they said to one another: "Let us not tear it, but let us determine by lots over it whose it will be." This was that the scripture might be fulfilled: "They apportioned

ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν
outer garments of me to themselves and upon the
ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν
apparel of me they cast lot. The indeed
οὖν στρατιῶται ταῦτα ἐποίησαν.
therefore soldiers these (things) did.

25 Ἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ
Had stood but beside to the stake of the
Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
Jesus the mother of him and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
mother of him, Mary the (one) of the Clopas
καὶ Μαρία ἡ Μαγδαληνὴ. 26 Ἰησοῦς
and Mary the Magdalene. Jesus
οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν
therefore having seen the mother and the disciple
παρεστῶτα ὃν ἠγάπα λέγει
having stood alongside whom he was loving is saying
τῇ μητρί Γύναι, ἴδε ὁ υἱός σου.
to the mother Woman, see the son of you;
27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ
next he is saying to the disciple See the
μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας
mother of you. And from that the hour
ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
took the disciple her into the own [things].

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι
After this having known the Jesus that
ἤδη πάντα τετέλεστοι ἵνα
already all (things) has been finished in order that
τελειωθῇ ἡ γραφή λέγει
might be perfected the scripture he is saying
Διψῶ. 29 σκεῦος ἔκειτο ὀξους
I am thirsting. Vessel was lying of vinegar
μεστόν· σπόγγον οὖν μεστόν τοῦ
full; sponge therefore full of the
ὀξους ὑσσώπῳ περιθέντες
vinegar to hyssop having put about
προσῆνεγκαν αὐτοῦ τῷ στόματι.
they brought toward of him to the mouth.
30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ
When therefore received the vinegar the
Ἰησοῦς εἶπεν Τετέλεστοι, καὶ
Jesus said It has been finished, and
κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
having inclined the head he gave beside the
πνεῦμα.
spirit.

my outer garments among themselves, and upon my apparel they cast lots." And so the soldiers really did these things.

25 By the torture stake of Jesus, however, there were standing his mother and the sister of his mother; Mary the wife of Clopas, and Mary Mag'da-lene. 26 Therefore Jesus, seeing his mother and the disciple whom he loved standing by, said to his mother: "Woman, see! your son!" 27 Next he said to the disciple: "See! Your mother!" And from that hour on the disciple took her to his own home.

28 After this, when Jesus knew that by now all things had been accomplished, in order that the scripture might be accomplished he said: "I am thirsty." 29 A vessel was sitting there full of sour wine. Therefore they put a sponge full of the sour wine upon a hyssop [stalk] and brought it to his mouth. 30 When, now, he had received the sour wine, Jesus said: "It has been accomplished!" and, bowing his head, he delivered up [his] spirit.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ
The therefore Jews, since Preparation
ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
it was, in order that not might remain upon the
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν
stake the bodies in the sabbath, it was
γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
for great the day of that of the sabbath,
ἠρώτησαν τὸν Πειλᾶτον ἵνα
they requested the Pilate in order that
κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ
might be broken of them the legs and
ἀρθῶσιν. 32 ἦλθον οὖν οἱ
they might be lifted off. Came therefore the
στρατιῶται, καὶ τοῦ μὲν πρώτου
soldiers, and of the indeed first (one)
κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
they broke the legs and of the other (one)
τοῦ συνσταυρωθέντος αὐτῷ.
of the (one) having been impaled together to him;
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς
upon but the Jesus having come, as
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν
they saw already him having died, not they broke
αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν
of him the legs, but one of the
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν
soldiers to spear of him the side
ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ
punctured, and came out at once blood and
ὕδωρ. 35 καὶ ὁ ἑωρακὼς
water. And the (one) having seen
μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ
has borne witness, and true of him is the
μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
witness, and that (one) has known that
ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς
true (things) he is saying, in order that also you
πιστεύητε. 36 ἐγένετο γὰρ ταῦτα
may be believing. Occurred for these (things)
ἵνα ἡ γραφὴ πληρωθῇ
in order that the scripture might be fulfilled
Ὅστούν οὐ συντριβήσεται αὐτοῦ. 37 καὶ
Bone not will be crushed of him. And
πάλιν ἑτέρα γραφὴ λέγει Ὅψονται
again different scripture is saying They will see
εἰς ὃν ἐξεκέντησαν.
into whom they pierced.

31 Then the Jews, since it was Prepa-
ration, in order that the bodies might not
remain upon the tor-
ture stakes on the
sabbath, (for the day
of that sabbath was
a great one,) request-
ed Pilate to have
their legs broken
and the bodies taken
away. 32 The soldiers
came, therefore, and
broke the legs of
the first [man] and
those of the other
[man] that had been
impaled with him.
33 But on coming to
Jesus, as they saw
that he was already
dead, they did not
break his legs. 34 Yet
one of the soldiers
jabbed his side with
a spear, and imme-
diately blood and wa-
ter came out. 35 And
he that has seen
[it] has borne wit-
ness, and his witness
is true, and that man
knows he tells true
things, in order that
you also may be-
lieve. 36 In fact, these
things took place
in order for the scrip-
ture to be fulfilled:
"Not a bone of his
will be crushed."
37 And, again, a dif-
ferent scripture says:
"They will look to
the One whom they
pierced."

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν
After but these (things) requested the
Πειλᾶτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν
Pilate Joseph from Arimathea, being
μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ
disciple of the Jesus having been hidden but
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
through the fear of the Jews, in order that
ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
he might lift off the body of the Jesus; and
ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ
permitted the Pilate. He came therefore and
ἦρεν τὸ σῶμα αὐτοῦ. 39 ἦλθεν δὲ καὶ
lifted off the body of him. Came but also
Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
Nicodemus, the (one) having come toward him
νυκτὸς τὸ πρῶτον, φέρων ἑλιγμὰ
of night the first (thing), bearing roll
σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.
of myrrh and aloes as pounds hundred.
40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ
They took therefore the body of the Jesus
καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
and they bound it to bandages with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
spices, according as custom is to the
Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ
Jews to be preparing for burial. Was but
ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν
in the place where he was impaled garden, and in
τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
the garden memorial tomb new, in which
οὐδέπω οὐδεὶς ἦν τεθειμένος· 42 ἐκεῖ
not but yet no one was having been put; there
οὖν διὰ τὴν παρασκευὴν τῶν
therefore through the preparation of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
Jews, because near was the
μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
memorial tomb, they put the Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων
To the but one [day] of the sabbaths
Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ
Mary the Magdalene is coming early
σκοτίας ἔτι οὐσης εἰς τὸ μνημεῖον,
of darkness yet being into the memorial tomb,
καὶ βλέπει τὸν λίθον ἠρμένον
and is looking at the stone having been lifted off
ἐκ τοῦ μνημείου. 2 τρέχει
out of the memorial tomb. She is running

38 Now after these things Joseph from
Ar·i·ma·the'a, who
was a disciple of
Jesus but a secret
one out of [his] fear
of the Jews, request-
ed Pilate that he
might take away the
body of Jesus; and
Pilate gave him per-
mission. Therefore he
came and took his
body away. 39 Nic·o-
de'mus also, the man
that came to him
in the night the
first time, came bring-
ing a roll of myrrh
and aloes, about a
hundred pounds [of
it]. 40 So they took
the body of Jesus
and bound it up with
bandages with the
spices, just the way
the Jews have the
custom of preparing
for burial. 41 Inci-
dentally, at the place
where he was im-
paled there was a
garden, and in the
garden a new memo-
rial tomb, in which
no one had ever yet
been laid. 42 There,
then, on account of
the preparation of
the Jews, they laid
Jesus, because the
memorial tomb was
nearby.

20 On the first day
of the week
Mary Mag'da·lene
came to the memo-
rial tomb early, while
there was still dark-
ness, and she beheld
the stone already
taken away from
the memorial tomb.
2 Therefore she ran

οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον
therefore and is coming toward Simon Peter
καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
and toward the other disciple whom
ἐφίλει ὁ Ἰησοῦς, καὶ
was having affection for the Jesus, and
λέγει αὐτοῖς Ἦραν τὸν κύριον
she is saying to them They lifted off the Lord
ἐκ τοῦ μνημείου, καὶ οὐκ
out of the memorial tomb, and not
οἶδαμεν ποῦ ἔθηκαν αὐτόν.
we have known where they put him.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ
Went out therefore the Peter and the
ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ
other disciple, and they were coming into the
μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο
memorial tomb. Were running but the two
ἄμα, καὶ ὁ ἄλλος μαθητής προέδραμεν
together; and the other disciple ran ahead

τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος
more quickly of the Peter and he came first.
εἰς τὸ μνημεῖον, 5 καὶ
into the memorial tomb, and
παρακύψας βλέπει κείμενα τὰ
having stooped beside he is looking at lying the
ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται
bandages, not of course he entered. Is coming

οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
therefore also Simon Peter following to him,
καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ
and he entered into the memorial tomb; and

θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ
he is beholding the bandages lying, and the
σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
sweat cloth, which was upon the head of him,
οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
not with the bandages lying but apart from
ἐντετυλιγμένον εἰς ἓνα τόπον. 8 τότε
having been rolled into one place; then

οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής
therefore entered also the other disciple
ὁ ἑλθὼν πρῶτος εἰς τὸ
the (one) having come first into the

μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν.
memorial tomb, and he saw and he believed;

9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν
not but yet for they had known the scripture
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
that it is necessary him out of dead (ones)

and came to Simon Peter and to the other disciple; for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb, and we do not know where they have laid him."

3 Then Peter and the other disciple went out and started for the memorial tomb. 4 Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first. 5 And, stooping forward, he beheld the bandages lying, yet he did not go in.

6 Then Simon Peter also came following him, and he entered into the memorial tomb. And he viewed the bandages lying, 7 also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. 8 At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. 9 For they did not yet discern the scripture that he must rise

ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
to stand up. Went off therefore again toward
αὐτοὺς οἱ μαθηταί.
themselves the disciples.

11 Μαρία δὲ ἰστήκει πρὸς τῷ
Mary but had stood toward the
μνημείῳ ἔξω κλαίουσα. ὥς οὖν
memorial tomb outside weeping. As therefore
ἔκλαιεν παρέκυσεν εἰς τὸ
she was crying she stooped beside into the

μνημεῖον, 12 καὶ θεωρεῖ δύο
memorial tomb, and she is beholding two
ἀγγέλους ἐν λευκοῖς καθεζομένους,
angels in white [garments] sitting,

ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς
one toward the head and one toward the
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
feet, where was lying the body of the Jesus.

13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί
And are saying to her those Woman, why
κλαίεις; λέγει αὐτοῖς ὅτι
are you weeping? She is saying to them that

Ἦραν τὸν κύριόν μου, καὶ οὐκ
They lifted off the Lord of me, and not
οἶδα ποῦ ἔθηκαν αὐτόν.
I have known where they put him.

14 ταῦτα εἰπούσα ἐστράφη εἰς
These (things) having said she turned into
τὰ ὀπίσω, καὶ θεωρεῖ τὸν
the (things) behind, and she is beholding the

Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει
Jesus having stood, and not she had known
ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς
that Jesus it is. Is saying to her Jesus

Γύναι, τί κλαίεις; τίνα
Woman, why are you weeping? Whom

ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ
are you seeking? That (one) thinking that the
κηπουρός ἐστίν λέγει αὐτῷ Κύριε,
gardener it is she is saying to him Lord,

εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if you carried him, say to me where
ἔθηκες αὐτόν, καὶ ἐγὼ αὐτόν ἁρῶ.
you put him, and I him shall lift up.

16 λέγει αὐτῇ Ἰησοῦς Μαριάμ.
Is saying to her Jesus Mary.

στραφεῖσα ἐκείνη λέγει αὐτῷ
Having turned that (one) is saying to him
Ἐβραϊστί Ῥαββουνεὶ ὁ λέγεται
in Hebrew Rabboni which is being said

from the dead. 10 And so the disciples went back to their homes.

11 Mary, however, kept standing outside near the memorial tomb, weeping. Then, while she was weeping, she stooped forward to look into the memorial tomb 12 and she viewed two angels in white sitting one at the head and one at the feet where the body of Jesus had been lying. 13 And they said to her: "Woman, why are you weeping?" She said to them: "They have taken my Lord away, and I do not know where they have laid him." 14 After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus. 15 Jesus said to her: "Woman, why are you weeping? Whom are you looking for?" She, imagining it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away." 16 Jesus said to her: "Mary!" Upon turning around, she said to him, in Hebrew: "Rabboni!" (which means

Διδάσκαλε. 17 λέγει αὐτῇ Ἰησοῦς Μὴ
Teacher. Is saying to her Jesus Not
μου ἅπτου, οὐπω γὰρ ἀναβέβηκα
of me be touching, not yet for I have ascended
πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
toward the Father; be going but toward the
ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω
brothers of me and say to them I am ascending
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
toward the Father of me and Father of you
καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 ἔρχεται
and God of me and God of you. Is coming
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene bringing news to the
μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ
disciples that I have seen the Lord and
ταῦτα εἶπεν αὐτῇ.
these (things) he said to her.

19 Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ
Being therefore of evening to the day
ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν
that the one [day] of sabbaths, and of the
θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
doors having been locked where were the
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
disciples through the fear of the Jews,
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,
came the Jesus and stood into the midst,
καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. 20 καὶ
and he is saying to them Peace to you. And
τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ
this having said he showed also the hands and
τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν οἱ
the side to them. Rejoiced therefore the
μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν
disciples having seen the Lord. Said
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη
therefore to them the Jesus again Peace
ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ,
to you; according as has sent forth me the Father,
κἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο
also I am sending you. And this
εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς
having said he blew in and he is saying to them
Λάβετε πνεῦμα ἅγιον· 23 ἂν
Receive you spirit holy; likely
τινῶν ἀφήτε τὰς ἁμαρτίας
of some ones you should let go off the sins

"Teacher!") 17 Jesus said to her: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" 18 Mary Magdalene came and brought the news to the disciples: "I have seen the Lord!" and that he said these things to her.

19 Therefore, when it was late on that day, the first of the week, and, although the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them: "May you have peace." 20 And after he said this he showed them both his hands and his side. Then the disciples rejoiced at seeing the Lord. 21 Jesus, therefore, said to them again: "May you have peace. Just as the Father has sent me forth, I also am sending you." 22 And after he said this he blew upon them and said to them: "Receive holy spirit. 23 If you forgive the sins of any persons,

ἀφένονται αὐτοῖς· ἂν
they have been let go off to them; likely
τινῶν κρατῆτε
of some ones you may retain
κεκράτηνται.
they have been retained.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα,
Thomas but one out of the twelve,
ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ'
the (one) being said Twin, not was with
αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25 ἔλεγον
them when came Jesus. Were saying
οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν
therefore to him the other disciples We have seen
τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν
the Lord. The (one) but said to them If ever
μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
not I should see in the hands of him the type
τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου
of the nails and I should thrust the finger of me
εἰς τὸν τύπον τῶν ἥλων καὶ βάλω
into the type of the nails and I should thrust
μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
of me the hand into the side of him, not not
πιστεύσω.
I would believe.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω
And after days eight again were inside
οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
the disciples of him also Thomas with them.
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν
Is coming the Jesus of the doors
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
having been locked, and he stood into the midst
καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα
and said Peace to you. Next
λέγει τῷ Θωμᾷ Φέρε τὸν
he is saying to the Thomas Be bearing the
δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου,
finger of you here and see the hands of me,
καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς
and be bearing the hand of you and thrust into
τὴν πλευρὰν μου, καὶ μὴ γίνου
the side of me, and not be becoming
ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη
unbelieving but believing. Answered
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ
Thomas and he said to him The Lord of me and
ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς
the God of me! Is saying to him the Jesus

they stand forgiven to them; if you retain those of any persons, they stand retained."

24 But Thomas, one of the twelve, who was called The Twin, was not with them when Jesus came. 25 Consequently the other disciples would say to him: "We have seen the Lord!" But he said to them: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe."

26 Well, eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst and said: "May you have peace." 27 Next he said to Thomas: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving but become believing." 28 In answer Thomas said to him: "My Lord and my God!" 29 Jesus said to him:

Ὅτι ἑώρακάς με πεπίστευκας;
Because you have seen me have you believed?
μακάριοι οἱ μὴ ἰδόντες καὶ
Happy the (ones) not having seen and
πιστεύσαντες.
having believed.

30 Πολλὰ μὲν οὖν καὶ ἄλλα
Many (things) indeed therefore also other
σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν
signs did the Jesus in sight of the
μαθητῶν, ἃ οὐκ ἔστιν
disciples, which (things) not is
γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
having been written (ones) in the scroll this;

31 ταῦτα δὲ γέγραπται ἵνα
these (things) but has been written in order that
πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς
you may believe that Jesus is the Christ
ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
the Son of the God, and in order that
πιστεύοντες ζωὴν ἔχητε ἐν τῷ
believing life you may be having in the
ὀνόματι αὐτοῦ.
name of him.

21 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν
After these (things) manifested himself
πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς
again Jesus to the disciples upon the
θαλάσσης τῆς Τιβεριάδος.
sea of the Tiberias;

ἐφάνερωσεν δὲ οὕτως. 2 Ἦσαν
he made manifestation but thus. Were
ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ
together Simon Peter and Thomas the (one)
λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
being said Twin and Nathanael the (one)
ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ
from Cana of the Galilee and the [sons]
τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
of the Zebedee and others out of the disciples
αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος
of him two. Is saying to them Simon Peter

Ἐρχόμεθα ἀλιεύειν· λέγουσιν αὐτῷ
I am going under to be fishing; they are saying to him
Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
We are coming also we together with you.

ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον,
They went out and they stepped in into the boat,
καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν· οὐδέν.
and in that the night they caught nothing.

“Because you have seen me have you believed? Happy are those who do not see and yet believe.”

30 To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. 31 But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; but he made the manifestation in this way. 2 There were in company Simon Peter and Thomas, who was called The Twin, and Nathanael from Cana of Galilee and the sons of Zebedee and two others of his disciples. 3 Simon Peter said to them: “I am going fishing.” They said to him: “We also are coming with you.” Out they went and got aboard the boat, but during that night they caught nothing.

4 πρωῒας δὲ ἤδη γινομένης ἔστη
Of morning but already coming to be stood
Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
Jesus into the beach; not of course
ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
had known the disciples that Jesus it is.

5 λέγει οὖν αὐτοῖς Ἰησοῦς
Is saying therefore to them Jesus

Παιδιά, μή τι προσφάγιον
Little children, not any eatable

ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ.
are having you? They answered to him No.

6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ
The (one) but said to them Cast you into the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι
you will find. They cast therefore, and not yet
αὐτὸ ἐλκύσαι ἰσχυρὸν ἀπὸ τοῦ
it to draw they were strong enough from the
πλήθους τῶν ἰχθύων. 7 λέγει οὖν
multitude of the fishes. Is saying therefore

ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ
the disciple that whom was loving the

Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν.
Jesus to the Peter The Lord it is.

Σίμων οὖν Πέτρος, ἀκούσας ὅτι
Simon therefore Peter, having heard that

ὁ κύριός ἐστιν, τὸν ἐπενδύτην
the Lord it is, the top garment

διεζώσατο, ἦν γὰρ γυμνός, καὶ
girded himself through, was for naked, and

ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ
threw himself into the sea; the but

ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
other disciples to the little boat came, not for

ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὥς
they were long [way] from the earth but as

ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
from cubits two hundred, dragging the net

τῶν ἰχθύων.
of the fishes.

9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν
As therefore they stepped off into the earth

βλέπουσιν ἀνθρακιάν· κειμένην· καὶ
they are looking at charcoal fire lying and

ὀψάριον ἐπικείμενον καὶ ἄρτον.
eating [fish] lying upon and bread.

10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ
Is saying to them the Jesus Bear you from

4 However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus. 5 Then Jesus said to them: “Young children, you do not have anything to eat, do you?” They answered “No!” to him. 6 He said to them: “Cast the net on the right side of the boat and you will find [some].” Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes. 7 Therefore that disciple whom Jesus used to love said to Peter: “It is the Lord!” Hence Simon Peter, upon hearing that it was the Lord, girded about himself his top garment, for he was naked, and plunged into the sea. 8 But the other disciples came in the little boat, for they were not a long way from land, only about three hundred feet away, dragging the net of fishes. 9 However, when they disembarked onto land they beheld lying there a charcoal fire and fish lying upon it and bread. 10 Jesus said to them: “Bring some of

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
the eating [fishes] of which you caught now.

11 ἀνέβη οὖν Σίμων Πέτρος καὶ
Went up therefore Simon Peter and
εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν
he drew the net into the earth full
ἰχθύων μεγάλων ἑκατὸν πενήκοντα
of fishes great one hundred fifty-
τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
three; and of so many being not was split the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς
net. Is saying to them the Jesus
Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν
Hither breakfast you. No one was daring of the
μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς
disciples to search out him You who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
are you? having known that the Lord it is.

13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν
Is coming Jesus and he is taking the
ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
bread and he is giving to them, and the
ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
eating [fish] likewise. This already
τρίτον ἐφανερώθη Ἰησοῦς τοῖς
third [time] was manifested Jesus to the
μαθηταῖς ἐγερθεῖς ἐκ νεκρῶν.
disciples having been raised up out of dead (ones).

15 Ὅτε οὖν ἡρίστησαν λέγει
When therefore they breakfasted is saying
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων
to the Simon Peter the Jesus Simon
Ἰωάννου, ἀγαπᾷς με πλεον τούτων;
[son] of John, are you loving me more of these?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Βόσκει τὰ ἀρνία μου.
to him Be you feeding the young lambs of me.

16 λέγει αὐτῷ πάλιν δεύτερον
He is saying to him again second [time]
Σίμων Ἰωάννου, ἀγαπᾷς με;
Simon [son] of John, are you loving me?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Ποίμαινε τὰ προβάτιά μου.
to him Be shepherding the little sheep of me.

the fish you just
now caught." 11 Si-
mon Peter, therefore,
went on board and
drew the net to land
full of big fishes, one
hundred and fifty-
three of them. But
although there were
so many the net did
not burst. 12 Jesus
said to them: "Come,
take your breakfast."
Not one of the disci-
ples had the courage
to inquire of him:
"Who are you?" be-
cause they knew it
was the Lord. 13 Je-
sus came and took
the bread and gave it
to them, and the fish
likewise. 14 This was
now the third time
that Jesus appeared
to the disciples after
his being raised up
from the dead.

15 When, now, they
had breakfasted, Je-
sus said to Simon Pe-
ter: "Simon son of
John, do you love me
more than these?" He
said to him: "Yes,
Lord, you know I have
affection for you." He
said to him: "Feed
my lambs." 16 Again
he said to him, a
second time: "Simon
son of John, do you
love me?" He said
to him: "Yes, Lord,
you know I have af-
fection for you." He
said to him: "Shep-
herd my little sheep."

17 λέγει αὐτῷ τὸ τρίτον Σίμων
He is saying to him the third [time] Simon
Ἰωάννου, φιλεῖς με;
[son] of John, are you having affection for me?
ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
Was grieved the Peter because he said to him
τὸ τρίτον Φιλεῖς με;
the third [time] Are you having affection for me?
καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ
And he said to him Lord, all (things) you
οἶδας, σὺ γινώσκεις ὅτι
have known, you are knowing that
φιλῶ σε. λέγει αὐτῷ
I am having affection for you. Is saying to him
Ἰησοῦς Βόσκει τὰ προβάτιά μου.
Jesus Be feeding the little sheep of me.

18 ἀμὴν ἀμὴν λέγω σοι, ὅτε
Amen amen I am saying to you, when
ἢς νεώτερος, ἐζώννυες σεαυτὸν καὶ
you were younger, you were girding yourself and
περιεπάτεις ὅπου ἤθελες· ὅταν
you were walking about where you willed; whenever
δὲ γηράσῃς, ἐκτενεῖς τὰς
but you should grow old, you will stretch out the
χεῖράς σου, καὶ ἄλλος ζώσει σε καὶ
hands of you, and another will gird you and
οἶσει ὅπου οὐ θέλεις. 19 τοῦτο
he will bear where not you are willing. This
δὲ εἶπεν σημαίνων ποῖω θανάτῳ
but he said signifying to what sort of death
δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν
he will glorify the God. And this having said
λέγει αὐτῷ Ἀκολουθεῖ μοι.
he is saying to him Be following to me.

20 Ἐπιστραφεὶς ὁ Πέτρος
Having turned about upon the Peter
βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
is looking at the disciple whom was loving the
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
Jesus following, who also fell upward in
τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν
the supper upon the breast of him and he said
Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;
Lord, who is the (one) giving beside you?
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος
This (one) therefore having seen the Peter
λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
is saying to the Jesus Lord, this (one) but
τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν
what? Is saying to him the Jesus If ever

17 He said to him
the third time: "Si-
mon son of John, do
you have affection for
me?" Peter became
grieved that he said
to him the third
time: "Do you have
affection for me?" So
he said to him: "Lord,
you know all things;
you are aware that I
have affection for
you." Jesus said to
him: "Feed my little
sheep. 18 Most truly I
say to you, When you
were younger, you
used to gird yourself
and walk about where
you wanted. But when
you grow old you will
stretch out your
hands and another
[man] will gird you
and bear you where
you do not wish." 19 This he said to
signify by what sort
of death he would
glorify God. So, when
he had said this, he
said to him: "Con-
tinue following me."

20 Upon turning
about Peter saw the
disciple whom Jesus
used to love follow-
ing, the one who at
the evening meal had
also leaned back upon
his breast and said:
"Lord, who is the one
betraying you?" 21 Ac-
cordingly, when he
caught sight of him,
Peter said to Jesus:
"Lord, what will this
[man do]?" 22 Je-
sus said to him: "If

αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ; σύ μοι
I am coming, what toward you? You to me
ἀκολουθεῖ. 23 Ἐξῆλθεν οὖν οὗτος ὁ
be following. Went forth therefore this the
λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς
word into the brothers that the disciple
ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ
that not is dying. Not said but to him
ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' ἔαν
the Jesus that not he is dying, but If
αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ;
I am coming, what toward you?
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ
This is the disciple the (one)
μαρτυρῶν περὶ τούτων καὶ ὁ
witnessing about these (things) and the (one)
γράψας ταῦτα, καὶ οἶδαμεν
having written these (things), and we have known
ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
that true of him the witness is.
25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ
Is but also other many which
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἔαν
did the Jesus, which (things) if ever
γράφηται καθ' ἓν, οὐδ'
it may be written down one (thing), not-but
αὐτὸν οἶμαι τὸν κόσμον
very I am supposing the world
χωρήσειν τὰ γραφόμενα
to afford space in future for the being written
βιβλία.
scrolls.

it is my will for him to remain until I come, of what concern is that to you? You continue following me." 23 In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain until I come, of what concern is that to you?"

24 This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true.

25 There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ
The indeed first word I made about
πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο
all (things), O Theophilus, of which started
Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
Jesus to be doing and also to be teaching
2 ἄχρι ἧς ἡμέρας ἐντειλάμενος
until which day having given commandment
τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου
to the apostles through spirit holy
οὓς ἐξελέξατο ἀνελήμφθη 3 οἷς
whom he chose he was received up; to whom
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
also he made stand beside himself living after
τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,
the to suffer him in many tokens,
δι' ἡμερῶν τεσσεράκοντα ὄπτανόμενος
through days forty being seen
αὐτοῖς καὶ λέγων τὰ περὶ τῆς
to them and saying the (things) about the
βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος
kingdom of the God. And being met together
παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
he gave orders to them from Jerusalem not
χωρίζεσθαι, ἀλλὰ περιμένειν
to withdraw, but to be remaining around for
τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ
the promise of the Father which you heard
μου. 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν
of me; because John indeed baptized
ὑδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε
to water, you but in spirit will be baptized
ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
to holy not after many these days.

6 Οἱ μὲν οὖν
The (ones) indeed therefore
συνελθόντες ἠρώτων αὐτὸν
having come together they were questioning him
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
saying Lord, if in the time this
ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
are you restoring the kingdom to the Israel?
7 εἶπεν πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν
He said toward them Not of you it is

1 The first account, O Theophilus, I composed about all the things Jesus started both to do and to teach, 2 until the day that he was taken up, after he had given commandment through holy spirit to the apostles whom he chose. 3 To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said to them: "It does not belong to you

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ
ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
The indeed first word I made about all (things), O Theophilus, of which started Jesus to be doing and also to be teaching

2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη· 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,
until which day having given commandment to the apostles through spirit holy whom he chose he was received up; to whom also he made stand beside himself living after the to suffer him in many tokens,

δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος
through days forty being seen to them and saying the (things) about the kingdom of the God. And being met together

παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν
he gave orders to them from Jerusalem not to withdraw, but to be remaining around for

τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου· 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἅγιω οὐ μετὰ πολλὰς ταύτας ἡμέρας.
the promise of the Father which you heard of me; because John indeed baptized to water, you but in spirit will be baptized to holy not after many these days.

6 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
The (ones) indeed therefore having come together they were questioning him saying Lord, if in the time this are you restoring the kingdom to the Israel?

7 εἶπεν πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν
He said toward them Not of you it is

1 The first account, O Theophilus, I composed about all the things Jesus started both to do and to teach, 2 until the day that he was taken up, after he had given commandment through holy spirit to the apostles whom he chose. 3 To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?"

7 He said to them: "It does not belong to you

γινῶναι χρόνους ἢ καιροὺς οὓς ὁ
to know times or appointed times which the
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ
Father put in the own authority, but
λήμψεσθε δύναμιν ἐπελθόντος τοῦ
you will receive power having come upon of the
ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ
holy spirit upon you, and you will be
μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν
of me witnesses in and Jerusalem and in
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
all the Judea and Samaria and until
ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
extremity of the earth. And these (things)
εἰπὼν βλέπόντων αὐτῶν ἐπήρθη,
having said looking of them he was lifted up,
καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν
and cloud took from underneath him from the
ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες
eyes of them. And as gazing
ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ,
they were into the heaven going his way of him,
καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν
and look! male persons two had stood alongside
αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, 11 οἱ καὶ
to them in garments white, who also
εἶπαν Ἄνδρες Γαλιλαῖοι, τί
said Male persons Galileans, why
ἐστήκατε βλέποντες εἰς τὸν οὐρανόν;
have you stood looking into the heaven?
οὗτος ὁ Ἰησοῦς ὁ
This the Jesus the (one)
ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν
having been received up from you into the
οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον
heaven thus will come which manner
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
you viewed him going his way into the
οὐρανόν.
heaven.
12 Τότε ὑπέστρεψαν εἰς
Then they returned into
Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ
Jerusalem from mountain the (one)
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς
being called of Olive grove, which is near
Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.
Jerusalem of sabbath having way.
13 Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν
And when they entered, into the upper chamber

to get knowledge of
the times or seasons
which the Father has
placed in his own
jurisdiction; 8 but you
will receive power
when the holy spirit
arrives upon you, and
you will be witnesses
of me both in Jeru-
salem and in all Ju-
de'a and Sa-mar'i-a
and to the most dis-
tant part of the
earth." 9 And after he
had said these things,
while they were look-
ing on, he was lifted
up and a cloud caught
him up from their
vision. 10 And as they
were gazing into the
sky while he was on
his way, also, look!
two men in white
garments stood along-
side them, 11 and they
said: "Men of Gal-
i-lee, why do you
stand looking into the
sky? This Jesus who
was received up from
you into the sky
will come thus in
the same manner as
you have beheld him
going into the sky."

12 Then they re-
turned to Jerusalem
called the Mount of
Olives, which is near
Jerusalem, being a
sabbath day's journey
away. 13 So, when
they had entered,
they went up in-
to the upper chamber

ἀνέβησαν οὐ ἦσαν καταμένοντες,
they went up where they were remaining down,
ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
the and Peter and John and James and
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
Andrew, Philip and Thomas, Bartholomew
καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ
and Matthew, James of Alphaeus and
Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
Simon the zealot and Judas of James.
14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες
These all were persevering
ὁμοθυμαδὸν τῇ προσευχῇ σὺν
like-mindedly to the prayer together with
γυναῖξιν καὶ Μαρὶὰμ τῇ μητρὶ τοῦ
women and Mary to the mother of the
Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
Jesus and together with the brothers of him.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις
And in the days these
ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν
having stood up Peter in midst of the brothers
εἶπεν ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
said was and crowd of names upon the
αὐτὸ ὡς ἑκατὸν εἴκοσι 16 Ἄνδρες
very (thing) as hundred twenty Male persons
ἀδελφοί, ἔδει πληρωθῆναι τὴν
brothers, it was necessary to be fulfilled the
γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
scripture which foretold the spirit the holy
διὰ στόματος Δαυεὶδ περὶ Ἰούδα
through mouth of David about Judas
τοῦ γενομένου ὁδηγοῦ τοῖς
of the (one) having become guide to the (ones)
συλλαβοῦσιν Ἰησοῦν, 17 ὅτι
having taken with Jesus, because
κατηριθμημένος ἦν ἐν ἡμῖν καὶ
having been numbered down he was in us and
ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.
obtained the lot of the service this.
— 18 Οὗτος μὲν οὖν ἐκτήσατο
— This (one) indeed therefore acquired
χωρίον ἐκ μισθοῦ τῆς
piece of ground out of wages of the
ἀδικίας, καὶ πρηνὴς γενόμενος
unrighteousness, and headlong having become
ἐλάκησεν μέσος, καὶ ἐξεχύθη
he burst with crash middle, and was poured out
πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν
all the intestines of him. And known

where they were stay-
ing, Peter as well as
John and James and
Andrew, Philip and
Thomas, Bar-thol'o-
mew and Matthew,
James the son of Al-
phae'us and Simon
the zealous one, and
Judas the son of
James. 14 With one
accord all these were
persisting in prayer,
together with some
women and Mary the
mother of Jesus and
with his brothers.

15 Now during these
days Peter rose up in
the midst of the
brothers and said (the
crowd of persons was
all together about one
hundred and twenty):
16 "Men, brothers, it
was necessary for the
scripture to be ful-
filled, which the holy
spirit spoke before-
hand by David's
mouth about Judas,
who became a guide
to those who arrested
Jesus, 17 because he
had been numbered
among us and he ob-
tained a share in this
ministry. 18 (This
very man, therefore,
purchased a field
with the wages for
unrighteousness, and
pitching head fore-
most he noisily burst
in his midst and
all his intestines
were poured out. 19 It
also became known

ἐγένετο πᾶσι τοῖς κατοικοῦσιν
it became to all the (ones) inhabiting
Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ
Jerusalem, as-and to be called the
χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν
piece of ground that to the language of them
'Ακελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.
Akeldama, this is Piece of ground of Blood.
— 20 Γέγραπται γὰρ ἐν Βίβλῳ
— It has been written for in Book
Ψαλμῶν Γενηθήτω ἡ ἐπαυλις αὐτοῦ
of Psalms Let become the lodging place of him
ἐρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν
desolate and not let be the (one) inhabiting in
αὐτῇ, καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
it, and The overseership of him let take
ἕτερος. 21 δεῖ οὖν
different (one). It is necessary therefore
τῶν συνελθόντων ἡμῖν
of the (ones) having come together to us
ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
of male persons in all time to which
εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος
went in and went out upon us the Lord
'Ιησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
Jesus, having started from the
βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας
baptism of John until the day
ἧς ἀνελήμθη ἀφ' ἡμῶν, μάρτυρα
of which he was received up from us, witness
τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
of the resurrection of him together with us
γενέσθαι ἓνα τούτων.
to become one of these.
23 καὶ ἔστησαν δύο, Ἰωσήφ
And they made to stand two, Joseph
τὸν καλούμενον Βαρσαββάν,
the (one) being called Barsabbas,
ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.
who was surnamed Justus, and Matthias.
24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε
And having prayed they said You Lord
καρδιογνώστα πάντων, ἀνάδειξον ὃν
knower of hearts of all, show up whom
ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα,
you chose, out of these the two one,
25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to receive the place of the service this

to all the inhabi-
tants of Jerusalem,
so that that field
was called in their
language A·kel·da·ma,
that is, Field of
Blood.) 20 For it is
written in the book
of Psalms, 'Let his
lodging place be-
come desolate, and
let there be no dwell-
er in it,' and, 'His
office of oversight let
someone else take.'
21 It is therefore
necessary that of
the men that as-
sembled with us
during all the time
in which the Lord
Jesus went in and out
among us, 22 start-
ing with his bap-
tism by John and
until the day he
was received up from
us, one of these
men should become
a witness with us of
his resurrection."
23 So they put
up two, Joseph called
Bar'sab·bas, who was
surnamed Justus, and
Mat·thi·as. 24 And
they prayed and
said: "You, O Je-
hovah,^a who know the
hearts of all, designate
which one of these
two men you have
chosen, 25 to take the
place of this ministry

24^a Jehovah, J^{7,8,17}; Lord, NBA.

καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας
and apostleship, from which went aside Judas
πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 καὶ
to go into the place the own. And
ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
they gave lots to them, and fell the
κλῆρος ἐπὶ Μαθθίαν, καὶ συνκατεψηφίσθη
lot upon Matthias, and he was reckoned along
μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.
2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be being completed the day
τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ
of the Pentecost they were all together
ἐπὶ τὸ αὐτό, 2 καὶ ἐγένετο ἄφνω
upon the very (thing), and occurred suddenly
ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης
out of the heaven noise as-even being borne
πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν
of blowing violent and it filled whole the
οἶκον οὗ ἦσαν καθήμενοι, 3 καὶ
house where they were sitting, and
ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
they were seen to them being distributed tongues
ὥσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον
as if of fire, and it sat down upon one each
αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες
of them, and they became filled all
πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν
of spirit holy, and they started to be speaking
ἐτέραις γλώσσαις καθὼς τὸ πνεῦμα
to different tongues according as the spirit
ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
was giving to be uttering to them.
5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες
Were but in Jerusalem inhabiting
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
Jews, male persons holding well from every
ἔθνους τῶν ὑπὸ τὸν οὐρανόν·
nation of the (ones) under the heaven;
6 γενομένης δὲ τῆς φωνῆς ταύτης
having occurred but of the sound this
συνῆλθε τὸ πλῆθος καὶ συνεχύθη,
came together the multitude and was confused,
ὅτι ἤκουσεν εἰς ἕκαστος τῇ ἰδίᾳ
because heard one each to the own
διαλέκτῳ λαλούντων αὐτῶν·
language speaking of them;
7 ἐξίσταντο δὲ καὶ
they were stood out of selves but and

and apostleship, from
which Judas deviated
to go to his own
place." 26 So they cast
lots over them, and
the lot fell upon Mat-
thi·as; and he was
reckoned along with
the eleven apostles.
2 Now while the day
of the [festival of]
Pentecost was in prog-
ress they were all to-
gether at the same
place, 2 and suddenly
there occurred from
heaven a noise just
like that of a rushing
stiff breeze, and it
filled the whole house
in which they were
sitting. 3 And tongues
as if of fire became
visible to them and
were distributed about,
and one sat upon
each one of them,
4 and they all be-
came filled with holy
spirit and started to
speak with different
tongues, just as the
spirit was granting
them to make utter-
ance.
5 As it was, there
were dwelling in Je-
rusalem Jews, rever-
ent men, from every
nation of those under
heaven. 6 So, when
this sound occurred,
the multitude came
together and were be-
wildered, because each
one heard them speak-
ing in his own lan-
guage. 7 Indeed, they
were astonished and

ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ
they were wondering saying Not look
πάντες οὗτοί εἰσιν οἱ λαλοῦντες
all these are the (ones) speaking
Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
Galileans? And how we are hearing
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
each to the own language of us in which
ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ
we were generated? Parthians and Medes and
Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
Elamites, and the (ones) inhabiting the
Μεσοποταμίαν, Ἰουδαίαν τε καὶ
Mesopotamia, Judea and also
Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
Cappadocia, Pontus and the Asia,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
Phrygia and also Pamphylia, Egypt
καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
and the parts of the Libya the down on
Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
Cyrene, and the (ones) sojourning Romans,
Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρήτες καὶ
Jews and also proselytes, Cretans and
Ἀραβες, ἀκούομεν λαλούντων αὐτῶν
Arabians, we are hearing speaking of them
ταῖς ἡμετέραις γλώσσαις τὰ
to the our tongues the
μεγαλεῖα τοῦ θεοῦ.
magnificent (things) of the God.
12 ἐξίσταντο δὲ πάντες καὶ
They were stood out of selves but all and
διηποροῦντο, ἄλλος πρὸς ἄλλον λέγοντες
were perplexed, other toward other saying
Τί θέλει τοῦτο εἶναι; 13 ἕτεροι
What is willing this to be? Different (ones)
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους
but thoroughly joking were saying that Sweet wine
μεμεστωμένοι εἰσίν.
having been filled they are.
14 Σταθεὶς δὲ ὁ Πέτρος σὺν
Having stood but the Peter together with
τοῖς ἑνδεκά ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ
the eleven lifted up the voice of him and
ἀπεφθέγγετο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ
uttered to them Male persons Jews and
οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,
the (ones) inhabiting Jerusalem all,
τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε
this to you known let be and give ear to

began to wonder and say: "See here, all these who are speaking are Gal-i-le'ans, are they not? 8 And yet how is it we are hearing, each one of us, his own language in which we were born? 9 Par-thi-ans and Medes and E-lam-ites, and the inhabitants of Mes-o-po-ta-mi-a, and Ju-de'a and Cap-pa-do-ci-a, Pon-tus and the [district of] Asia, 10 and Phryg'i-a and Pam-phyli-a, Egypt and the parts of Lib'y-a, which is toward Cy-re-ne, and sojourners from Rome, both Jews and proselytes, 11 Cre-tans and Arabians, we hear them speaking in our tongues about the magnificent things of God." 12 Yes, they were all astonished and were in perplexity, saying one to another: "What does this thing purport to be?" 13 However, different ones mocked at them and began to say: "They are full of sweet wine." 14 But Peter stood up with the eleven and raised his voice and made this utterance to them: "Men of Ju-de'a and all you inhabitants of Jerusalem, let this be known to you and give ear to

τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς
the sayings of me. Not for as you
ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
are supposing these are being drunk, it is for
ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτο
hour third of the day, but this
ἔστιν τὸ εἰρημένον διὰ τοῦ
is the (thing) having been said through the
προφήτου Ἰωὴλ 17 Καὶ ἔσται ἐν ταῖς
prophet Joel And it will be in the
ἐσχάταις ἡμέραις, λέγει ὁ θεός,
last days, is saying the God,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
I shall pour out from the spirit of me upon
πάνσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
all flesh, and will prophesy the sons
ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
of you and the daughters of you, and the
νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
young men of you visions will see, and the
πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται.
older men of you dreams will dream;
18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ
and in fact upon the slaves of me and
ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
upon the female slaves of me in the days
ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός
those I will pour out from the spirit
μου, καὶ προφητεύσουσιν. 19 Καὶ δώσω
of me, and they will prophesy. And I shall give
τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ
portents in the heaven above and signs upon
τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
the earth below, blood and fire and mist
καπνοῦ. 20 ὁ ἥλιος μεταστραφήσεται εἰς
of smoke; the sun will be turned across into
σκοτός καὶ ἡ σελήνη εἰς αἷμα πρὶν
darkness and the moon into blood before
ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
to come day of Lord the great and
ἐπιφανῆ. 21 Καὶ ἔσται πᾶς ὃς ἐὰν
illustrious. And it will be everyone who if ever
ἐπικαλέσεται τὸ ὄνομα Κυρίου σωθήσεται.
should call upon the name of Lord he will be saved.
22 Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς
Male persons Israelites, hear you the
λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον,
words these. Jesus the Nazarene,

my sayings. 15 These [people] are, in fact, not drunk, as you suppose, for it is the third hour of the day. 16 On the contrary, this is what was said through the prophet Joel, 17 "And in the last days," God says, "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; 18 and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; 20 the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah^a arrives. 21 And everyone who calls on the name of Jehovah^a will be saved."

22 "Men of Israel, hear these words: Jesus the Naz-a-rene,

ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ
male person having been shown forth from the
θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ
God into you to powers and to portents and
σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
to signs to which did through him the
θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ
God in midst of you, according as very ones
οἴδατε, 23 τοῦτον τῇ
you have known, this (one) to the
ὀρισμένη βουλῇ καὶ προγνώσει
having been determined counsel and foreknowledge
τοῦ θεοῦ ἑκδοτον διὰ χειρὸς
of the God given out through hand
ἀνόμων προσπήξαντες ἀνείλατε,
of lawless (ones) having fastened you took up,
24 ὃν ὁ θεὸς ἀνέστησεν λύσας
whom the God resurrected having loosened
τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ
the pangs of the death, according to which not
ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·
it was possible to be held fast him by it;
25 Δαυεὶδ γὰρ λέγει εἰς αὐτὸν
David for is saying into him
Προορώμην τὸν κύριον ἐνώπιόν
I was seeing before myself the Lord in sight
μου διὰ παντός, ὅτι ἐκ δεξιῶν
of me through all, because out of right [parts]
μου ἐστὶν ἵνα μὴ σαλευθῶ.
of me he is in order that not I should be shaken.
26 διὰ τοῦτο ηὐφράνθη μου ἡ
Through this was cheered up of me the
καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,
heart and exulted the tongue of me,
ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ'
yet but also the flesh of me will tent down upon
ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις τὴν
hope; because not you will forsake the
ψυχὴν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν
soul of me into hades, neither you will give the
ὀσιόν σου ἰδεῖν διαφθοράν.
loyal one of you to see corruption.
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
You made known to me ways of life,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
you will fill me of good cheer with the face
σου.
of you.

a man publicly shown
by God to you
through powerful
works and portents
and signs that God
did through him in
your midst, just as
you yourselves know,
23 this [man], as one
delivered up by the
determined counsel
and foreknowledge of
God, you fastened to
a stake by the hand
of lawless men and
did away with. 24 But
God resurrected him
by loosing the pangs
of death, because it
was not possible for
him to continue to
be held fast by it.
25 For David says re-
specting him, 'I had
Jehovah^a constantly
before my eyes; be-
cause he is at my
right hand that I
may never be shaken.
26 On this account
my heart became
cheerful and my
tongue rejoiced great-
ly. Moreover, even my
flesh will reside in
hope; 27 because you
will not leave my
soul in Ha'des,^b nei-
ther will you allow
your loyal one to see
corruption. 28 You
have made life's ways
known to me, you
will fill me with good
cheer with your face.'

25^a Jehovah, J7,8,11-18,20; the Lord, N(-vs.21)BA. 27^b Ha'des, NBAJ²¹;
She'ol, J7,8,11-18,20.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
Male persons brothers, allowable to say with
παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου
outspokenness toward you about the patriarch
Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη
David, that and he deceased and he was buried
καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς
and the tomb of him is in us until the
ἡμέρας ταύτης· 30 προφήτης οὖν
day this; 30 prophet therefore
ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν
being, and having known that to oath swore
αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος
to him the God out of fruit of the loin
αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ,
of him to seat upon the throne of him,
31 προιδὼν ἐλάλησεν περὶ τῆς
having foreseen he spoke about the
ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε
resurrection of the Christ that neither
ἐγκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ αὐτοῦ
he was forsaken into hades nor the flesh of him
εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν
saw corruption. This the Jesus
ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς
resurrected the God, of which all we
ἐσμέν μάρτυρες. 33 τῇ δεξιᾷ
are witnesses. To the right [hand]
οὖν τοῦ θεοῦ ὑψωθείς
therefore of the God having been put on high
τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου
the and promise of the spirit the holy
λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν
having received beside of the Father he poured out
τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ
this which you and you are looking at and
ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη
you are hearing. Not for David went up
εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· Εἶπεν
into the heavens, he is saying but he Said
Κύριος τῷ κυρίῳ μου Κάθου ἐκ
Lord to the Lord of me Be sitting out of
δεξιῶν μου 35 ἕως ἂν θῶ
right [parts] of me until likely I should put
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
the enemies of you footstool of the feet
σου. 36 ἀσφαλῶς οὖν γινωσκέτω
of you. Certainly therefore let be knowing

29 "Brothers, it is
allowable to speak
with freeness of
speech to you con-
cerning the family
head David, that he
both deceased and
was buried and his
tomb is among us to
this day. 30 Therefore,
because he was a
prophet and knew
that God^a had sworn
to him with an oath
that he would seat
one from the fruitage
of his loins upon his
throne, 31 he saw be-
forehand and spoke
concerning the resur-
rection of the Christ,
that neither was he
forsaken in Ha'des^b
nor did his flesh see
corruption. 32 This
Jesus God resurrect-
ed, of which fact we
are all witnesses.
33 Therefore because
he was exalted to
the right hand of
God and received the
promised holy spirit
from the Father, he
has poured out this
which you see and
hear. 34 Actually Da-
vid did not ascend
to the heavens, but
he himself says, 'Je-
hovah^c said to my
Lord: "Sit at my
right hand, 35 until
I place your enemies
as a stool for your
feet."' 36 Therefore let
all the house of Israel
know for a certainty

30^a God, NBA; Jehovah, J7,8. 31^b Ha'des, NBAJ²¹; She'ol, - J7,8,11-18,20.
34^c Jehovah, J7,8,11-18,20,21; The Lord, NBA.

πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ
all house of Israel that and Lord him and
χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν
Christ made the God, this the Jesus
ὃν ὑμεῖς ἐσταυρώσατε.
whom you put on stake.

37 Ἀκούσαντες δὲ κατενύγησαν
Having heard but they were pierced down
τὴν καρδίαν, εἶπὼν τε πρὸς τὸν Πέτρον
the heart, they said and toward the Peter
καὶ τοὺς λοιποὺς ἀποστόλους Τί
and the leftover (ones) apostles What
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος
should we do, male persons brothers? 38 Peter
δὲ πρὸς αὐτοὺς Μετανοήσατε, καὶ
but toward them Repent you, and
βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι
let him be baptized each of you in the name
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ into letting go off of the
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν
sins of you, and you will receive the free gift
τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ ἐστὶν
of the holy spirit; 39 to you for is
ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of you and
πᾶσι τοῖς εἰς μακρὰν ὁσους ἂν
to all the (ones) into long [way] as many as likely
προσκαλέσεται Κύριος ὁ θεὸς ἡμῶν.
might call toward self Lord the God of us.

40 ἑτέροις τε λόγοις πλείοσιν
To different and words more
διεμαρτύρατο, καὶ
he was thoroughly bearing witness, and
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ
he was exhorting them saying Be you saved from
τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
the generation of the crooked this.

41 Οἱ μὲν οὖν ἀποδεξάμενοι
The (ones) indeed therefore having received
τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ
the word of him they were baptized, and
προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ
were added in the day that souls as if

τρισχίλια. 42 ἦσαν δὲ
three thousand. 42 They were but
προσκαρτεροῦντες τῇ διδαχῇ τῶν
persevering to the teaching of the

that God made him
both Lord and Christ,
this Jesus whom you
impaled."

37 Now when they
heard this they were
stabbed to the heart,
and they said to
Peter and the rest of
the apostles: "Broth-
ers, what shall we
do?" 38 Peter [said]
to them: "Repent,
and let each one of
you be baptized in
the name of Jesus
Christ for forgiveness
of YOUR sins, and you
will receive the free
gift of the holy spir-
it. 39 For the promise
is to you and to
YOUR children and
to all those afar
off, just as many
as Jehovah^a our
God may call to
him." 40 And with
many other words he
bore thorough wit-
ness and kept ex-
horting them, saying:

"Get saved from this
crooked generation."

41 Therefore those
who embraced his
word heartily were
baptized, and on that
day about three thou-
sand souls were added.

42 And they continued
devoting themselves
to the teaching of the

39^a Jehovah, J^{7,8,17,18}; the Lord, NBA.

ἀποστόλων καὶ τῇ κοινῳνίᾳ, τῇ
apostles and to the common participation, to the
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the bread and to the prayers.

43 Ἐγένετο δὲ πᾶσιν ψυχῇ φόβος,
Was occurring but to every soul fear,
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν
many but portents and signs through the
ἀποστόλων ἐγένετο. 44 πάντες δὲ
apostles was occurring. All but

οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ
the (ones) having believed upon the very [place]
εἶχον ἅπαντα κοινά, 45 καὶ τὰ
were having all (things) common, and the
κτῆματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
possessions and the properties they were selling
καὶ διεμέριζον αὐτὰ πᾶσιν
and they were distributing them to all

καθότι ἂν τις χρεῖαν εἶχεν.
according as likely anyone need was having;
46 καθ' ἡμέραν τε προσκαρτεροῦντες
according to day and persevering

ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε
like-mindedly in the temple, breaking and

κατ' οἶκον ἄρτον, μετελάμβανον
according to house bread, they were partaking
τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
of food in exultation and simplicity

καρδίας, 47 αἰνοῦντες τὸν θεὸν καὶ ἔχοντες
of heart, 47 praising the God and having

χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
favor toward whole the people. The but Lord

προσετίθει τοὺς σωζομένους καθ'
was adding the (ones) being saved according to

ἡμέραν ἐπὶ τὸ αὐτό.
day upon the very [time].

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς
Peter but and John were going up into

τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
the temple upon the hour of the prayer

τὴν ἐνάτην, 2 καὶ τις ἀνὴρ χωλὸς ἐκ
the ninth, 2 and some man lame out of

κοιλίας μητρὸς αὐτοῦ ὑπάρχων
cavity of mother of him being

ἐβαστάζετο, ὃν ἐτίθουν
he was being carried, whom they were putting

καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
according to day toward the door of the

47^a Jehovah, J^{7,8}; the Lord, NBA.

apostles and to shar-
ing [with one an-
other], to taking of
meals and to prayers.

43 Indeed, fear be-
gan to fall upon
every soul, and many
portents and signs be-
gan to occur through
the apostles. 44 All
those who became
believers were togeth-
er in having all
things in common,
45 and they went sell-
ing their possessions
and properties and
distributing the [pro-
ceeds] to all, just as
anyone would have
the need. 46 And day
after day they were
in constant atten-
dance at the temple
with one accord, and
they took their meals
in private homes and
partook of food with
great rejoicing and
sincerity of heart,
47 praising God and
finding favor with all
the people. At the
same time Jehovah^a
continued to join to
them daily those be-
ing saved.

3 Now Peter and
John were going
up into the temple
for the hour of
prayer, the ninth
hour, 2 and a certain
man that was lame
from his mother's
womb was being
carried, and they
would daily put him
near the temple door

ἱεροῦ τὴν λεγομένην Ὁραίαν τοῦ
 temple the being said Beautiful of the
 αἰτεῖν ἐλεημοσύνην παρὰ τῶν
 to be asking gift of mercy beside of the (ones)
 εἰσπορευομένων εἰς τὸ ἱερόν, 3 ὃς
 going their way inside into the temple, who
 ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας
 having seen Peter and John being about
 εἰσιέναι εἰς τὸ ἱερόν ἡρώτα
 to be going in into the temple he was requesting
 ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ
 gift of mercy to receive. Having gazed but
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ
 Peter into him together with the John
 εἶπεν Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ
 he said Look into us. The (one) but
 ἐπεῖχεν αὐτοῖς προσδοκῶν
 was having [eyes] upon to them expecting
 τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ
 something beside of them to receive. Said but
 Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει
 Peter Silver and gold not is existing
 μοι, ὃ δὲ ἔχω τοῦτό σοι
 to me, which but I am having this to you
 δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 I am giving; in the name of Jesus Christ
 τοῦ Ναζωραίου περιπάτει. 7 καὶ
 the Nazarene be walking. And
 πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
 having taken hold of him of the right hand
 ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν
 he raised up him; instantly but were made firm
 αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, 8 καὶ
 the soles of him and the ankle bones, and
 ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ
 leaping out he stood and he was walking, and
 εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν
 he entered together with them into the temple
 περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν
 walking and leaping and praising the
 θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτόν
 God. And saw all the people him
 περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
 walking and praising the God,
 10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος
 they were recognizing but him that this
 ἦν ὁ πρὸς τὴν ἐλεημοσύνην
 was the (one) toward the gift of mercy
 καθημένος ἐπὶ τῇ Ὁραίᾳ Πύλῃ τοῦ
 sitting upon the Beautiful Gate of the

that was called Beautiful, in order to ask
 gifts of mercy from those entering into the
 temple. 3 When he caught sight of Peter
 and John about to go into the temple he
 began requesting to get gifts of mercy.
 4 But Peter, together with John, gazed at
 him and said: "Take a look at us." 5 So he
 fixed his attention upon them, expecting
 to get something from them. 6 However, Pe-
 ter said: "Silver and gold I do not possess,
 but what I do have is what I give you:
 In the name of Je-
 sus Christ the Naz-
 a-rene', walk!" 7 With
 that he took hold of
 him by the right
 hand and raised him
 up. Instantly the soles
 of his feet and his
 ankle bones were
 made firm; 8 and,
 leaping up, he stood
 up and began walking,
 and he entered with
 them into the temple,
 walking and leaping
 and praising God.
 9 And all the people
 got sight of him
 walking and prais-
 ing God. 10 More-
 over, they began to
 recognize him, that
 this was the man
 that used to sit for
 gifts of mercy at the
 Beautiful Gate of the

ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
 temple, and they were filled of astonishment and
 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι
 of ecstasy upon the (thing) having come together
 αὐτῷ.
 to him.

11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
 Holding fast but of him the Peter and
 τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς
 the John ran together all the people toward
 αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
 them upon the colonnade the
 καλουμένη Σολομώντος ἐκθαμβοί.
 being called of Solomon astonished out.
 12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
 Having seen but the Peter answered
 πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,
 toward the people Male persons Israelites,
 τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 why are you wondering upon this, or to us why
 ἀτενίζετε ὥς ἰδίᾳ δυνάμει ἢ
 are you gazing as to own power or
 εὐσεβεῖα πεποιηκόσιν τοῦ
 to well-reverentialness to (ones) having made of the
 περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ
 to be walking him? The God of Abraham
 καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων
 and of Isaac and of Jacob, the God of the fathers
 ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,
 of us, glorified the boy of him Jesus;
 ὃν ὑμεῖς μὲν παρεδώκατε καὶ
 whom you indeed gave beside and
 ἠρνήσασθε κατὰ πρόσωπον Πειλάτου,
 you disowned down face of Pilate,
 κρίναντος ἐκείνου ἀπολύειν
 having judged of that (one) to be releasing;
 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
 you but the holy and righteous (one)
 ἠρνήσασθε, καὶ ᾔτησασθε ἄνδρα
 you disowned, and you asked for male person
 φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ
 murderer to be kindly given to you, the but
 ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ
 chief leader of the life you killed, whom the
 θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
 God raised up out of dead (ones), of which we
 μάρτυρές ἐσμεν. 16 καὶ τῇ πίστει τοῦ
 witnesses we are. And to the faith of the
 ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε
 name of him this (one) whom you are beholding

temple, and they became filled with as-
 tonishment and ecsta-
 sy at what had
 happened to him.

11 Well, as the man
 was holding onto Pe-
 ter and John, all the
 people ran together
 to them at what was
 called Sol'o-mon's
 colonnade, surprised
 out of their wits.
 12 When Peter saw
 this, he said to the
 people: "Men of Is-
 rael, why are you
 wondering over this,
 or why are you gaz-
 ing at us as though by
 personal power or
 godly devotion we
 have made him walk?
 13 The God of Abra-
 ham and of Isaac and
 of Jacob, the God of
 our forefathers, has
 glorified his Servant,
 Jesus, whom you, for
 your part, delivered
 up and disowned be-
 fore Pilate's face,
 when he had decided
 to release him. 14 Yes,
 you disowned that
 holy and righteous
 one, and you asked
 for a man, a mur-
 derer, to be free-
 ly granted to you,
 15 whereas you killed
 the Chief Agent of
 life. But God raised
 him up from the
 dead, of which fact
 we are witnesses.
 16 Consequently his
 name, by [our] faith
 in his name, has
 made this man strong
 whom you behold

καὶ οἶδατε ἐστερέωσεν τὸ ὄνομα
and you have known made firm the name
αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
of him, and the faith the (one) through him
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην
gave to him the whole allotment this
ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν,
from in front of all of you. And now,
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
brothers, I have known that down ignorance
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.
you acted, as-even also the rulers of you;
18 ὁ δὲ θεὸς ὃς
the but God which (things)
προκατήγγειλεν διὰ στόματος
he published beforehand through mouth
πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
of all the prophets to suffer the Christ
αὐτοῦ ἐπλήρωσεν οὕτως.
of him he fulfilled thus.

19 μετανοήσατε οὖν καὶ ἐπιστρέψατε
Repent you therefore and turn you around
πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,
toward the to be blotted out of you the sins,
ὥσπερ ἂν ἔλθωσιν καιροὶ
so that likely should come appointed times
ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
of refreshing from face of the Lord
20 καὶ ἀποστείλῃ τὸν
and he should send forth the
προκεχειρισμένον ὑμῖν χριστὸν
having been beforehand appointed to you Christ
Ἰησοῦν, 21 ὃν δεῖ οὐρανὸν
Jesus, whom it is necessary heaven
μεν δέξασθαι ἄχρι χρόνων
indeed to receive until times
ἀποκαταστάσεως πάντων ὧν
of restoration of all (things) of which (things)
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν
spoke the God through mouth of the
ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
holy from age of him of prophets.
22 Μωσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
Moses indeed said that Prophet to you
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν
will make stand up Lord the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε
brothers of you as me; of him you will hear

and know, and the
faith that is through
him has given the
man this complete
soundness in the
sight of all of you.
17 And now, brothers,
I know that you
acted in ignorance,
just as your rulers
also did. 18 But in
this way God has
fulfilled the things
he announced before-
hand through the
mouth of all the
prophets, that his
Christ would suffer.

19 "Repent, there-
fore, and turn around
so as to get your
sins blotted out, that
seasons of refreshing
may come from the
person of Jehovah.
20 and that he may
send forth the Christ
appointed for you,
Jesus, 21 whom heav-
en, indeed, must
hold within itself un-
til the times of
restoration of all
things of which God
spoke through the
mouth of his holy
prophets of old time.
22 In fact, Moses
said, 'Jehovah' God
will raise up for you
from among your
brothers a proph-
et like me. You
must listen to him

19^a Jehovah, J¹³⁻¹⁸; the Lord, NBA. 22^b Jehovah, J^{7,8,11-18,20}; the Lord, NBA.

κατὰ πάντα ὅσα ἂν
according to all (things) as many as likely
λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ
he might speak toward you. It will be but
πάσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ
every soul which likely not should hear of the
προφήτου ἐκείνου ἐξολοθρευθήσεται
prophet that will be completely destroyed
ἐκ τοῦ λαοῦ. 24 καὶ πάντες δὲ οἱ
out of the people. And all but the
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
prophets from Samuel and of the (ones)
καθεξῆς ὅσοι ἐλάλησαν καὶ
of succession as many as spoke and
κατήγγειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς
announced down the days these. You
ἐστέ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
are the sons of the prophets and of the
διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς
covenant which the God covenant toward the
πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ ἐν
fathers of you, saying toward Abraham And in
τῷ σπέρματί σου εὐλογηθήσονται πάντα αἱ
the seed of you will be blessed all the
πατρίαι τῆς γῆς. 26 ὑμῖν πρῶτον
families of the earth. To you first
ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
having made stand up the God the boy of him
ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ
he sent forth him blessing you in the
ἀποστρέφειν ἕκαστον ἀπὸ τῶν
to be turning away each (one) from the
πονηριῶν ὑμῶν.
wicked deeds of you.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν
Speaking but of them toward the people
ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ
stood upon them the chief priests and the
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
captain of the temple and the Sadducees,
2 διὰ τοῦ διδάσκειν
being annoyed through the to be teaching
αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν
them the people and to be announcing down in
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
the Jesus the resurrection the (one) out of
νεκρῶν, 3 καὶ ἐπέβαλον αὐτοῖς τὰς
dead (ones), and they thrust upon them the
χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
hands and they put into observation into the

according to all the
things he speaks to
you. 23 Indeed, any
soul that does not
listen to that Proph-
et will be complete-
ly destroyed from
among the people.'
24 And all the proph-
ets, in fact, from
Samuel on and those
in succession, just as
many as have spoken,
have also plainly de-
clared these days.
25 You are the sons
of the prophets and
of the covenant which
God covenanted with
your forefathers, say-
ing to Abraham, 'And
in your seed all the
families of the earth
will be blessed.' 26 To
you first God, after
raising up his Ser-
vant, sent him forth
to bless you by turn-
ing each one away
from your wicked
deeds."

4 Now while the
[two] were speak-
ing to the people, the
chief priests and the
captain of the temple
and the Sadducees
came upon them,
2 being annoyed be-
cause they were
teaching the people
and were plainly de-
claring the resurrec-
tion from the dead
in the case of Je-
sus; 3 and they laid
their hands upon
them and put them
in custody till the

αὔριον, ἦν γὰρ ἑσπέρα ἤδη. 4 πολλοὶ
morrow, it was for evening already. Many
δὲ τῶν ἀκουσάντων τὸν λόγον
but of the (ones) having heard the word
ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
they believed, and became number of the
ἀνδρῶν ὡς χιλιάδες πέντε.
male persons as thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
It occurred but upon the morning
συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ
to be led together of them the rulers and
τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
the older men and the scribes in
Ἱερουσαλὴμ 6 καὶ Ἄννας ὁ ἀρχιερεὺς
Jerusalem and Annas the chief priest

καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ
and Caiaphas and John and Alexander and
ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
as many as were out of race chief priestly,

7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
and having made stand them in the midst
ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ
they were inquiring In what sort of power or
ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
in what sort of name did you do this you?

8 τότε Πέτρος πλησθεὶς πνεύματος
Then Peter having been filled of spirit
ἁγίου εἶπεν πρὸς αὐτοὺς
holy said toward them

Ἄρχοντες τοῦ λαοῦ
Rulers of the people
καὶ πρεσβύτεροι, 9 εἰ ἡμεῖς
and older men, if we

σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
today are being examined upon good deed
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
of man infirm, in whom this (one)

σέσωσται, 10 γνωστὸν ἔστω πᾶσιν
has been saved, known let it be to all
ὕμιν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
to you and to all the people of Israel that in
τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
the name of Jesus Christ of the Nazarene,

ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς
whom you put on stake, whom the God
ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
raised up out of dead (ones), in this (one)

οὗτος παρέστηκεν ἐνώπιον ὑμῶν
this [man] has stood alongside in sight of you

next day, for it was already evening.
4 However, many of those who had listened to the speech believed, and the number of the men became about five thousand.

5 The next day there took place in Jerusalem the gathering together of their rulers and older men and scribes 6 (also An'nas the chief priest and Ca'ia-phas and John and Alexander and as many as were of the chief priest's kinsfolk), 7 and they stood them in their midst and began to inquire: "By what power or in whose name did you do this?" 8 Then Peter, filled with holy spirit, said to them:

"Rulers of the people and older men, 9 if we are this day being examined, on the basis of a good deed to an ailing man, as to by whom this man has been made well, 10 let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you impaled but whom God raised up from the dead, by this one does this man stand here sound in front of

ὑγιῆς. 11 οὗτός ἐστιν ὁ λίθος ὁ
sound. This is the stone the (one)
ἔξουθενηθεὶς ὑφ' ὑμῶν τῶν
having been treated as nothing by you the
οἰκοδόμων, ὁ γενόμενος εἰς
builders, the (one) having come to be into
κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ
head of corner. And not is in other
οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομα ἐστιν
no one the salvation, neither for name is
ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
different under the heaven the having been given
ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
in men in which it is necessary to be saved
ἡμᾶς.
us.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
Beholding but the of the Peter
παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι
outspokenness and of John, and having perceived
ὅτι ἄνθρωποι ἀγράμματοι εἰσιν
that men unlettered they are
καὶ ἰδιῶται, ἐθαύμαζον,
and ordinary, they were wondering,
ἐπεγίνωσκόν τε αὐτοὺς ὅτι
they were recognizing and them that
σὺν τῷ Ἰησοῦ ἦσαν, 14 τὸν τε
together with the Jesus they were, the and
ἄνθρωπον βλέποντες σὺν αὐτοῖς
man looking at together with them
ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
having stood the (one) having been cured nothing
εἶχον ἀντεῖπεῖν.
they were having to say against.

15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
Having commanded but them outside of the
συνεδρίου ἀπελθεῖν συνέβαλλον
Sanhedrin [hall] to go forth they were consulting
πρὸς ἀλλήλους 16 λέγοντες Τί
toward one another saying What
ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
should we do to the men these? Because
μὲν γὰρ γνωστὸν σημεῖον γέγονεν
indeed for known sign has occurred
δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
through them to all the (ones) inhabiting
Ἱερουσαλὴμ φανερόν, καὶ οὐ δύναμεθα
Jerusalem manifest, and not we are able
ἀρνεῖσθαι. 17 ἀλλ' ἵνα μὴ ἐπὶ
to deny; but in order that not upon

you. 11 This is 'the stone that was treated by you builders as of no account that has become the head of the corner.' 12 Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."

13 Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus; 14 and as they were looking at the man that had been cured standing with them, they had nothing to say in rebuttal. 15 So they commanded them to go outside the Sanhedrin hall, and they began consulting with one another, 16 saying: "What shall we do with these men? Because, for a fact, a noteworthy sign has occurred through them, one manifest to all the inhabitants of Jerusalem; and we cannot deny it. 17 Nevertheless, in order that it may not

ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy boy of you of Jesus.

31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
And having supplicated of them was shaken the
τόπος ἐν ᾧ ἦσαν συνηγμένοι,
place in which they were having been led together,
καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου
and they were filled all of the holy
πνεύματος, καὶ ἐλάλουν τὸν λόγον
spirit, and they were speaking the word
τοῦ θεοῦ μετὰ παρρησίας.
of the God with outspokenness.

32 Τοῦ δὲ πλήθους τῶν
Of the but of multitude of the (ones)
πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ
having believed was heart and soul one, and
οὐδὲ εἰς τι τῶν ὑπαρχόντων
not-but one, anything of the things belonging
αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν
to him he was saying own to be, but was
αὐτοῖς πάντα κοινά. 33 καὶ δυνάμει
to them all (things) common. And to power
μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ
great were giving back the witness the
ἀποστόλοι τοῦ κυρίου Ἰησοῦ τῆς
apostles of the Lord Jesus of the
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ
resurrection, favor and great was upon
πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
all them. Not-but for needy

τις ἦν ἐν αὐτοῖς ὅσοι γὰρ κτήτορες
anyone was in them; as many as for possessors
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
of pieces of ground or houses they were, selling
ἔφερον τὰς τιμὰς τῶν
they were bearing the values of the (things)
πιπρασκομένων 35 καὶ ἐτίθουν παρὰ
being sold and they were placing beside
τοὺς πόδας τῶν ἀποστόλων·
the feet of the apostles;
διεδίδετο δὲ ἐκάστῳ
it was being distributed but to each (one).

καθότι ἂν τις χρεῖαν εἶχεν.
according as likely anyone need was having.

36 Ἰωσήφ δὲ ὁ ἐπικληθεὶς
Joseph but the (one) having been surnamed
Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστίν
Barnabas from the apostles, which is
μεθερμηνευόμενον Υἱὸς Παρακλήσεως,
being translated Son of Comfort,

name of your holy servant Jesus."

31 And when they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speaking the word of God with boldness.

32 Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own; but they had all things in common. 33 Also, with great power the apostles continued giving forth the witness concerning the resurrection of the Lord Jesus; and undeserved kindness in large measure was upon them all.

34 In fact, there was not one in need among them; for all those who were possessors of fields or houses would sell them and bring the values of the things sold 35 and they would deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need. 36 So Joseph, who was surnamed Bar-na-bas by the apostles, which means, when translated, Son of Comfort,

Λευεΐτης, Κύπριος τῷ γένει,
Levite, Cyprian to the race,
37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας
existing to him of field having sold
ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας
brought the money and put beside the feet
τῶν ἀποστόλων.
of the apostles.

5 Ἄνῆρ δέ τις Ἀνανίας ὀνόματι
Male person but some Ananias to name
σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ
together with Sapphira the woman of him
ἐπώλησεν κτῆμα 2 καὶ ἐνοσφίσατο
he sold possession and he put apart for self
ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς
from the value, having known together also of the
γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
woman, and having brought part some beside
τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν
the feet of the apostles he put. Said
δὲ ὁ Πέτρος Ἀνανία, διὰ τί
but the Peter Ananias, through what
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
filled the Satan the heart of you
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
to lie to you the spirit the holy and
νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
to put apart for self from the value of the
χωρίου; 4 οὐχὶ μένον σοὶ
piece of ground? Not remaining to you

ἔμενεν καὶ πρᾶθὲν ἐν τῇ σῇ
it was remaining and having been sold in the your
ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
authority it was existing? Why that you put in the
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ
heart of you the thing this? Not
ἔψευσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
you played false to men but to the God.

5 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους
Hearing but the Ananias the words these
πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος
having fallen he let out soul; and occurred fear
μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
great upon all the (ones) hearing.

6 ἀναστάντες δὲ οἱ νεώτεροι
Having stood up but the younger (ones)
συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
set together him and having borne out
ἔθαψαν.
they buried.

a Levite, a native of Cyprus, 37 possessing a piece of land, sold it and brought the money and deposited it at the feet of the apostles.

5 However, a certain man, An·a·ni'as by name, together with Sap·phi'ra his wife, sold a possession 2 and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. 3 But Peter said: "An·a·ni'as, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? 4 As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God." 5 On hearing these words An·a·ni'as fell down and expired. And great fear came over all those hearing of it. 6 But the younger men rose, wrapped him in cloths, and carried him out and buried him.

7 Ἐγένετο δὲ ὡς ὥρων τριῶν διαστήμα
It occurred but as of hours three interval
καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ
and the woman of him not having known the (thing)
γεγονὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ
having occurred entered. Answered but
πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου
toward her Peter Say to me, if of so much
τὸ χωρίον ἀπέδοσθε;
the piece of ground you gave from yourselves?
ἡ δὲ εἶπεν Ναί, τοσούτου. 9 ὁ δὲ
The (one) but said Yes, of so much. The but
Πέτρος πρὸς αὐτὴν Τί ὅτι
Peter toward her Why that
συνεφωνήθη ὑμῖν πειράσαι τὸ
it was sounded together to you to test the
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν
spirit of Lord? Look! The feet of the (ones)
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
having buried the male person of you upon the
θύρᾳ καὶ ἐξοίσουσίν σε. 10 ἔπεσεν δὲ
door and they will bear out you. She fell but
παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ
instantly toward the feet of him and
ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
she let out soul; having entered but the young men
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες
found her dead, and having borne out
ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
they buried toward the male person of her.
11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
And occurred fear great upon whole
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς
the ecclesia and upon all the (ones)
ἀκούοντας ταῦτα.
hearing these (things).
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
Through but the hands of the apostles
ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ
was occurring signs and portents many in the
λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
people; and they were like-mindedly all in
τῇ Στοᾷ Σολομώντος· 13 τῶν δὲ
the Colonnade of Solomon; of the but
λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι
leftover (ones) no one was daring to glue himself
αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός,
to them, but was magnifying them the people,

7 Now after an interval of about three hours his wife came in, not knowing what had happened. 8 Peter said to her: "Tell me, did you [two] sell the field for so much?" She said: "Yes, for so much." 9 So Peter said to her: "Why was it agreed upon between you [two] to make a test of the spirit of Jehovah?" Look! The feet of those who buried your husband are at the door, and they will carry you out." 10 Instantly she fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and buried her alongside her husband. 11 Consequently great fear came over the whole congregation and over all those hearing about these things. 12 Moreover, through the hands of the apostles many signs and portents continued to occur among the people; and they were all with one accord in Solomon's colonnade. 13 True, not a one of the others had the courage to join himself to them; nevertheless, the people were extolling them.

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες
rather but were being added believing (ones)
τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
to the Lord multitudes of male persons and and
γυναικῶν· 15 ὥστε καὶ εἰς τὰς πλατείας
women; as-and also into the broad ways
ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι
to be bearing out the sick and to be putting
ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα
upon little beds and cots, in order that
ἐρχομένου Πέτρου καὶ ἡ σκιά
coming of Peter also if ever the shadow
ἐπισκιάσει τινὶ αὐτῶν.
might overshadow to someone of them.
16 συνήρχετο δὲ καὶ τὸ πλῆθος
Was coming together but also the multitude
τῶν πέριξ πόλεων Ἰερουσαλὴμ,
of the roundabout cities of Jerusalem,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
bearing sick (ones) and (ones) disturbed by
πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
spirits unclean, who were being cured
ἅπαντες.
all.
17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ
Having stood up but the chief priest and
πάντες οἱ σὺν αὐτῷ, ἡ οὖσα
all the (ones) together with him, the being
αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
sect of the Sadducees, were filled
ζήλου· 18 καὶ ἐπέβαλον τὰς χεῖρας
of jealousy and they thrust upon the hands
ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν
upon the apostles and put them in
τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ
observation public. Angel but
Κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς
of Lord through night opened the doors of the
φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν
prison having led out and them he said
20 Πορεύεσθε καὶ σταθέντες λαλεῖτε
Be you going and having stood be you speaking
ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα
in the temple to the people all the sayings
τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ
of the life this. Having heard but
εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς
they entered under the daybreak into

14 More than that, believers in the Lord kept on being added, multitudes both of men and of women; 15 so that they brought the sick out even into the broad ways and laid them there upon little beds and cots, in order that, as Peter would go by, at least his shadow might fall upon some one of them. 16 Also, the multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits, and they would one and all be cured. 17 But the high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy, 18 and they laid hands upon the apostles and put them in the public place of custody. 19 But during the night Jehovah's^a angel opened the doors of the prison, brought them out and said: 20 "Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life." 21 After hearing this, they entered into

τὸ ἱερόν καὶ ἐδίδασκον.
the temple and they were teaching.

Παραγενόμενος δὲ ὁ
Having come to be alongside but the
ἀρχιερεὺς καὶ οἱ σὺν
chief priest and the (ones) together with
αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
him they called together the Sanhedrin and
πᾶσαν τὴν γερουσίαν τῶν υἱῶν
all the assembly of old men of the sons
Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ
of Israel, and they sent out into the
δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ
place of bound ones to be led them. The
δὲ παραγενόμενοι ὑπηρεταὶ οὐχ
but having come to be alongside subordinates not
εὔρον αὐτούς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ
found them in the prison, having returned but
ἀπήγγειλαν 23 λέγοντες ὅτι Τὸ
they reported back saying that The
δεσμωτήριον εὔρωμεν κεκλεισμένον ἐν
place of bound ones we found having been locked in
πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας
all security and the guards having stood
ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα
upon the doors, having opened but inside no one
εὔρωμεν. 24 ὥς δὲ ἤκουσαν τοὺς λόγους
we found. As but they heard the words
τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ
these the and captain of the temple and
οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν
the chief priests, were in a quandary about them
τί ἂν γένοιτο τοῦτο.
what likely would become this.

25 Παραγενόμενος δὲ τις
Having come to be alongside but someone
ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες
reported back to them that Look! The male persons
οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
whom you put in the prison are in the temple
ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
having stood and teaching the people.

26 τότε ἀπελθὼν ὁ στρατηγὸς
Then having gone off the captain
σὺν τοῖς ὑπηρεταῖς ἦγεν
together with the subordinates was leading
αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
them, not with violence, they were fearing for
τὸν λαόν, μὴ λιθασθῶσιν.
the people, not they might be stoned.

the temple at day-
break and began to
teach.

Now when the high
priest and those with
him arrived, they
called together the
San'he-drin and the
assembly of older men
of the sons of Israel,
and they sent out
to the jail to have
them brought. 22 But
when the officers got
there they did not
find them in the
prison. So they re-
turned and made re-
port, 23 saying: "The
jail we found locked
with all security and
the guards stand-
ing at the doors, but
on opening up we
found no one inside."
24 Well, when both
the captain of the
temple and the chief
priests heard these
words, they fell into
a quandary over these
matters as to what
this would come to.
25 But a certain man
arrived and reported
to them: "Look! The
men you put in the
prison are in the
temple, standing and
teaching the people."
26 Then the captain
went off with his
officers and proceed-
ed to bring them,
but without violence,
as they were afraid
of being stoned by
the people.

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
Having led but them they made stand in
τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
the Sanhedrin. And inquired upon them the
ἀρχιερεὺς 28 λέγων Παραγγελῖα
chief priest saying To charge
παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ
we charged to you not to be teaching upon the
ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν
name this, and look! you have filled the
Ἱερουσαλὴμ τῆς διδασχῆς ὑμῶν, καὶ
Jerusalem of the teaching of you, and
βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
you are wishing to lead on upon us the
αἷμα τοῦ ἀνθρώπου τούτου.
blood of the man this.

29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
Having answered but Peter and the
ἀπόστολοι εἶπαν Πειθαρχεῖν
apostles said To be obeying as ruler
δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
it is necessary to God rather than to men.

30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
The God of the fathers of us raised up
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
Jesus, whom you manhandled
κρεμάσαντες ἐπὶ ξύλου. 31 τοῦτον ὁ
having hanged upon wood; this (one) the
θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
God Chief Leader and Savior he put high up
τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι
to the right [hand] of him, of the to give
μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
repentance to the Israel and letting go off
ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμέν μάρτυρες τῶν
of sins; and we are witnesses of the
ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον
sayings these, and the spirit the holy
ὃ ἔδωκεν ὁ θεὸς τοῖς
which gave the God to the (ones)
πειθαρχοῦσιν αὐτῷ.
obeying as ruler to him.

33 οἱ δὲ ἀκούσαντες
The (ones) but having heard
διεπρίοντο καὶ ἐβούλοντο
were being sawn through and they were wishing
ἀνελεῖν αὐτούς. 34 Ἀναστὰς δὲ
to take up them. Having stood up but
τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι
someone in the Sanhedrin Pharisee to name

27 So they brought
them and stood them
in the San'he-drin
hall. And the high
priest questioned
them 28 and said:
"We positively ordered
you not to keep
teaching upon the
basis of this name,
and yet, look! you
have filled Jerusalem
with your teaching,
and you are deter-
mined to bring the
blood of this man
upon us." 29 In an-
swer Peter and the
[other] apostles said:
"We must obey God
as ruler rather than
men. 30 The God of
our forefathers raised
up Jesus, whom you
slew, hanging him
upon a stake. 31 God
exalted this one as
Chief Agent and Sav-
ior to his right hand,
to give repentance
to Israel and forgive-
ness of sins. 32 And
we are witnesses of
these matters, and
so is the holy spirit,
which God has giv-
en to those obeying
him as ruler."

33 When they heard
this, they felt deep-
ly cut and were
wanting to do away
with them. 34 But
a certain man rose
in the San'he-drin,
a Pharisee named

Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ
Gamaliel, law teacher honorable to all the
λαῶ, ἐκέλευσεν ἔξω βραχὺ τοὺς
people, he commanded outside short [while] the
ἀνθρώπους ποιῆσαι, 35 εἶπεν τε πρὸς
men to make, he said and toward
αὐτούς "Ἄνδρες Ἰσραηλεῖται,
them Male persons Israelites,
προσέχετε ἑαυτοῖς ἐπὶ τοῖς
be you paying attention to selves upon the
ἀνθρώποις τούτοις τί μέλλετε
men these what you are about
πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν
to be performing. Before for these the days
ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν,
stood up Theudas, saying to be someone himself,
ὃν προσεκλίθη ἀνδρῶν
to whom was made to incline toward of male persons
ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη,
number as of four hundred; who was taken up,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
and all as many as were obeying to him
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
were dispersed and they came to be into nothing.
37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ
After this (one) stood up Judas the
Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς
Galilean in the days of the registration
καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·
and made stand off people behind him;
κακεῖνος ἀπώλετο, καὶ πάντες
also that (one) destroyed himself, and all
ὅσοι ἐπείθοντο αὐτῷ
as many as were obeying to him
διεσκορπίσθησαν. 38 καὶ τὰ νῦν
were scattered abroad. And the (things) now
λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
I am saying to you, Stand you away from the
ἀνθρώπων τούτων καὶ ἄφετε αὐτούς·
men these and let go off you them;
ὅτι ἂν ἡ ἐξ ἀνθρώπων ἢ
because if ever it may be out of men the
βουλή αὕτη ἢ τὸ ἔργον τοῦτο,
counsel this or the work this,
καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ
it will be loosed down; if but out of God
ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·
it is, not you will be able to loose down them;
μή ποτε καὶ θεομάχοι
not sometime also fighters against God

Ga·ma'li·el, a Law
teacher esteemed by
all the people, and
gave the command to
put the men out-
side for a little while.
35 And he said to
them: "Men of Is-
rael, pay attention to
yourselves as to what
you intend to do re-
specting these men.
36 For instance, be-
fore these days Theu-
das rose, saying he
himself was some-
body, and a number
of men, about four
hundred, joined his
party. But he was
done away with, and
all those who were
obeying him were
dispersed and came
to nothing. 37 After
him Judas the Gal-
i-le'an rose in the
days of the registra-
tion, and he drew
off people after him.
And yet that man
perished, and all
those who were obey-
ing him were scat-
tered abroad. 38 And
so, under the pres-
ent circumstances, I
say to you, Do not
meddle with these
men, but let them
alone; (because, if
this scheme or this
work is from men,
it will be overthrown;
39 but if it is from
God, you will not
be able to overthrow
them;) otherwise, you
may perhaps be found

εὑρεθῆτε. 40 ἐπείσθησαν δὲ
you might be found. They were persuaded but
αὐτῷ, καὶ προσκαλεσάμενοι τοὺς
to him, and having called toward themselves the
ἀποστόλους δείραντες παρήγγειλαν μὴ
apostles having fayed they charged not
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ
to be speaking upon the name of the Jesus
καὶ ἀπέλυσαν.
and they released.

41 Οἱ μὲν οὖν ἐπορεύοντο
The (ones) indeed therefore were going
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου
rejoicing from face of the Sanhedrin
ὅτι κατηξιώθησαν ὑπὲρ τοῦ
because they were counted worthy over the
ὀνόματος ἀτιμασθῆναι· 42 πᾶσάν τε
name to be dishonored; all and
ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ
day in the temple and according to house not
ἐπαύοντο διδάσκοντες καὶ
they were ceasing teaching and
εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
declaring good news about the Christ Jesus.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων
In but the days these multiplying
τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν
of the disciples occurred murmuring of the
Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι
Hellenists toward the Hebrews because
παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
they were being overlooked in the service the
καθημερινῇ αἱ χήραι αὐτῶν·
daily the widows of them.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα
Having called toward themselves but the twelve
τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν
the multitude of the disciples said Not pleasing
ἐστὶν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ
it is us having abandoned the word of the
θεοῦ διακονεῖν τραπέζαις· 3 ἐπισκέψασθε
God to be serving to tables; look you upon
δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν
but, brothers, male persons out of you
μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ
being witnessed to seven full of spirit and
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
of wisdom, whom we will appoint upon the
χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ
need this; we but to the prayer

fighters actually
against God." 40 At
this they gave heed
to him, and they sum-
moned the apostles,
flogged them, and
ordered them to stop
speaking upon the
basis of Jesus' name,
and let them go.
41 These, therefore,
went their way from
before the San'he-
drin, rejoicing because
they had been count-
ed worthy to be
dishonored in behalf
of his name. 42 And
every day in the tem-
ple and from house
to house they con-
tinued without letup
teaching and declar-
ing the good news
about the Christ,
Jesus.

6 Now in these
days, when the
disciples were increas-
ing, a murmuring
arose on the part of
the Greek-speaking
Jews against the He-
brew-speaking Jews,
because their widows
were being overlooked
in the daily distribu-
tion. 2 So the twelve
called the multitude
of the disciples to
them and said: "It is
not pleasing for us to
leave the word of God
to distribute [food]
to tables. 3 So, broth-
ers, search out for
yourselves seven certi-
fied men from among
you, full of spirit and
wisdom, that we may
appoint them over
this necessary busi-
ness; 4 but we shall

καὶ τῇ διακονίᾳ τοῦ λόγου
and to the service of the word
προσκαρτερήσομεν. 5 καὶ ἤρεσεν ὁ
we shall persevere. And pleased the
λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ
word in sight of all the multitude, and
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
they selected Stephen, male person full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip
καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ
and Prochorus and Nicanor and Timon and
Παρμενᾶν καὶ Νικόλαον προσήλυτον
Parmenas and Nicolaus proselyte
Ἀντιόχεια, 6 οὓς ἔστησαν ἐνώπιον
Antiochian, whom they made stand in sight
τῶν ἀποστόλων, καὶ προσευξάμενοι
of the apostles, and having prayed
ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
they put upon them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤϋξανεν,
And the word of the God was growing,
καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
and was multiplying the number of the disciples
ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος
in Jerusalem very much, much and crowd
τῶν ἱερέων ὑπήκουον τῇ
of the priests were hearing submissively to the
πίστει.
faith.

8 Στέφανος δὲ πλήρης χάριτος καὶ
Stephen but full of graciousness and
δυνάμεως ἐποίει τέρατα καὶ σημεῖα μέγала
power was doing portents and signs great
ἐν τῷ λαῷ. 9 Ἀνέστησαν δὲ τινες
in the people. Stood up but some ones
τῶν ἐκ τῆς συναγωγῆς τῆς
of the (ones) out of the synagogue the (one)
λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
being said of Libertines and of Cyrenians and
Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
of Alexandrians and of the (ones) from Cilicia and
Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, 10 καὶ
of Asia seeking together with the Stephen, and
οὐκ ἰσχυρὸν ἀντιστῆναι τῇ
not they were strong enough to withstand to the
σοφίᾳ καὶ τῷ πνεύματι ᾧ
wisdom and to the spirit to which
ἐλάλει. 11 τότε ὑπέβαλον
he was speaking. Then they thrust under

devote ourselves to
prayer and to the
ministry of the word.”
5 And the thing spo-
ken was pleasing to
the whole multitude,
and they selected
Stephen, a man full
of faith and holy
spirit, and Philip and
Proch'o-rus and Ni-
ca'nor and Ti'mon and
Par'me-nas and Ni-
co-la'us, a proselyte
of Antioch; 6 and they
placed them before
the apostles, and, af-
ter having prayed,
these laid their hands
upon them.

7 Consequently the
word of God went on
growing, and the
number of the disci-
ples kept multiplying
in Jerusalem very
much; and a great
crowd of priests be-
gan to be obedient to
the faith.

8 Now Stephen, full
of graciousness and
power, was perform-
ing great portents and
signs among the peo-
ple. 9 But certain men
rose up of those from
the so-called Syna-
gogue of the Freed-
men, and of the
Cy-re'ni-ans and Al-
exandrians and of
those from Ci-li'cia
and Asia, to dispute
with Stephen; 10 and
yet they could not
hold their own against
the wisdom and the
spirit with which he
was speaking. 11 Then
they secretly induced

ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ
male persons saying that We have heard of him
λαλοῦντος ῥήματα βλάσφημα εἰς Μωυσῆν
speaking sayings blasphemous into Moses.
καὶ τὸν θεόν. 12 συνεκίνησάν τε τὸν λαόν
and the God; they stirred up and the people
καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς,
and the older men and the scribes,
καὶ ἐπιστάντες συνήρπασαν αὐτὸν
and having stood upon they jointly snatched him
καὶ ἤγαγον εἰς τὸ συνέδριον,
and they led into the Sanhedrin,
13 ἔστησαν τε μάρτυρας ψευδεῖς
they made stand and witnesses false
λέγοντας ὅτι ὁ ἄνθρωπος οὗτος οὐ παύεται
saying The man this not is ceasing
λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου
speaking sayings down on the place the holy
τούτου καὶ τοῦ νόμου, 14 ἀκηκόαμεν
this and of the Law, we have heard
γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
for of him saying that Jesus the
Ναζωραῖος οὗτος καταλύσει τὸν τόπον
Nazarene this will loose down the place
τούτον καὶ ἀλλάξει τὰ ἔθνη ἃ
this and he will change the customs which
παρέδωκεν ἡμῖν Μωυσῆς.
gave beside to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες
And having gazed into him all
οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν
the (ones) sitting in the Sanhedrin they saw
τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
the face of him as if face of angel.

7 Εἶπεν δὲ ὁ ἀρχιερεὺς Εἰ ταῦτα
Said but the chief priest If these (things)
οὕτως ἔχει; 2 ὁ δὲ εἶπεν
thus is having? The (one) but said
Ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατε.
Male persons brothers and fathers, hear you.
Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
The God of the glory became seen to the father
ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν
of us Abraham being in the Mesopotamia before
ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ
than to reside him in Haran, and
εἶπεν πρὸς αὐτὸν Ἔξελθε ἐκ τῆς
he said toward him Go you forth out of the
γῆς σου καὶ τῆς συγγενείας σου, καὶ
earth of you and of the relationship of you, and

men to say: "We have
heard him speaking
blasphemous sayings
against Moses and
God." 12 And they
stirred up the people
and the older men
and the scribes, and,
coming upon him sud-
denly, they took him
by force and led him
to the San'he-drin.
13 And they brought
forward false wit-
nesses, who said:
"This man does not
stop speaking things
against this holy place
and against the Law.
14 For instance, we
have heard him say
that this Jesus the
Naz-a-rene' will throw
down this place and
change the customs
that Moses handed
down to us."

15 And as all those
sitting in the San'he-
drin gazed at him,
they saw that his face
was as an angel's
face.

7 The high priest
said: "Are these
things so?" 2 He said:
"Men, brothers and
fathers, hear. The God
of glory appeared to
our forefather Abra-
ham while he was in
Mes-o-po-ta'mi-a, be-
fore he took up resi-
dence in Ha'ran,
3 and he said to
him, 'Go out from
your land and from
your relatives and

δεῦρο εἰς τὴν γῆν ἣν ἂν σοι
hither into the earth which likely to you
δείξω· 4 τότε ἐξελθὼν ἐκ
I should show; then having gone forth out of
γῆς Χαλδαίων κατώκησεν ἐν Χαρράν.
earth of Chaldeans he resided in Haran.
κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
And from there after the to die the father
αὐτοῦ μετώκισεν αὐτὸν εἰς
of him he caused to change residence him into
τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν
the earth this into which you now
κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ
are residing, and not gave to him
κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
inheritance in it not-but stepping of foot,
καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν
and he promised to give to him into having down
αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,
it and to the seed of him after him,
οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ
not being to him of child. Spoke but
οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ
thus the God that will be the seed of him
πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ
dweller beside in earth foreign, and
δουλώσουσιν αὐτὸ καὶ κακώσουσιν
they will enslave it and they will treat badly
ἔτη τετρακόσια· 7 καὶ τὸ ἔθνος ᾧ
years four hundred; and the nation to which
ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ
likely they will be slaves I will judge I, the
θεὸς εἶπεν, καὶ μετὰ ταῦτα
God said, and after these (things)
ἐξελεύσονται καὶ
they will come out and
λατρεύουσίν μοι ἐν τῷ τόπῳ
they will render sacred service to me in the place
τούτῳ.
this.

8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave to him covenant of circumcision;
καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he generated the Isaac and
περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ,
he circumcised him to the day the eighth,
καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς
and Isaac the Jacob, and Jacob the
δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι
twelve patriarchs. And the patriarchs

come on into the land
I shall show you.
4 Then he went out
from the land of the
Chal-de'ans and took
up residence in Ha-
ran. And from there,
after his father died,
[God] caused him to
change his residence
to this land in which
you now dwell. 5 And
yet he did not give
him any inheritable
possession in it, no,
not a footbreadth;
but he promised to
give it to him as a
possession, and after
him to his seed,
while as yet he had
no child. 6 More-
over, God spoke to
this effect, that his
seed would be alien
residents in a foreign
land and [the people]
would enslave them
and afflict [them]
for four hundred
years. 7 'And that na-
tion for which they
will slave I shall
judge,' God said, 'and
after these things they
will come out and will
render sacred service
to me in this place.'

8 'He also gave
him a covenant of cir-
cumcision; and thus
he became the fa-
ther of Isaac and
circumcised him on
the eighth day, and
Isaac of Jacob, and
Jacob of the twelve
family heads. 9 And
the family heads

ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο
having become jealous of the Joseph they gave off
εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,
into Egypt; and was the God with him,
10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
and he took up out him out of all the
θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν
tribulations of him, and he gave to him graciousness
καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως
and wisdom in front of Pharaoh of king
Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
of Egypt, and he appointed him governing (one)
ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
upon Egypt and whole the house of him.
11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον
Came but famine upon whole the Egypt
καὶ Χαναὰν καὶ θλίψις μεγάλη, καὶ οὐχ
and Canaan and tribulation great, and not
ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν·
were finding foodstuffs the fathers of us;
12 ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς
having heard but Jacob being grains into
Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν
Egypt he sent forth out the fathers of us
πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ
first [time]; and in the second [time]
ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ,
was made known Joseph to the brothers of him,
καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ
and manifest became to the Pharaoh the
γένος Ἰωσήφ. 14 ἀποστείλας
race of Joseph. Having sent forth
δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα
but Joseph thence called for Jacob the father
αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς
of him and all the relationship in souls
ἐβδομήκοντα πέντε, 15 κατέβη δὲ Ἰακώβ
seventy-five, went down but Jacob
εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ
into Egypt. And he deceased he and the
πατέρες ἡμῶν, 16 καὶ μετετέθησαν
fathers of us, and they were transferred
εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι
into Shechem and they were put in the tomb
ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
to which bought Abraham of price of silver
παρὰ τῶν υἱῶν Ἑμμὼρ ἐν Συχέμ.
beside of the sons of Hamor in Shechem.

became jealous of Jo-
seph and sold him into
Egypt. But God was
with him, 10 and he
delivered him out of
all his tribulations
and gave him gra-
ciousness and wisdom
in the sight of Phar-
aoh king of Egypt.
And he appointed him
to govern Egypt and
his whole house. 11 But a famine came
upon the whole of
Egypt and Ca'naan,
even a great tribula-
tion; and our fore-
fathers were not
finding any provi-
sions. 12 But Jacob
heard there were food-
stuffs in Egypt and he
sent our forefathers
out the first time. 13 And during the sec-
ond time Joseph was
made known to his
brothers; and the
family stock of Joseph
became manifest to
Phar'aoh. 14 So Jo-
seph sent out and
called Jacob his fa-
ther and all his rela-
tives from that place,
to the number of
seventy-five souls. 15 Jacob went down
into Egypt. And he de-
ceased; and so did
our forefathers, 16 and
they were transferred
to She'chem and were
laid in the tomb that
Abraham had bought
for a price with silver
money from the sons
of Ha'mor in She'chem.

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος
According as but was nearing the time
τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ
of the promise of which confessed the
θεὸς τῷ Ἀβραάμ, ἠῤῥξῃσεν ὁ λαὸς καὶ
God to the Abraham, grew the people and
ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρι
it was multiplied in Egypt, until
οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ'
which [time] stood up king different upon
Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
Egypt, who not had known the Joseph.
19 οὗτος κατασοφισάμενος τὸ γένος
This (one) having used craft against the race
ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ
of us treated badly the fathers of the
ποιεῖν τὰ βρέφη ἐκθετὰ αὐτῶν εἰς τὸ
to be making the infants exposed of them into the
μὴ ζωογονεῖσθαι. 20 ἐν ᾧ
not to be generated alive. In which
καιρῷ ἐγεννήθη Μωυσῆς, καὶ ἦν
appointed time was generated Moses, and he was
ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας
beautiful to the God; who was nursed months
τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός·
three in the house of the father;
21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο
having been exposed but of him took up
αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο
him the daughter of Pharaoh and she reared
αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ
him to herself into son. And
ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων,
was instructed Moses to all wisdom of Egyptians,
ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
he was but powerful in words and to works
αὐτοῦ.
of him.

23 Ὡς δὲ ἐπληροῦτο αὐτῷ
As but was being fulfilled to him
τεσσαρεσκατονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν
of forty years' time, it came up upon the
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς
heart of him to look upon the brothers
αὐτοῦ τοὺς υἱοὺς Ἰσραὴλ. 24 καὶ ἰδὼν
of him the sons of Israel. And having seen
τινα ἀδικούμενον ἡμύνατο καὶ
someone being unjustly treated he defended and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
did vengeance to the (one) being abused

17 "Just as the time
was approaching for
[fulfillment of] the
promise that God had
openly declared to
Abraham, the people
grew and multiplied in
Egypt, 18 until there
rose a different king
over Egypt, who did
not know of Joseph.
19 This one used state-
craft against our race
and wrongfully forced
the fathers to expose
their infants, that
they might not be
preserved alive. 20 In
that particular time
Moses was born, and
he was divinely beauti-
ful. And he was nursed
three months in [his]
father's home. 21 But
when he was exposed,
the daughter of
Phar'aoth picked him
up and brought him
up as her own son.
22 Consequently Moses
was instructed in all
the wisdom of the
Egyptians. In fact, he
was powerful in his
words and deeds.

23 "Now when the
time of his fortieth
year was being ful-
filled, it came into
his heart to make
an inspection of his
brothers, the sons of
Israel. 24 And when
he caught sight of
a certain one being
unjustly treated, he
defended him and
executed vengeance for
the one being abused

πατάξας τὸν Αἰγύπτιον.
having smitten the Egyptian.
25 ἐνόμιζεν δὲ συνιέναι τοὺς
He was of the opinion but to comprehend the
ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
brothers that the God through hand of him
δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ
is giving salvation to them, the (ones) but not
συνῆκαν. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ
comprehended. To the and being upon day
ὥφθη αὐτοῖς μαχομένοις καὶ
he became seen to them fighting and
συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπὼν
he was reconciling them into peace having said
"Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
Male persons, brothers you are; in order that what
ἀδικεῖτε ἀλλήλους;
are you treating unjustly one another?
27 ὁ δὲ ἀδικῶν τὸν πλησίον
The (one) but treating unjustly the neighbor
ἀπώσατο αὐτὸν εἰπὼν· Τίς σὲ
pushed away him having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν;
appointed ruler and judge upon us?
28 μὴ ἀνελεῖν με σὺ θέλεις ὅν τρόπον
Not to take up me you are willing what manner
ἀνείλες ἐχθὲς τὸν Αἰγύπτιον;
you took up yesterday the Egyptian?
29 ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ,
Fled but Moses in the word this,
καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,
and he became dweller beside in earth of Midian,
οὗ ἐγέννησεν υἱοὺς δύο.
where he generated sons two.
30 Καὶ πληρωθέντων ἐτῶν
And having been fulfilled of years
τεσσαρεσκακοντα ὥφθη αὐτῷ ἐν τῇ
forty he became seen to him in the
ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν
desolate [place] of the Mount Sinai angel in
φλογὶ πυρὸς βότου· 31 ὁ δὲ Μωυσῆς
flame of fire of thornbush; the but Moses
ἰδὼν ἐθαύμασεν τὸ ὄραμα·
having seen he wondered at the sight;
προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο
coming toward but of him to mind down occurred
φωνὴ Κυρίου 32 Ἐγὼ ὁ θεὸς τῶν
voice of Lord I the God of the

by striking the Egyp-
tian down. 25 He was
supposing his brothers
would grasp that God
was giving them sal-
vation by his hand,
but they did not grasp
[it]. 26 And the next
day he appeared to
them as they were
fighting, and he tried
to bring them togeth-
er again in peace,
saying, 'Men, you are
brothers. Why do you
treat each other un-
justly?' 27 But the one
that was treating his
neighbor unjustly
thrust him away, say-
ing, 'Who appointed
you ruler and judge
over us? 28 You do
not want to do away
with me in the same
manner that you did
away with the Egyp-
tian yesterday, do
you?' 29 At this speech
Moses took to flight
and became an alien
resident in the land
of Mid'i-an, where he
became the father of
two sons.

30 "And when forty
years were fulfilled,
there appeared to him
in the wilderness of
Mount Si'nai an angel
in the fiery flame of
a thornbush. 31 Now
when Moses saw it he
marveled at the sight.
But as he was ap-
proaching to investi-
gate, Jehovah's^b voice
came, 32 'I am the God

30^a An angel, NBAC; Jehovah's angel, J7.9,11-17margin; an angel of the Lord, D^{Sy}. 31^b Jehovah's, J11-18; the Lord's, NBA.

πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ
fathers of you, the God of Abraham and
'Ισαὰκ καὶ 'Ιακώβ. ἔντρομος δὲ γενόμενος
of Isaac and of Jacob. Atremble but having become
Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπεν
Moses not was daring to mind down. Said
δὲ αὐτῷ ὁ κύριος Λύσον τὸ ὑπόδημα τῶν
but to him the Lord Loosen the sandal of the
ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ
feet of you, the for place upon which
ἑστηκας γῆ ἁγία ἐστίν.
you have stood earth holy is.
34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ
Having seen I saw the bad treatment of the
λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
people of me of the (one) in Egypt, and of the
στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
groaning of it I heard, and I came down
ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω
to take out them; and now hither I shall send off
σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωυσῆν,
you into Egypt. This the Moses,
ὃν ἠρνήσαντο εἰπόντες Τίς σὲ
whom they disowned (ones) having said Who you
κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον
appointed ruler and judge, this (one)
ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν
the God and ruler and deliverer has sent off
σὺν χειρὶ ἁγγέλου τοῦ
together with hand of angel of the (one)
ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
having become seen to him in the thornbush.
36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας
This (one) led out them having done
τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
portents and signs in the Egypt and in
'Ερυθρᾷ Θαλάσσει καὶ ἐν τῇ ἐρήμῳ
Red Sea and in the desolate [place]
ἔτη τεσσεράκοντα.
years forty.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ
This is the Moses the (one)
εἶπας τοῖς υἱοῖς 'Ισραὴλ Προφῆτην
having said to the sons of Israel Prophet
ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
to you will make stand up the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ. 38 οὗτός ἐστιν
brothers of you as me. This is

of your forefathers,
the God of Abraham
and of Isaac and of
Jacob.' Seized with
trembling, Moses did
not dare to investi-
gate further. 33 Je-
hovah^a said to him;
'Take the sandals
off your feet, for the
place on which you
are standing is holy
ground. 34 I have cer-
tainly seen the wrong-
ful treatment of my
people who are in
Egypt, and I have
heard their groaning
and have come down
to deliver them. And
now come, I will send
you off to Egypt.'
35 This Moses, whom
they disowned, saying,
'Who appointed you
ruler and judge?' this
man God sent off as
both ruler and deliv-
erer by the hand of
the angel that ap-
peared to him in the
thornbush. 36 This
man led them out
after doing portents
and signs in Egypt
and in the Red Sea
and in the wilderness
for forty years.
37 "This is the Mo-
ses that said to the
sons of Israel, 'God^b
will raise up for you
from among YOUR
brothers a prophet
like me.' 38 This is

33^a Jehovah, J11-14,18-18; The Lord, NBA. 37^b God, NBAVg; Jehovah
YOUR God, J7,8,11-14,16,17; The Lord God, CSyp.

ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
the (one) having come to be in the ecclesia in
τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
the desolate [place] with the angel the (one)
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν
speaking to him in the Mount Sinai and of the
πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
fathers of us, which one received little words
ζῶντα δοῦναι ὑμῖν, 39 ᾧ οὐκ
living to give to you, to which (one) not
ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
they willed obedient to become the fathers of us
ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν
but they pushed away and they turned back in
ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
the hearts of them into Egypt,
40 εἰπόντες τῷ Ἀαρὼν Ποίησον ἡμῖν
having said to the Aaron Make to us
θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ
gods who will go ahead of us; the for
Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
Moses this, who led out us out of earth
Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο
of Egypt, not we have known what occurred
αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς
to him. And they made calf in the
ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
days those and they led up sacrifice to the
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς
idol, and they were being well-minded in the
ἔργοις τῶν χειρῶν αὐτῶν. 42 ἔστρεψεν δὲ
works of the hands of them. Turned but
ὁ θεὸς καὶ παρέδωκεν αὐτοὺς
the God and gave beside them
λατρεύειν τῇ στρατιᾷ τοῦ
to be rendering sacred service to the army of the
οὐρανοῦ, καθὼς γέγραπται ἐν
heaven, according as it has been written in
Βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ
Book of the prophets Not victims and
θυσίας προσηνέγκατέ μοι ἔτη
sacrifices you bore toward to me years
τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος
forty in the desolate [place], house
'Ισραὴλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tent of the
Μολὼχ καὶ τὸ ἄστρον τοῦ θεοῦ 'Ρομφά, τοὺς
Moloch and the star of the god Rompha, the
τύπους οὓς ἐποίησατε προσκυνεῖν
types which you made to be worshipping

he that came to be
among the congrega-
tion in the wilderness
with the angel that
spoke to him on
Mount Sínai and with
our forefathers, and
he received living sa-
cred pronouncements
to give you. 39 To
him our forefathers
refused to become obe-
dient, but they thrust
him aside and in their
hearts they turned
back to Egypt, 40 say-
ing to Aaron, 'Make
gods for us to go
ahead of us. For this
Moses, who led us out
of the land of Egypt,
we do not know what
has happened to him.'
41 So they made a
calf in those days
and brought up a
sacrifice to the idol
and began to enjoy
themselves in the
works of their hands.
42 So God turned and
handed them over to
render sacred service
to the army of heav-
en, just as it is writ-
ten in the book of
the prophets, 'It was
not to me that you
offered victims and
sacrifices for forty
years in the wilder-
ness, was it, O house
of Israel? 43 But it
was the tent of Mo'-
loch and the star
of the god Re'phan
that you took up,
the figures which
you made to worship

αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα
to them. And I shall deport you beyond

Βαβυλῶνος·
Babylon.

44 ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent of the witness was to the
πατέρες ὡς ἐν ἐρήμῳ, καθὼς
fathers of us in the desert (place), according as
διέταξε τὸ ὅραμα τῷ Μωυσῇ
ordered the (one) appearing to the Moses
ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν
to make it according to the type which
ἑώρακεν, 45 καὶ εἰσήγαγον
he had seen, which also they led in

διαδοχόμενοι οἱ πατέρες ἡμῶν
having throughout received the fathers of us
μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν
with Jesus in the having down of the nations

46 ἔως τῶν ἡμερῶν Δαβὶδ· ὃς εὗρεν χάριν ἐνώπιον
of David; who found favor in sight
τοῦ θεοῦ καὶ ἠτήσατο εὐρεῖν σκηνώμα
of the God and he asked to find tenting place

τοῦ θεοῦ· 47 Σολομὼν δὲ
to the God of Jacob. Solomon but
οἰκοδόμησεν αὐτῷ οἶκον· ἀλλ' οὐχ ὁ
built to him house. But not the
ὕψιστος ἐν αἰμασίν· 48 ἀλλ' οὐχ ὁ
Most High in houses (ones) is inhabiting;

κατὰ τὸν προφητὴν λέγει 49 Ὁ
according to the prophet saying The
οὐρανὸς μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον
heaven to me throne, and the earth footstool

τῶν ποσσῶν μου· ποῖον οἶκον
of the feet of me. What sort of house
οἰκοδομήσει μοι; 50 οὐχὶ πάντα
will build for me? Or what is the place for my resting?

51 Ὁ ὕψιστος ἐν αἰμασίν· 52 ὅστις
Most High in houses (ones) is inhabiting; 52 Which one of the
προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν
prophets did your forefathers not persecute? Yes, they killed

τοὺς προκαταγγεῖλانتας περὶ τῆς
the (ones) having announced beforehand about the
ἐλεύσεως τοῦ δικαίου οὗ νῦν
coming of the righteous (one) of whom now

ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,
you betrayers and murderers you became,
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who you received the law into orders
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and not you guarded.

54 Ἀκούοντες δὲ ταῦτα
Hearing but these (things)
διεπρίοντο ταῖς καρδίαις
they were being sawn through to the hearts
αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας
of them and they were gnashing the teeth
ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης
upon him. Being but full
πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν
of spirit holy having gazed into the heaven

εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα
he saw glory of God and Jesus having stood
ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ
out of right [parts] of the God, and
εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς
he said Look! I am beholding the heavens
διανοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
having been opened and the Son of the man
ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.
out of right [parts] having stood of the God.

them. Consequently I will deport you beyond Babylon.'

44 "Our forefathers had the tent of the witness in the wilderness, just as he gave orders when speaking to Moses to make it according to the pattern he had seen.

45 And our forefathers who succeeded to it also brought it in with Joshua* into the land possessed by the nations, whom God thrust out from before our forefathers. Here it remained until the days of David.

46 He found favor in the sight of God and asked for [the privilege of] providing a habitation for the God of Jacob. 47 However, Sol'o-mon built a house for him.

48 Nevertheless, the Most High does not dwell in houses made with hands; just as the prophet says,

49 'The heaven is my throne, and the earth is my footstool. What sort of house will you build for me? Jehovah^b says: Or what is the place for my resting? 50 My hand made all these things, did it not?'

51 "Obstinate men and uncircumcised in hearts and ears,

52 Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become,

53 you who received the Law as transmitted by angels^a but have not kept it."

ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ
you always to the spirit the holy

ἀντιπύπτετε, ὡς οἱ πατέρες ὑμῶν καὶ
you are falling against, as the fathers of you also
ὑμεῖς. 52 τίνα τῶν προφητῶν οὐκ
you. Which (one) of the prophets not

ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν
persecuted the fathers of you? And they killed

τοὺς προκαταγγεῖλانتας περὶ τῆς
the (ones) having announced beforehand about the
ἐλεύσεως τοῦ δικαίου οὗ νῦν
coming of the righteous (one) of whom now

ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,
you betrayers and murderers you became,

53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who you received the law into orders
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and not you guarded.

54 Ἀκούοντες δὲ ταῦτα
Hearing but these (things)

διεπρίοντο ταῖς καρδίαις
they were being sawn through to the hearts

αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας
of them and they were gnashing the teeth

ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης
upon him. Being but full

πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν
of spirit holy having gazed into the heaven

εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα
he saw glory of God and Jesus having stood

ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ
out of right [parts] of the God, and

εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς
he said Look! I am beholding the heavens

διανοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
having been opened and the Son of the man

ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.
out of right [parts] having stood of the God.

57 κρᾶξαντες δὲ φωνῇ μεγάλῃ
Having cried out but to voice great

συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν
they held together the ears of them, and they rushed

ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ
like-mindedly upon him, and

53^a More literally, "the Law as transmissions of angels." J¹⁷ reads: "the Law at the hands of angels." Vg reads: "legem in dispositione(m) angelorum," or, "the Law by the disposition of angels." Compare Vg and LXX at 2 Chronicles 23:18, where Vg uses "dispositionem" to translate "by the hand of."

you are always resisting the holy spirit; as your forefathers did, so you do. 52 Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become, 53 you who received the Law as transmitted by angels^a but have not kept it."

54 Well, at hearing these things they felt cut to their hearts and began to gnash their teeth at him. 55 But he, being full of holy spirit, gazed into heaven and caught sight of God's glory and of Jesus standing at God's right hand, 56 and he said: "Look! I behold the heavens opened up and the Son of man standing at God's right hand." 57 At this they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. 58 And

49^b Jehovah, J^{11-14, 16-18}; the Lord, LXX.

ἐκβαλόντες ἔξω τῆς πόλεως
having ejected outside the city
ἐλιθοβόλουν. καὶ οἱ μάρτυρες
they were throwing stones. And the witnesses
ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
put off the outer garments of them beside the
πόδας νεανίου καλουμένου Σαύλου.
feet of young man being called Saul.
59 καὶ ἐλιθοβόλουν τὸν Στέφανον
And they were throwing stones at the Stephen
ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ,
calling upon and saying Lord Jesus,
δέξαι τὸ πνεῦμά μου. 60 θεὶς δὲ
receive the spirit of me; having put but
τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε,
the knees he cried out to voice great Lord,
μὴ στήσης αὐτοῖς ταύτην τὴν
not you should make to stand to them this the
ἁμαρτίαν· καὶ τοῦτο εἰπὼν
sin; and this (thing) having said
ἐκοιμήθη.
he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ
Saul but was thinking well together to the
ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ
lifting up of him. Occurred but in that the
ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
day persecution great upon the ecclesia
τὴν ἐν Ἱεροσολύμοις· πάντες δὲ
the (one) in Jerusalem; all but
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας
were dispersed down the regions of the Judea
καὶ Σαμαρίας πλὴν τῶν ἀποστόλων.
and of Samaria besides the apostles.

2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
Carried together but the Stephen male persons
εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ'
well-holding and they made lamentation great upon
αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν
him. Saul but was outraging the
ἐκκλησίαν κατὰ τοὺς οἴκους
ecclesia down on the houses
εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
going in, dragging and male persons and
γυναῖκας παρεδίδου εἰς φυλακὴν.
women he was giving beside into prison.

4 Οἱ μὲν οὖν
The (ones) indeed therefore

after throwing him
outside the city, they
began casting stones
at him. And the wit-
nesses laid down their
outer garments at the
feet of a young man
called Saul. 59 And
they went on casting
stones at Stephen as
he made appeal and
said: "Lord Jesus, re-
ceive my spirit." 60 Then, bending his
knees, he cried out
with a strong voice:
"Jehovah," do not
charge this sin against
them." And after say-
ing this he fell asleep
[in death].

8 Saul, for his part,
was approving of
the murder of him.

On that day great
persecution arose
against the congrega-
tion that was in
Jerusalem; all except
the apostles were
scattered throughout
the regions of Ju-
de'a and Sa-mar'i-
a. 2 But reverent
men carried Stephen
to the burial, and
they made a great
lamentation over him.
3 Saul, though, began
to deal outrageously
with the congrega-
tion. Invading one
house after another
and, dragging out
both men and wom-
en, he would turn
them over to prison.

4 However, those who

διασπαρέντες διήλθον
having been dispersed went through
εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
declaring as good news the word. Philip
δὲ κατελθὼν εἰς τὴν πόλιν τῆς
but having gone down into the city of the
Σαμαρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν.
Samaria he was preaching to them the Christ.
6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
Were attentive but the crowds to the (things)
λεγόμενοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν
being said by the Philip like-mindedly in
τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
the to be hearing them and to be looking at the
σημεῖα ἃ ἐποίει. 7 πολλοὶ γὰρ
signs which he was doing; many for
τῶν ἐχόντων πνεύματα ἀκάθαρτα
of the (ones) having spirits unclean
βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
crying aloud to voice great they were coming out,
πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
many but having been paralyzed and lame
ἐθεραπεύθησαν. 8 ἐγένετο δὲ πολλὴ χαρὰ
they were cured; occurred but much joy
ἐν τῇ πόλει ἐκείνῃ.
in the city that.

9 Ἄνθρωπος δὲ τις ὀνόματι Σίμων
Male person but some to name Simon
προυπήρχεν ἐν τῇ πόλει μαγεύων καὶ
was before in the city practicing magic and
ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας, λέγων
astonishing the nation of the Samaria, saying
εἶναί τινα ἑαυτὸν μέγαν, 10 ᾧ
to be somebody himself great, to whom

προσεῖχον πάντες ἀπὸ μικροῦ
they were being attentive all from small (one)
ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ
until great (one) saying This (one) is the
Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.
Power of the God the being called Great.

11 προσεῖχον δὲ αὐτῷ διὰ τὸ
They were attentive but to him through the
ἰκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέναι
sufficient time to the magical acts to have amazed
αὐτούς. 12 ὅτε δὲ ἐπίστευσαν τῷ
them. When but they believed to the

Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς
Philip declaring good news about the
βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
kingdom of the God and of the name

had been scattered
went through the land
declaring the good
news of the word.
5 Philip, for one, went
down to the city of
Sa-mar'i-a and began
to preach the Christ
to them. 6 With one
accord the crowds
were paying attention
to the things said
by Philip while they
listened and looked at
the signs he was per-
forming. 7 For there
were many that had
unclean spirits, and
these would cry out
with a loud voice and
come out. Moreover,
many that were para-
lyzed and lame were
cured. 8 So there came
to be a great deal
of joy in that city.

9 Now in the city
there was a certain
man named Simon,
who, prior to this, had
been practicing mag-
ical arts and amazing
the nation of Sa-mar'-
i-a, saying he himself
was somebody great.
10 And all of them,
from the least to the
greatest, would pay
attention to him and
say: "This man is the
Power of God, which
can be called Great."
11 So they would pay
attention to him
because of his hav-
ing amazed them for
quite a while by his
magical arts. 12 But
when they believed
Philip, who was de-
claring the good news
of the kingdom of
God and of the name

Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
of Jesus Christ, they were being baptized
ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ
male persons and and women. The but
Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ
Simon also he believed, and
βαπτισθεὶς ἦν προσκαρτερῶν
having been baptized he was persevering
τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ
to the Philip, beholding and signs and
δυνάμεις μεγάλας γινομένας
powers great occurring
ἐξίστατο.
he was being astonished.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
Having heard but the in Jerusalem
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν
apostles that has accepted the Samaria the
λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς
word of the God they sent off toward them
Πέτρον καὶ Ἰωάννην, 15 οἵτινες
Peter and John, who
καταβάντες προσηύξαντο περὶ αὐτῶν
having gone down prayed about them
ὥπως λάβωσιν πνεῦμα ἅγιον·
so that they might receive spirit holy;
16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
not but yet for it was upon no one of them
ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι.
having fallen on, only but having been baptized
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
they were into the name of the Lord Jesus.
17 τότε ἐπετίθεσαν τὰς χεῖρας ἐπ'
Then they were putting the hands upon
αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
them, and they were receiving spirit holy.

18 Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ
Having seen but the Simon that through
τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the putting upon of the hands of the apostles
δίδεται τὸ πνεῦμα προσήνεγκεν αὐτοῖς
is being given the spirit he offered to them
χρήματα 19 λέγων Δότε καὶ μοι τὴν
monies saying Give you also to me the
ἐξουσίαν ταύτην ἵνα ὅς ἐάν
authority this in order that to whom if ever
ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα
I should place the hands he may receive spirit
ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν
holy. Peter but said toward him

of Jesus Christ, they
proceeded to be bap-
tized, both men and
women. 13 Simon him-
self also became a be-
liever, and, after
being baptized, he
was in constant at-
tendance upon Philip,
and he was amazed
at beholding great
signs and powerful
works taking place.

14 When the apos-
tles in Jerusalem
heard that Sa-mar-
i-a had accepted the
word of God, they
dispatched Peter and
John to them; 15 and
these went down
and prayed for them
to get holy spirit.
16 For it had not yet
fallen upon any one
of them, but they had
only been baptized in
the name of the
Lord Jesus. 17 Then
they went laying their
hands upon them, and
they began to receive
holy spirit.

18 Now when Simon
saw that through
the laying on of
the hands of the
apostles the spir-
it was given, he
offered them mon-
ey, 19 saying: "Give
me also this au-
thority, that anyone
upon whom I lay
my hands may receive
holy spirit." 20 But
Peter said to him:

Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς
The silver of you together with you let be into
ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ
destruction, because the free gift of the God
ἐνόμισας διὰ χρημάτων κτᾶσθαι.
you opined through monies to acquire.
21 οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ
Not is to you part nor lot in the
λόγῳ τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν
word this, the for heart of you not is
εὐθεία ἐναντὶ τοῦ θεοῦ. 22 μετανόησον
straight in against the God. Repent
οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
therefore from the badness of you of this, and
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται
supplicate of the Lord if really will be let go off
σοι ἡ ἐπίνοια τῆς καρδίας σου·
to you the device of the heart of you;
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
into for bile of bitterness and joint-bond
ἀδικίας ὁρῶ σε ὄντα.
of unrighteousness I am seeing you being.
24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Having answered but the Simon said
Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον
Supplicate you over me toward the Lord
ὥπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ
so that nothing should come on upon me
ὧν εἰρήκατε.
of which (things) you have said.

25 Οἱ μὲν οὖν
The (ones) indeed therefore
διαμαρτυράμενοι καὶ λαλήσαντες
having given thorough witness and having spoken
τὸν λόγον τοῦ κυρίου ὑπέστρεφον
the word of the Lord they were turning back
εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν
into Jerusalem, many and villages of the
Σαμαρειτῶν εὐηγγελίζοντο.
Samaritans they were addressing with good news.

26 Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς
Angel but of Lord spoke toward
Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου κατὰ
Philip saying Stand up and be going down
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
south upon the way the (one)

"May your silver per-
ish with you, because
you thought through
money to get posses-
sion of the free gift
of God. 21 You have
neither part nor lot
in this matter, for
your heart is not
straight in the sight
of God. 22 Repent,
therefore, of this
baseness of yours, and
supplicate Jehovah^a
that, if possible, the
device of your heart
may be forgiven you;
23 for I see you are
a poisonous gall and
a bond of unright-
eousness." 24 In an-
swer Simon said:
"You men, make sup-
plication for me to
Jehovah^b that none
of the things you
have said may come
upon me."

25 Therefore, when
they had given the
witness thoroughly
and had spoken the
word of Jehovah,^c
they turned back to
Jerusalem, and they
went declaring the
good news to many
villages of the Sa-
mar'i-tans.

26 However, Jeho-
vah's^d angel spoke to
Philip, saying: "Rise
and go to the south
to the road that

22^a Jehovah, J18; God, J17VgSy^p; the Lord, NBA. 24^b Jehovah, J7,8,18,
18-18; the Lord, NBA; God, Sy^p. 25^c Jehovah, J7,8,17,18; the Lord, NB;
God, ASy^p. 26^d Jehovah's, J7,8,18,18-18; the Lord's, NBA.

καταβαίνουσιν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem into Gaza;
αὕτη ἐστὶν ἔρημος. 27 καὶ ἀναστὰς
this is desolate [place]. And having stood up
ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ
he went, and look! male person Ethiopian
εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης
eunuch man of power of Candace queen
Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης
of Ethiopians, who was upon all the treasure
αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς
of her, who had come going to worship into
Ἱερουσαλὴμ, 28 ἦν δὲ ὑποστρέφων
Jerusalem, he was but returning
καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ
and sitting upon the chariot of him and
ἀνεγίνωσκεν τὸν προφήτην Ἰσαΐαν.
he was reading the prophet Isaiah.
29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ
Said but the spirit to the Philip
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι
Come you toward and be glued to the chariot
τούτῳ. 30 προσδραμών δὲ ὁ
this. Having run toward but the
Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
Philip heard of him reading
Ἰσαΐαν τὸν προφήτην, καὶ εἶπεν Ἀρά
Isaiah the prophet, and he said Really
γε γινώσκεις ἃ
in fact are you knowing what (things)
ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς
you are reading? The (one) but said How
γὰρ ἂν δυνάμην ἔαν μή τις
for likely I would be able if ever not someone
ὁδηγήσει με; παρεκάλειν τε τὸν Φίλιππον
should guide me? He entreated and the Philip
ἀναβάντα καθίσαι σὺν αὐτῷ.
having come up to sit down together with him.
32 ἡ δὲ περὶ τῆς γραφῆς ἦν
The but passage of the scripture which
ἀνεγίνωσκεν ἦν αὕτη ὥς πρόβατον ἐπὶ
he was reading was this As sheep upon
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον
slaughter he was led, and as lamb in against
τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ
the (one) shearing him voiceless, thus not
ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ
he is opening up the mouth of him. In the
ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη·
humiliation the judgment of him was lifted away;

runs down from Jeru-
salem to Ga'za." (This
is a desert road.)
27 With that he rose
and went, and, look!
an Ethiopian eunuch,
a man in power under
Can·da'ce queen of
the Ethiopians, and
who was over all her
treasure. He had gone
to Jerusalem to wor-
ship, 28 but he was
returning and was
sitting in his chariot
and reading aloud the
prophet Isaiah. 29 So
the spirit said to
Philip: "Approach
and join yourself to
this chariot." 30 Philip
ran alongside and
heard him read-
ing aloud Isaiah the
prophet, and he said:
"Do you actually know
what you are read-
ing?" 31 He said:
"Really, how could
I ever do so, unless
someone guided me?"
And he entreated
Philip to get on and
sit down with him.
32 Now the passage
of Scripture that he
was reading aloud
was this: "As a sheep
he was brought to
the slaughter, and as
a lamb that is voice-
less before its shear-
er, so he does not open
his mouth. 33 Dur-
ing his humiliation
the judgment was tak-
en away from him.

τὴν γενεάν αὐτοῦ τίς διηγήσεται;
the generation of him who will thoroughly relate?
ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ
Because is being lifted up from the earth the
ζωὴ αὐτοῦ.
life of him.
34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Having answered but the eunuch to the
Φίλιππῳ εἶπεν Δέομαί σου, περὶ
Philip said I am supplicating of you, about
τίνος ὁ προφήτης λέγει τοῦτο; περὶ
whom the prophet is saying this? About
ἐαυτοῦ ἢ περὶ ἑτέρου τινός;
himself or about different someone?
35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
Having opened up but the Philip the mouth
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
of him and having started from the scripture
ταύτης εὐηγγελίσατο αὐτῷ τὸν
this he declared as good news to him the
Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν
Jesus. As but they were going down the
ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν
way, they came upon some water, and says
ὁ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει
the eunuch Look! Water; what is preventing
με βαπτισθῆναι; 38 καὶ ἐκέλευσεν
me to be baptized? And he commanded
στήναι τὸ ἅρμα, καὶ κατέβησαν
to stand the chariot, and they went down
ἀμφότεροι εἰς τὸ ὕδωρ ὃ τε Φίλιππος καὶ
both into the water the and Philip and
ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε
the eunuch, and he baptized him. When
δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
but they came up out of the water, spirit
Κυρίου ἥρπασεν τὸν Φίλιππον, καὶ οὐκ
of Lord snatched away the Philip, and not
εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο
he saw him not yet the eunuch, he was going
γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος
for the way of him rejoicing. Philip
δὲ εὑρέθη εἰς Ἀζωτον, καὶ διερχόμενος
but was found into Ashdod, and going through
εὐηγγελίζετο τὰς πόλεις πάσας
he was declaring good news to the cities all
ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.
until the to come him into Caesarea.

Who will tell the de-
tails of his genera-
tion? Because his life
is taken away from
the earth."
34 In answer the
eunuch said to Philip:
"I beg you, About
whom does the proph-
et say this? About
himself or about some
other man?" 35 Philip
opened his mouth
and, starting with
this Scripture, he de-
clared to him the
good news about Je-
sus. 36 Now as they
were going over the
road, they came to
a certain body of
water, and the eu-
nuch said: "Look! A
body of water; what
prevents me from
getting baptized?"
37 — 38 With that
he commanded the
chariot to halt, and
they both went down
into the water, both
Philip and the eu-
nuch; and he bap-
tized him. 39 When
they had come up
out of the water, Je-
hovah's^b spirit quick-
ly led Philip away,
and the eunuch did
not see him any more,
for he kept going on
his way rejoicing.
40 But Philip was
found to be in Ash'-
dod,^c and he went
through the territory
and kept on declaring
the good news to all
the cities until he got
to Caes·a·re'a.

37^a This verse is omitted in the Westcott and Hort Greek text. 39^b Je-
hovah's, J^{7,12,15-18}; the Lord's, NBA. 40^c Ash'dod, J^{17,18}; A·zo'tus, NBA.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ
The but Saul, yet breathing in of threat and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
of murder into the disciples of the Lord,
προσελθὼν τῷ ἀρχιερεῖ 2 ᾗτήσατο
having come toward to the chief priest he asked
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
beside of him letters into Damascus toward
τὰς συναγωγὰς, ὅπως ἔάν τινας
the synagogues, so that if ever any
εὔρη τῆς ὁδοῦ ὄντας, ἄνδρας τε
he might find of the way being, male persons and
καὶ γυναῖκας, δεδεμένους ἀγάγῃ
and women, having been bound he might lead
εἰς Ἱερουσαλὴμ.
into Jerusalem.

3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν
In but the to be going it occurred him
ἐγγίξειν τῇ Δαμασκῷ, ἐξέφνης τε
to be nearing to the Damascus, suddenly and
αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,
him flashed around light out of the heaven,
4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν
and having fallen upon the earth he heard
φωνὴν λέγουσαν αὐτῷ Σαούλ Σαούλ, τί
voice saying to him Saul Saul, why
με διώκεις; 5 εἶπεν δέ τις
me are you persecuting? He said but Who
εἶ, κύριε; ὁ δὲ ἔγωγε εἰμι Ἰησοῦς
are you, Lord? The (one) but I am Jesus
ὃν σὺ διώκεις; 6 ἀλλὰ ἀνάστηθι
whom you are persecuting; but stand up you
καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται
and enter you into the city, and it will be spoken
σοι ὅτι σε δεῖ ποιεῖν.
to you what you it is necessary to be doing.
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες
The but male persons the (ones) journeying with
αὐτῷ ἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
him had stood dumb, hearing indeed of the
φωνῆς μηδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ
voice no one but beholding. Got up but
Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων
Saul from the earth, having been opened up
δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν.
but of the eyes of him nothing he was seeing;
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
leading by the hand but him they led in into
Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

9 But Saul, still
breathing threat
and murder against
the disciples of the
Lord, went to the high
priest 2 and asked
him for letters to the
synagogues in Damas-
cus, in order that
he might bring bound
to Jerusalem any
whom he found who
belonged to The Way,
both men and women;
3 Now as he was
traveling he ap-
proached Damascus;
when suddenly a
light from heaven
flashed around him,
4 and he fell to the
ground and heard a
voice say to him:
"Saul, Saul, why are
you persecuting me?"
5 He said: "Who are
you, Lord?" He said:
"I am Jesus, whom
you are persecuting."
6 Nevertheless, rise
and enter into the
city, and what you
must do will be told
you." 7 Now the men
that were journeying
with him were stand-
ing speechless, hear-
ing, indeed, the sound
of a voice, but not
beholding any man.
8 But Saul got up
from the ground, and
though his eyes were
opened he was seeing
nothing. So they led
him by the hand and
conducted him into
Damascus. 9 And for
three days he did not

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and not he ate neither he drank.

10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ
Was but some disciple in Damascus
ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν
to name Ananias, and said toward him in
ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ
vision the Lord Anania. The (one) but
εἶπεν Ἴδού ἐγώ, κύριε. 11 ὁ δὲ κύριος
said Look! I, Lord. The but Lord
πρὸς αὐτὸν Ἀνάστα πορεύθητι ἐπὶ τὴν
toward him Stand up you go upon the
ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον
street the being called Straight and seek
ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα,
in house of Judas Saul to name Tarsian,
ἰδοὺ γὰρ προσεύχεται, 12 καὶ εἶδεν
look! for he is praying, and he saw
ἄνδρα ἐν ὁράματι Ἀνανίαν ὀνόματι
male person in vision Anania to name
εἰσελθόντα καὶ ἐπιθέντα αὐτῷ τὰς
having come in and having put upon him the
χεῖρας ὅπως ἀναβλέψῃ. 13 ἀπεκρίθη
hands so that he might look again. Answered
δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ
but Ananias Lord, I heard from many about
τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
the male person this, as many as bad (things)
τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ.
to the holy ones of you he did in Jerusalem;
14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν
and here he is having authority beside of the
ἀρχιερέων δῆσαι πάντας τοὺς
chief priests to bind all the (ones)
ἐπικαλουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ
calling upon the name of you. Said but
πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι
toward him the Lord Be you going, because
σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ
vessel of choice is to me this (one) of the
βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
to carry the name of me in sight of the
ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραὴλ,
nations and and of kings of sons and of Israel,
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
I for shall show to him as many (things) as
δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου
it is necessary him over the name of me
παθεῖν.
to suffer.

see anything, and he
neither ate nor drank.
10 There was in Da-
mascus a certain
disciple named An-a-
ni'as, and the Lord
said to him in a vi-
sion: "An-a-ni'as!"
He said: "Here I am,
Lord." 11 The Lord
said to him: "Rise, go
to the street called
Straight, and at the
house of Judas look
for a man named
Saul, from Tarsus.
For, look! he is pray-
ing, 12 and in a vision
he has seen a man
named An-a-ni'as
come in and lay his
hands upon him that
he might recover
sight." 13 But An-a-
ni'as answered: "Lord,
I have heard from
many about this man,
how many injurious
things he did to your
holy ones in Jerusa-
lem. 14 And here he
has authority from
the chief priests to
put in bonds all those
calling upon your
name." 15 But the
Lord said to him:
"Be on your way, be-
cause this man is a
chosen vessel to me to
bear my name to the
nations as well as to
kings and the sons of
Israel. 16 For I shall
show him plainly how
many things he must
suffer for my name."

17 Ἀπῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ᾗ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. 18 καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν ἐνισχύθη. he was strengthened within.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς, 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 ἔξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν Ἰουδαίους τοὺς κατοικοῦντας ἐν

17 So An·a·ni·as went off and entered into the house, and he laid his hands upon him and said: "Saul, brother, the Lord, the Jesus that appeared to you on the road over which you were coming, has sent me forth, in order that you may recover sight and be filled with holy spirit." 18 And immediately there fell from his eyes what looked like scales, and he recovered sight; and he rose and was baptized, 19 and he took food and gained strength.

He got to be for some days with the disciples in Damascus, 20 and immediately in the synagogues he began to preach Jesus, that this One is the Son of God. 21 But all those hearing him gave way to astonishment and would say: "Is this not the man that ravaged those in Jerusalem who call upon this name, and that had come here for this very purpose, that he might lead them bound to the chief priests?" 22 But Saul kept on acquiring power all the more and was confounding the Jews that dwelt in

Δαμασκῷ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός. Damascus, making go with that this is the Christ.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. 24 παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν· 25 λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι. they let down him having lowered in basket.

26 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, 29 ἐλάλει τε καὶ

Damascus as he proved logically that this is the Christ.

23 Now when a good many days were coming to a close, the Jews took counsel together to do away with him. However, their plot against him became known to Saul. 24 But they were closely watching also the gates both day and night in order to do away with him. 25 So his disciples took him and let him down by night through an opening in the wall, lowering him in a basket.

26 On arriving in Jerusalem he made efforts to join himself to the disciples; but they were all afraid of him, because they did not believe he was a disciple. 27 So Bar·na·bas came to his aid and led him to the apostles, and he told them in detail how on the road he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. 28 And he continued with them, walking in and out at Jerusalem, speaking boldly in the name of the Lord; 29 and he was talking and

συνεζήτει πρὸς τοὺς Ἑλληνιστάς·
he was seeking together toward the Hellenists;

οἱ δὲ ἐπεχείρουν ἀνελεῖν
the (ones) but were taking in hand to take up

αὐτόν. 30 ἐπιγνόντες δὲ οἱ
him. Having accurately known but the

ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ
brothers led down him into Caesarea and

ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
they sent off out him into Tarsus.

31 Ἡ μὲν οὖν ἐκκλησία καθ'
The indeed therefore ecclesia down

ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
whole the Judea and of Galilee and

Σαμαρίας· εἶχεν εἰρήνην οἰκοδομουμένη,
of Samaria was having peace being built up,

καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ
and going to the fear of the Lord and

τῇ παρακλήσει τοῦ ἁγίου πνεύματος
to the comfort of the holy spirit

ἐπληθύνετο.
it was being multiplied.

32 Ἐγένετο δὲ Πέτρον διερχόμενον
It occurred but Peter traversing

διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς
through all [parts] to come down and toward the

ἁγίους τοὺς κατοικοῦντας Λύδδα.
holy (ones) the (ones) inhabiting Lydda.

33 εὗρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι
He found but there man some to name

Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
Aeneas out of years eight lying down upon

κραβάττου, ὃς ἦν παραλελυμένος.
cot, who was having been paralyzed.

34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα,
And said to him the Peter Aeneas,

ἰάταί σε Ἰησοῦς Χριστός· ἀνάστηθι
is healing you Jesus Christ; stand up you

καὶ στρώσον σεαυτῷ· καὶ εὐθέως
and do the spreading to yourself; and immediately

ἀνέστη. 35 καὶ εἶδαν αὐτὸν πάντες
he stood up. And saw him all

οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
the (ones) inhabiting Lydda and the Sharon,

οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
who turned upon the Lord.

disputing with the
Greek-speaking Jews.^a

But these made at-
tempts to do away

with him. 30 When the
brothers detected this,

they brought him
down to Caesarea

and sent him off to
Tarsus.

31 Then, indeed, the
congregation through-

out the whole of Ju-
de'a and Galilee and

Samar'ia entered in-
to a period of peace,

being built up; and
as it walked in the

fear of Jehovah^b and
in the comfort of the

holy spirit it kept on
multiplying.

32 Now as Peter was
going through all

[parts] he came down
also to the holy ones

that dwelt in Lydda.
33 There he found a

certain man named
Aeneas, who had

been lying flat on his
cot for eight years,

as he was paralyzed.
34 And Peter said to

him: "Aeneas, Je-
sus Christ heals you.

Rise and make up
your bed." And he

rose immediately.
35 And all those who

inhabited Lydda
and the [plain of]

Sharon^c saw him,
and these turned to

the Lord.

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια
In Joppa but some was female disciple

ὀνόματι Ταβειθά, ἣ διερμηνευομένη
to name Tabitha, who being translated

λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
is being said Dorcas; this was full of works

ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.
good and gifts of mercy of which she was doing.

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It occurred but in the days those

ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
having fallen sick her to die; having washed

δὲ ἔθηκαν ἐν ὑπερώῳ. 38 ἐγγὺς δὲ
but they put in upper room. Near but

οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ
being of Lydda to the Joppa the disciples

ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ
having heard that Peter is in it

ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν
they sent off two male persons toward him

παρακαλοῦντες· Μὴ ὀκνήσης
entreating Not you should be motionless

διελθεῖν ἕως ἡμῶν· 39 ἀναστὰς
to come through until to us; having stood up

δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν
but Peter went with them; whom

παραγενόμενον ἀνήγαγον εἰς τὸ
having come to be alongside they led up into the

ὑπερῶον, καὶ παρέστησαν αὐτῷ πάσαι
upper room, and they stood alongside to him all

αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
the widows weeping and exhibiting

χιτῶνας καὶ ἱμάτια ὅσα
inner garments and outer garments as many as

ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς.
she was making with them being the Dorcas.

40 ἐκβαλὼν δὲ ἔξω πάντας ὃ
Having thrust out but outside all (them) the

Πέτρος καὶ θείς τὰ γόνατα
Peter and having placed the knees

προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ
he prayed, and having turned toward the

σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ
body he said Tabitha, stand up. The (one)

δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ
but opened up the eyes of her, and

ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
having seen the Peter she sat up.

41 δοὺς δὲ αὐτῇ χεῖρα
Having given but to her hand

36 But in Joppa
there was a certain

disciple named Tab'i-
tha, which, when

translated, means
Dor'cas. She abounded

in good deeds and
gifts of mercy that

she was rendering.
37 But in those days

she happened to fall
sick and die. So they

bathed her and laid
her in an upper cham-

ber. 38 Now as Lyd'da
was near Joppa, when

the disciples heard
that Peter was in

this city they dis-
patched two men to

him to entreat [him]:
"Please do not hesi-

tate to come on as far
as us." 39 At that Pe-

ter rose and went with
them. And when he

arrived, they led him
up into the upper

chamber; and all the
widows presented

themselves to him
weeping and exhibit-

ing many inner gar-
ments and outer gar-

ments that Dor'cas
used to make while

she was with them.
40 But Peter put

everybody outside
and, bending his

knees, he prayed,
and, turning to the

body, he said: "Tab'i-
tha, rise!" She opened

her eyes and, as she
caught sight of Peter,

she sat up. 41 Giv-

ing her his hand,

29^a Literally, "the Hellenists." J¹⁷ reads "the Grecian Jews." 31^b Je-
hovah, J^{7,8,13,15,16,18}; the Lord, NBA. 35^c Shar'on, J^{17,18}; Sa'ron, NBA.

ἀνέστησεν αὐτήν, φωνήσας δὲ
he made stand up her, having sounded for but
τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
the holy (ones) and the widows he presented
αὐτήν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο καθ'
her living. Known but it became down
ὅλης Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ
whole Joppa, and believed many upon
τὸν κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς
the Lord. It occurred but days sufficient
μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι
to remain in Joppa beside some Simon
βυρσεῖ.
tanner.

10 Ἄνθρωπος δὲ τις ἐν Καισαρίᾳ
Male person but some in Caesarea
ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
to name Cornelius, centurion out of
σπείρης τῆς καλουμένης Ἰταλικῆς,
band of the (one) being called Italian,

2 εὐσεβὴς καὶ φοβούμενος τὸν
well-reverential and fearing the
θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
God together with all the household of him,
ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ
doing gifts of mercy many to the people and
δεόμενος τοῦ θεοῦ διὰ παντός,
supplicating of the God through all [time],

3 εἶδεν ἐν ὁράματι φανερώς ὥσει περὶ
he saw in vision manifestly as if about
ῥαν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
hour ninth of the day angel of the God

εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
having come in toward him and having said
αὐτῷ Κορνήλιε. 4 ὁ δὲ ἀτενίσας
to him Cornelius. The (one) but having gazed
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν Τί
to him and in fear having become he said What
ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἱ προσευχαί
is it, Lord? He said but to him The prayers

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
of you and the gifts of mercy of you went up
εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ.
into remembrance from-in-toward of the God;

5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην
and now send male persons into Joppa

καὶ μετάπεμψαι Σίμωνά τινά ὃς
and send across Simon some who

ἐπικαλεῖται Πέτρος. 6 οὗτος
is being surnamed Peter; this (one)

he raised her up, and
he called the holy
ones and the widows
and presented her
alive. 42 This became
known throughout all
Jop'pa, and many be-
came believers on the
Lord. 43 For quite a
few days he remained
in Jop'pa with a cer-
tain Simon, a tanner.

10 Now in Caes-a-
re'a there was a
certain man named
Cornelius, an army
officer of the Ital-
ian band, as it was
called, 2 a devout
man and one fearing
God together with
all his household,
and he made many
gifts of mercy to
the people and made
supplication to God
continually. 3 Just
about the ninth hour
of the day he saw
plainly in a vision
an angel of God
come in to him and
say to him: "Cor-
nelius!" 4 The man
gazed at him and,
becoming frightened,
said: "What is it,
Lord?" He said to
him: "Your prayers
and gifts of mercy
have ascended as a
remembrance before
God. 5 So now send
men to Jop'pa and
summon a certain Si-
mon who is surnamed
Peter. 6 This man

ξενίζεται παρά τινι Σίμωνι
is being treated as stranger beside some Simon
βυρσεῖ, ᾧ ἐστὶν οἰκία παρά θάλασσαν.
tanner, to whom is house beside sea.

7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
As but went away the angel the (one)
λαλῶν αὐτῷ, φωνήσας δύο
speaking to him, having sounded for two

τῶν οἰκετῶν καὶ
of the house servants and
στρατιώτην εὐσεβῆ τῶν
soldier well-reverential of the (ones)

προσκαρτερούντων αὐτῷ 8 καὶ ἐξηγησάμενος
persevering to him and having explained

ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς
all (things) to them he sent away them into
τὴν Ἰόππην.
the Joppa.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
To the but morrow journeying
ἐκείνων καὶ τῇ πόλει ἐγγιζόντων
of those (ones) and to the city nearing

ἀνέβη Πέτρος ἐπὶ τὸ δῶμα
went up Peter upon the housetop
προσεύξασθαι περὶ ὥραν ἕκτην.
to pray about hour sixth.

10 ἐγένετο δὲ πρόσπεινος καὶ
He became but very hungry and
ἤθελεν γεύσασθαι· παρασκευαζόντων
he was willing to taste; preparing

δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,
but of them occurred upon him ecstasy,
11 καὶ θεωρεῖ τὸν οὐρανὸν
and he is beholding the heaven

ἀνεωγμένον καὶ καταβαῖνον σκεῦός
having been opened up and coming down vessel
τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four

ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν
starts being let down upon the earth, in
ᾧ ὑπῆρχεν πάντα τὰ τετράποδα
which was all the four-footed (things)

καὶ ἔρπετά τῆς γῆς καὶ πετεινὰ
and creeping (things) of the earth and birds
τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς
of the heaven. And occurred voice toward

αὐτόν Ἀναστάς, Πέτρε, θύσον καὶ
him Having stood up, Peter, sacrifice and
φάγε. 14 ὁ δὲ Πέτρος εἶπεν Μηδαμῶς,
eat. The but Peter said By no means,

is being entertained
by a certain Simon,
a tanner, who has
a house by the sea."
7 As soon as the an-
gel that spoke to
him had left, he
called two of his
house servants and
a devout soldier from
among those who
were in constant at-
tendance upon him,
8 and he related
everything to them
and dispatched them
to Jop'pa.

9 The next day as
they were pursuing
their journey and
were approaching the
city, Peter went up
to the housetop about
the sixth hour to
pray. 10 But he be-
came very hungry
and wanted to eat.
While they were pre-
paring, he fell into
a trance 11 and be-
held heaven opened
and some sort of
vessel descending like
a great linen sheet
being let down by
its four extremi-
ties upon the earth;
12 and in it there
were all sorts of
four-footed creatures
and creeping things
of the earth and
birds of heaven.
13 And a voice came
to him: "Rise, Pe-
ter, slaughter and
eat!" 14 But Peter
said: "Not at all,

κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν
Lord, because never I ate everything
κοινὸν καὶ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν
common and unclean. And voice again
ἐκ δευτέρου πρὸς αὐτὸν "Α
out of second [time] toward him What (things)
ὁ θεὸς ἐκαθάρισεν σὺ μὴ
the God cleansed you not
κοίνου. 16 τοῦτο δὲ ἐγένετο
be you making common. This but occurred
ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη
upon three times, and immediately was taken up
τὸ σκεῦος εἰς τὸν οὐρανόν.
the vessel into the heaven.

17 Ὡς δὲ ἐν ἑαυτῷ
As but in himself
διηπόρει ὁ Πέτρος τί
was being thoroughly perplexed the Peter what
ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ
likely would be the vision which he saw, look!
οἱ ἄνδρες οἱ ἀπεσταλμένοι
the male persons the (ones) having been sent off
ὑπὸ τοῦ Κορνηλίου
by the Cornelius

διερωτήσαντες τὴν οἰκίαν
having thoroughly questioned about the house
τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
of the Simon stood upon the gate,

18 καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων
and having sounded they inquired if Simon
ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
the (one) being surnamed Peter there

ξενίζεται. 19 Τοῦ δὲ Πέτρου
is being treated as stranger. Of the but Peter

διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν
going through in mind about the vision said
τὸ πνεῦμα Ἰδοὺ ἄνδρες δύο ζητοῦντές
the spirit Look! Male persons two seeking

σε. 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ
you; but having stood up step you down and
πορεύου σὺν αὐτοῖς μηδὲν
be going together with them nothing

διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
doubting, because I have sent off

αὐτούς. 21 καταβὰς δὲ Πέτρος
them. Having stepped down but Peter

πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι
toward the male persons said Look! I am

Lord, because nev-
er have I eaten any-
thing defiled and un-
clean." 15 And the
voice [spoke] again
to him, the second
time: "You stop call-
ing defiled the things
God has cleansed." 16 This occurred a
third time, and im-
mediately the vessel
was taken up into
heaven.

17 Now while Peter
was in great perplex-
ity inwardly over what
the vision he had
seen might mean,
look! the men dis-
patched by Cornelius
had made inquiries
for Simon's house
and stood there at
the gate. 18 And
they called out and
inquired whether Si-
mon who was sur-
named Peter was
being entertained
there. 19 As Peter
was going over in
his mind about the
vision, the spirit
said: "Look! Three^a
men are seeking you.
20 However, rise, go
downstairs and be
on your way with
them, not doubting
at all, because I
have dispatched
them." 21 So Peter
went downstairs to
the men and said:
"Look! I am the

ὃν ζητεῖτε· τίς ἡ αἰτία δι'
whom you are seeking; what the cause through
ἣν πάρεστε; 22 οἱ δὲ εἶπαν
which you are alongside? The (ones) but said
Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος
Cornelius centurion, male person righteous
καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός
and fearing the God being witnessed about
τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,
and by whole the nation of the Jews,
ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου
was divinely instructed by angel holy
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ
to send across you into the house of him and
ἀκοῦσαι ῥήματα παρὰ σοῦ.
to hear sayings beside of you.
23 εἰσκαλεσάμενος οὖν αὐτούς
Having called in therefore them

ἐξένισεν.
he treated as strangers.

Τῇ δὲ ἐπαύριον ἀναστὰς
To the but morrow having stood up
ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες
he went out together with them, and some

τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης
of the brothers of the (ones) from Joppa

συνῆλθαν αὐτῷ. 24 τῇ δὲ ἐπαύριον
went with him. To the but morrow

εἰσῆλθεν εἰς τὴν Καισαρίαν· ὃ δὲ
he entered into the Caesarea; the but

Κορνήλιος ἦν προσδοκῶν αὐτούς
Cornelius was expecting them

συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
having called together the relatives of him and

τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ
the necessary friends. As but

ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
occurred of the to enter the Peter,

συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν
having met to him the Cornelius having fallen

ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὃ δὲ
upon the feet did obeisance. The but

Πέτρος ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ
Peter raised up him saying Stand up; and

ἐγὼ αὐτὸς ἄνθρωπός εἰμι. 27 καὶ
I very (one) man I am. And

συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει
conversing with him he entered, and he is finding

one you are seeking.
What is the cause for
which you are pres-
ent?" 22 They said:
"Cornelius, an army
officer, a man righ-
teous and fearing
God and well re-
ported by the whole
nation of the Jews,
was given divine in-
structions^a by a
holy angel to send
for you to come
to his house and
to hear the things
you have to say." 23 Therefore he in-
vited them in and
entertained them.

The next day he
rose and went off
with them, and some
of the brothers that
were from Jop'pa went
with him. 24 On the
day after that he en-
tered into Caes-a-
re'a. Cornelius, of
course, was expect-
ing them and had
called together his
relatives and intimate
friends. 25 As Peter
entered, Cornelius met
him, fell down at his
feet and did obeisance
to him. 26 But Peter
lifted him up, saying:
"Rise; I myself am
also a man." 27 And as
he conversed with him
he went in and found

19^a Three, ^aAVgSy^p; two, B.

22^a Was given divine instructions, ^aBA; was given a command of Je-
hovah, J¹⁸.

συνεληλυθότας πολλούς, 28 ἔφη τε
having come together many, said and
πρὸς αὐτοὺς Ὑμεῖς ἐπίστασθε ὥς
toward them you are well knowing as
ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
unlawful it is to male person Jew
κολλᾶσθαι ἢ προσέρχεσθαι
to glue himself or to be coming toward
ἄλλοφύλῳ· κάμοι ὁ θεὸς ἔδειξεν
one of another tribe; and to me the God showed
μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν
no one common or unclean to be saying
ἄνθρωπον· 29 διὸ καὶ ἀναντιρῆτως
man; wherefore and without contradiction
ἦλθον μεταπεμφθεὶς. πυνθάνομαι
I came having been sent across. I am inquiring
οὖν τίνι λόγῳ μετεπέμψασθέ με.
therefore to what word you sent across me.

30 Καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
And the Cornelius said From fourth
ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν
day until this the hour I was the
ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου,
ninth [hour] praying in the house of me,
καὶ ἰδοὺ ἀνὴρ ἑστὴ ἐνώπιόν μου ἐν
and look! male person stood in sight of me in
ἑσθῇτι λαμπρᾷ 31 καὶ φησι Κορνήλιε,
raiment bright and he is saying Cornelius,
εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ
was heard within of you the prayer and the
ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον
gifts of mercy of you were remembered in sight
τοῦ θεοῦ· 32 πέμψον οὖν εἰς Ἰόππην
of the God; send therefore into Joppa
καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
and call across Simon who is being surnamed
Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ
Peter; this (one) is treated as stranger in house
Σίμωνος βυρσέως παρὰ θάλασσαν.
of Simon tanner beside sea.
33 ἔξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ
At once therefore I sent toward you, you
τε καλῶς ἐποίησας παραγενόμενος.
and finely did having come to be alongside.
νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
Now therefore all we in sight of the God
πάρεσμεν ἀκοῦσαι πάντα τὰ
are alongside to hear all the (things)

many people assem-
bled, 28 and he said
to them: "You well
know how unlawful it
is for a Jew to join
himself to or approach
a man of another
race; and yet God
has shown me I should
call no man defiled
or unclean. 29 Hence
I came, really with-
out objection, when I
was sent for. There-
fore I inquire the
reason that you have
sent for me."

30 Accordingly Cor-
nelius said: "Four days
ago counting from
this hour I was pray-
ing in my house at
the ninth hour, when,
look! a man in bright
raiment stood before
me 31 and said, 'Cor-
nelius, your prayer
has been favorably
heard and your gifts
of mercy have been
remembered before
God. 32 Send, there-
fore, to Jop'ra and
call for Simon, who
is surnamed Peter.
This man is being
entertained in the
house of Simon, a
tanner, by the sea.'
33 Therefore I at
once sent to you,
and you did well
in coming here. And
so at this time we are
all present before God
to hear all the things

προσ τεταγμένα σοι ὑπὸ τοῦ κυρίου.
having been commanded to you by the Lord.
34 ἀνοίξας δὲ Πέτρος τὸ στόμα
Having opened up but Peter the mouth
εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said Upon truth I am receiving down that
οὐκ ἔστιν προσωπολήπτης ὁ θεός, 35 ἀλλ'
not is taker of faces the God, but
ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
in every nation the (one) fearing him
καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ
and working righteousness acceptable to him
ἐστίν. 36 τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς
is. The word he sent forth to the sons
Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
of Israel declaring as good news peace through
Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
Jesus Christ; this is of all (them)
κύριος. 37 ὑμεῖς οἴδατε τὸ
Lord. You have known the
γενόμενον ῥῆμα καθ' ὅλης τῆς
having occurred saying down whole the
Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
Judea, (he) having started from the
Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which preached
Ἰωάννης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
John, Jesus the (one) from Nazareth,
ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
as anointed him the God to spirit holy
καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν
and to power, who went through working well
καὶ ἰώμενος πάντας τοὺς
and healing all the (ones)
καταδυναστευομένους ὑπὸ τοῦ διαβόλου,
being ruled down by the Devil,
ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
because the God was with him. And
ἡμεῖς μάρτυρες πάντων ὧν
we witnesses of all (things) of which
ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων
he did in and the country of the Jews
καὶ Ἰερουσαλὴμ· ὃν καὶ ἀνείλαν
and Jerusalem; whom also they took up
κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
having hung upon wood. This (one) the
θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν
God raised up to the third day and he gave

you have been com-
manded by Jehovah^a
to say."
34 At this Peter
opened his mouth and
said: "For a certainty
I perceive that God
is not partial, 35 but
in every nation the
man that fears him
and works righteous-
ness is acceptable to
him. 36 He sent out
the word to the sons
of Israel to declare to
them the good news
of peace through Je-
sus Christ: this One
is Lord of all [others].
37 You know the sub-
ject that was talked
about throughout the
whole of Ju-de'a,
starting from Gal'i-lee
after the baptism
that John preached,
38 namely, Jesus who
was from Naz'a-reth,
how God anointed him
with holy spirit and
power, and he went
through the land do-
ing good and healing
all those oppressed by
the Devil; because
God was with him.
39 And we are wit-
nesses of all the
things he did both in
the country of the
Jews and in Jerusa-
lem; but they also did
away with him by
hanging him on a
stake. 40 God raised
this One up on the
third day and granted

33^a Jehovah, J^{17,18}; the Lord, ^aBAVg; God, D^{Sy}.

αὐτὸν ἐμφανῇ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν. 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

44 Ἐτι λαλῶντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ οἱ συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέχυται. 46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος 47 Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον

him to become manifest, 41 not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead. 42 Also, he ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead. 43 To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name." 44 While Peter was yet speaking about these matters the holy spirit fell upon all those hearing the word. 45 And the faithful ones that had come with Peter who were of those circumcised were amazed, because the free gift of the holy spirit was being poured out also upon people of the nations. 46 For they heard them speaking with tongues and glorifying God. Then Peter responded: 47 "Can anyone forbid water so that these might not be baptized who have received the holy spirit

ὡς καὶ ἡμεῖς; 48 προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ. 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. 4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων 5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε, ὡς καὶ ἡμεῖς; 48 He commanded but them in the name of Jesus Christ to be baptized. Then they requested him to remain upon days some.

11 Heard but the apostles and the brothers the (ones) being down the Judea that also the nations accepted the word of the God. 2 When but went up Peter into Jerusalem, were contending toward him the (ones) out of circumcision 3 saying that he went in toward male persons uncircumcision having and he ate with them. 4 Having started but Peter was setting out to them according to order saying 5 I was in the city Joppa praying and I saw in ecstasy vision, coming down vessel some as linen piece great to four starts being let down out of the heaven, and came until me; 6 into which I gazed I was minding down and I saw the four-footed (things) of the earth and the wild beasts and the creeping things and the birds of the heaven; 7 I heard but also of voice saying to me Having stood up, Peter,

even as we have? 48 With that he commanded them to be baptized in the name of Jesus Christ. Then they requested him to remain for some days.

11 Now the apostles and the brothers that were in Ju-de'a heard that people of the nations had also received the word of God. 2 So when Peter came up to Jerusalem, the [supporters] of circumcision began to contend with him, 3 saying he had gone into the house of men that were not circumcised and had eaten with them. 4 At this Peter commenced and went on to explain the particulars to them, saying:

5 "I was in the city of Jop'pa praying, and in a trance I saw a vision, some sort of vessel descending like a great linen sheet being let down by its four extremities from heaven, and it came clear to me. 6 Gazing into it, I made observations and saw four-footed creatures of the earth and wild beasts and creeping things and birds of heaven. 7 I also heard a voice say to me, 'Rise, Peter,

θύσον καὶ φάγε. 8 εἶπον δὲ Μηδαμῶς, sacrifice and eat. I said but By no means, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε Lord, because common or unclean never εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη entered into the mouth of me. Answered δὲ ἐκ δευτέρου φωνὴ ἐκ τοῦ but out of second [time] voice out of the οὐρανοῦ. ^Α ὁ θεὸς ἐκαθάρισεν heaven What (things) the God cleansed σὺ μὴ κοίνου. 10 τοῦτο δὲ you not be you making common. This but ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη occurred upon three times, and was drawn up πάλιν ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ again all (things) into the heaven. And ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες look! out of that [hour] three male persons ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, stood upon the house in which we were, ἀπεσταλμένοι ἀπὸ Καισαρίας πρὸς having been sent forth from Caesarea toward με. 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν me. Said but the spirit to me to go with αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ them nothing having doubted. Came but σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, together with me also the six brothers these, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ and we entered into the house of the ἀνδρός. male person.

13 Ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν He reported back but to us how he saw the ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ angel in the house of him having stood and εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ having said Send you forth into Joppa and μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον send across Simon the (one) being surnamed Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σὲ Peter, who will speak sayings toward you ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός in which will be saved you and all the house σου. 15 ἐν δὲ τῷ ἄρξασθαί με of you. In but to the to start me λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον to be speaking fell upon the spirit the holy ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν upon them as-even also upon us in

slaughter and eat! 8 But I said, 'Not at all, Lord, because a defiled or unclean thing has never entered into my mouth.' 9 The second time the voice from heaven answered, 'You stop calling defiled the things God has cleansed.' 10 This occurred for a third time, and everything was pulled up again into heaven. 11 Also, look! at that instant there were three men standing at the house in which we were, they having been dispatched from Caesarea to me. 12 So the spirit told me to go with them, not doubting at all. But these six brothers also went with me, and we entered into the house of the man.

13 "He reported to us how he saw the angel stand in his house and say, 'Dispatch men to Joppa and send for Simon who is surnamed Peter, 14 and he will speak those things to you by which you and all your household may get saved.' 15 But when I started to speak, the holy spirit fell upon them just as it did also upon us in [the]

ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος beginning. I remembered but of the saying τοῦ κυρίου ὡς ἔλεγεν Ἰωάννης μὲν of the Lord as he was saying John indeed ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε baptized to water you but will be baptized ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην in spirit holy. If therefore the equal δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν free gift gave to them the God as also to us πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν having believed upon the Lord Jesus Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλύσαι Christ, I who was I powerful to hinder τὸν θεόν; the God?

18 Ἀκούσαντες δὲ ταῦτα Having heard but these (things) ἡσύχασαν καὶ ἐδόξασαν τὸν θεόν they got quiet and they glorified the God λέγοντες Ἀρα καὶ τοῖς ἔθνεσιν ὁ saying Really also to the nations the θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν. God the repentance into life gave.

19 Οἱ μὲν οὖν The (ones) indeed therefore διασπαρέντες ἀπὸ τῆς θλίψεως having been dispersed from the tribulation τῆς γενομένης ἐπὶ Στεφάνῳ the (one) having occurred upon Stephen διῆλθον ἕως Φοινίκης καὶ they went through until Phoenicia and Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες of Cyprus and of Antioch, to no one speaking τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν the word if not only to Jews. Were δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι but some out of them male persons Cyprians καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς and Cyrenians, who having come into Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Antioch were speaking also toward the Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Hellenists, declaring as good news the Lord Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ' Jesus. And was hand of Lord with αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας them, much and number the having believed

beginning. 16 At this I called to mind the saying of the Lord, how he used to say, 'John, for his part, baptized with water, but you will be baptized in holy spirit.' 17 If, therefore, God gave the same free gift to them as he also did to us who have believed upon the Lord Jesus Christ, who was I that I should be able to hinder God?"

18 Now when they heard these things, they acquiesced, and they glorified God, saying: "Well, then, God has granted repentance for the purpose of life to people of the nations also."

19 Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. 20 However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. 21 Furthermore, the hand of Jehovah^a was with them, and a great number that became believers

21^a Jehovah, J7,8,13,15-18; the Lord, NBA.

ἐπέστρεψεν ἐπὶ τὸν κύριον. turned upon the Lord.
 22 Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
 Was heard but the word into the ears
 τῆς ἐκκλησίας τῆς οὔσης ἐν
 of the ecclesia the (one) being in
 Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
 Jerusalem about them, and they sent off out
 Βαρνάβαν ἕως Ἀντιοχείας· 23 ὃς
 Barnabas until Antioch; who
 παραγενόμενος καὶ ἰδὼν τὴν
 having come to be alongside and having seen the
 χάριν τὴν τοῦ θεοῦ
 undeserved kindness the (one) of the God
 ἐχάρη καὶ παρεκάλει πάντας
 he rejoiced and he was encouraging all (them)
 τῇ προθέσει τῆς καρδίας
 to the purpose of the heart
 προσμένειν ἐν τῷ κυρίῳ, 24 ὅτι
 to be remaining toward in the Lord, because
 ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης
 he was male person good and full
 πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη
 of spirit holy and of faith. And was added
 ὄχλος ἱκανὸς τῷ κυρίῳ. 25 ἐξῆλθεν
 crowd sufficient to the Lord. He went out
 δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, 26 καὶ
 but into Tarsus to seek up Saul, and
 εὗρων ἤγαγεν εἰς Ἀντιόχειαν.
 having found he led into Antioch.
 ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
 It occurred but to them and year whole
 συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ
 to be led together in the ecclesia and
 διδάσκει ὄχλον ἱκανόν, χρηματίζειν τε
 to teach crowd sufficient, to style divinely and
 πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
 firstly in Antioch the disciples
 Χριστιανούς.
 Christians.
 27 Ἐν ταύταις δὲ ταῖς ἡμέραις
 In these but the days
 κατήλθον ἀπὸ Ἱεροσολύμων προφῆται
 they came down from Jerusalem prophets
 εἰς Ἀντιόχειαν· 28 ἀναστὰς δὲ εἰς
 into Antioch; having stood up but one
 ἐξ αὐτῶν ὀνόματι Ἀγαβὸς ἐσήμαινεν
 out of them to name Agabus was signifying
 διὰ τοῦ πνεύματος λιμὸν μεγάλην
 through the spirit famine great

turned to the Lord.
 22 The account
 about them got to the
 ears of the congrega-
 tion that was in Jeru-
 salem, and they sent
 out Bar'na-bas as far
 as Antioch. 23 When
 he arrived and saw
 the undeserved kind-
 ness of God, he re-
 joiced and began to
 encourage them all to
 continue in the Lord
 with hearty purpose;
 24 for he was a good
 man and full of holy
 spirit and of faith.
 And a considerable
 crowd was added to
 the Lord. 25 So he
 went off to Tarsus to
 make a thorough
 search for Saul 26 and,
 after he found him,
 he brought him to
 Antioch. It thus came
 about that for a whole
 year they gathered
 together with them in
 the congregation and
 taught quite a crowd,
 and it was first in An-
 tioch that the disci-
 ples were by divine
 providence called
 Christians.
 27 Now in these
 days prophets came
 down from Jerusalem
 to Antioch. 28 One of
 them named Ag'a-
 bus rose and pro-
 ceeded to indicate
 through the spirit
 that a great famine

μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν
 to be about to go to be upon whole the
 οἰκουμένην· ἣτις ἐγένετο ἐπὶ
 being inhabited [earth]; which occurred upon
 Κλαυδίου. 29 τῶν δὲ μαθητῶν καθὼς
 Claudius. Of the but disciples according as
 εὐπορεῖτο τις ὥρισαν
 was getting through well anyone they determined
 ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
 each of them into service to send
 τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
 to the (ones) inhabiting in the Judea
 ἀδελφοῖς· 30 ὁ καὶ ἐποίησαν
 to brothers; which also they did
 ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους
 having sent off toward the older men
 διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
 through hand of Barnabas and Saul.
 12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν
 Down that but the appointed time
 ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
 thrust upon Herod the king the hands
 κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.
 to treat badly some of the from the ecclesia.
 2 ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
 He took up but James the brother
 Ἰωάννου μαχαίρῃ. 3 ἰδὼν δὲ ὅτι
 of John to sword. Having seen but that
 ἀρεστὸν ἐστὶν τοῖς Ἰουδαίοις προσέθετο
 pleasing it is to the Jews he added
 συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέραι
 to take with also Peter, were but days
 τῶν ἀζύμων, 4 ὃν καὶ
 of the unleavened (cakes), whom also
 πιάσας ἔθετο εἰς φυλακὴν,
 having laid hold of he put into prison,
 παραδούς τέσσαρσιν τετραδίοις
 having given beside to four sets of four
 στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος
 of soldiers to be guarding him, wishing
 μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ
 after the passover to lead up him to the
 λαῷ. 5 ὁ μὲν οὖν Πέτρος
 people. The indeed therefore Peter
 ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ
 was being observed in the prison; prayer but
 ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας
 was intensely occurring by the ecclesia
 πρὸς τὸν θεὸν περὶ αὐτοῦ.
 toward the God about him.

was about to come
 upon the entire in-
 habited earth; which,
 for that matter, did
 take place in the time
 of Claudius. 29 So
 those of the disciples
 determined, each of
 them according as
 anyone could afford
 it, to send a relief
 ministration to the
 brothers dwelling in
 Ju-de'a; 30 and this
 they did, dispatching
 it to the older men
 by the hand of Bar'-
 na-bas and Saul.
 12 About that par-
 ticular time Her-
 od the king applied
 his hands to mis-
 treating some of those
 of the congregation.
 2 He did away with
 James the brother of
 John by the sword.
 3 As he saw it was
 pleasing to the Jews,
 he went on to arrest
 Peter also. (As it was,
 those were days of the
 unfermented cakes.)
 4 And laying hold of
 him, he put him in
 prison, turning him
 over to four shifts
 of four soldiers each
 to guard him, as
 he intended to pro-
 duce him for the
 people after the pass-
 over. 5 Consequently
 Peter was being kept
 in the prison; but
 prayer to God for him
 was being carried on
 intensely by the con-
 gregation.

6 Ὅτε δὲ ἤμελλεν προσαγαγεῖν
When but he was being about to lead forth
αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν
him the Herod, to the night that was
ὁ Πέτρος κοιμώμενος μεταξύ δύο
the Peter sleeping between two
στρατιωτῶν δεδεμένος ἀλύσεσιν δυσίν,
soldiers having been bound to chains two,
φύλακές τε πρὸ τῆς θύρας ἐτήρουν
guards and before the door were observing
τὴν φυλακὴν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου
the prison. And look! angel of Lord
ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἴκῳ·
stood upon, and light shone in the dwelling;
πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου
having smitten but the side of the Peter
ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει·
he raised up him saying Stand up in haste;
καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν
and fell out of him the chains out of the
χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν
hands. Said but the angel toward him
Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
Gird and bind under the sandals of you;
ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ
he did but thus. And is saying to him
Περιβαλοῦ τὸ ἱμάτιόν σου καὶ
Throw around the outer garment of you and
ἀκολούθει μοι. 9 καὶ ἐξελθὼν
he following to me; and having gone out
ἠκολούθει, καὶ οὐκ ᾔδει ὅτι
he was following, and not he had known that
ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ
true is the (thing) occurring through the
ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
angel, he was thinking but vision to be seeing.
10 διελθόντες δὲ πρῶτην φυλακὴν
Having gone through but first guard
καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν
and second they came upon the gate the
σιδηρὰν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις
iron the bearing into the city, which
αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ
self-acting was opened up to them, and
ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
having gone out they went forth street one, and
εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
immediately stood off from the angel from

6 Now when Herod was about to produce him, that night Peter was sleeping bound with two chains between two soldiers, and guards before the door were keeping the prison. 7 But, look! Jehovah's^a angel stood by, and a light shone in the prison cell. Striking Peter on the side, he roused him, saying: "Rise quickly!" And his chains fell off his hands. 8 The angel said to him: "Gird yourself and bind your sandals on." He did so. Finally he said to him: "Put your outer garment on and keep following me." 9 And he went out and kept following him, but he did not know that what was happening through the angel was real. In fact, he supposed he was seeing a vision. 10 Going through the first sentinel guard and the second they got to the iron gate leading into the city, and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from

αὐτοῦ. 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ
him. And the Peter in himself
γενόμενος εἶπεν Νῦν οἶδα
having come to be he said Now I have known
ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν
truly that sent off out the Lord the
ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς
angel of him and took out me out of hand
Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ
of Herod and of all the expectation of the
λαοῦ τῶν Ἰουδαίων.
people of the Jews.

12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν
Having seen together and he came upon the
οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου
house of the Mary the mother of John
τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
the (one) being surnamed Mark, where were
ἱκανοὶ συνηθροισμένοι καὶ
sufficient having been crowded together and
προσευχόμενοι. 13 κρούσαντος δὲ αὐτοῦ
praying. Having knocked but of him
τὴν θύραν τοῦ πυλῶνος προσῆλθε
the door of the gateway came toward
παιδίσκη ὑπακούσαι ὀνόματι Ῥόδη, 14 καὶ
servant girl to obey to name Rhoda, and
ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ
having recognized the voice of the Peter from
τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
the joy not she opened up the gateway,
εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν
having run in but she reported back to stand the
Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ
Peter before the gateway. The (ones) but
πρὸς αὐτὴν εἶπαν Μαίνῃ. ἡ δὲ
toward her said You are mad. The (one) but
δισχυρίζετο οὕτως ἔχειν.
was strongly asserting thus to be having.
οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν
The (ones) but were saying The angel is
αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενε
of him. The but Peter was remaining upon
κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν
knocking; having opened up but they saw him
καὶ ἐξέστησαν. 17 κατασείσας
and were astonished. Having moved downward
δὲ αὐτοῖς τῇ χειρὶ σιγᾶν
but to them to the hand to be silent

him. 11 And Peter, coming to himself, said: "Now I actually know that Jehovah^a sent his angel forth and delivered me out of Herod's hand and from all that the people of the Jews were expecting."

12 And after he considered it, he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying. 13 When he knocked at the door of the gateway, a servant girl named Rhoda came to attend to the call, 14 and, upon recognizing the voice of Peter, out of joy she did not open the gate, but ran inside and reported that Peter was standing before the gateway. 15 They said to her: "You are mad." But she kept on strongly asserting it was so. They began to say: "It is his angel." 16 But Peter remained there knocking. When they opened, they saw him and were astonished. 17 But he motioned to them with his hand to be silent

7^a Jehovah's, J^{7,8,13,15-18}; the Lord's, NBA.

11^a Jehovah, J^{7,8,13,15,16,18}; God, J¹⁷; the Lord, NBA.

διηγῆσατο αὐτοῖς πῶς ὁ κύριος
he thoroughly related to them how the Lord
αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν
him led forth out of the prison, he said
τε Ἀπαγγεῖλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
and Report you back to James and to the brothers
ταῦτα. καὶ ἐξελθὼν ἐπορεύθη
these (things). And having gone out. he went
εἰς ἕτερον τόπον.
into different place.

18 Γενομένης δὲ ἡμέρας ἦν τάραχος
Having come to be but of day was stir
οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
not little in the soldiers, what really
ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ
the Peter came to be. Herod but
ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων
having sought upon him and not having found
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
having examined the guards he commanded
ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
to be led off, and having come down from the
Ἰουδαίας εἰς Καισαρίαν
Judea into Caesarea

διέτριβεν.
he was spending [time] through.

20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ
He was but mentally fighting to Tyrians and
Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν
to Sidonians; like-mindedly but they were alongside
πρὸς αὐτόν, καὶ πείσαντες Βλάστον
toward him, and having persuaded Blastus
τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως
the (one) upon the bedchamber of the king
ἠτοῦντο εἰρήνην διὰ τὸ
they were asking peace through the
τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
to be getting fed of them the country from the
βασιλικῆς. 21 τακτῇ δὲ ἡμέρᾳ ὁ
kingly [country]. To ordered but day the
Ἡρώδης ἐνδυσάμενος ἐσθῆτα
Herod having clothed himself raiment
βασιλικὴν καθίσας ἐπὶ τοῦ
kingly having sat down upon the
βήματος ἐδημηγόρει πρὸς αὐτούς.
step he was publicly orating toward them;
22 ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνή
the but public was sounding upon Of God voice

and told them in de-
tail how Jehovah
brought him out of
the prison, and he
said: "Report these
things to James and
the brothers." With
that he went out and
journeyed to another
place.

18 Well, when it be-
came day, there was
no little stir among
the soldiers over what
really had become of
Peter. 19 Herod made
diligent search for
him and, when not
finding him, he exam-
ined the guards and
commanded them to
be led off [to punish-
ment]; and he went
down from Ju-de'a to
Caes-a-re'a and spent
some time there.

20 Now he was in a
fighting mood against
the people of Tyre
and of Si'don. So
with one accord they
came to him and, af-
ter persuading Blas-
tus, who was in
charge of the bed-
chamber of the king,
they began suing for
peace, because their
country was supplied
with food from that
of the king. 21 But
on a set day Herod
clothed himself with
royal raiment and
sat down upon the
judgment seat and be-
gan giving them a
public address. 22 In
turn the assembled
people began shout-
ing: "A god's voice,

17^a Jehovah, J^{7,8}; the Lord, NBA.

καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ
and not of man. Instantly but
ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ'
smote him angel of Lord instead of
ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
which (things) not he gave the glory to the
θεῷ, καὶ γενόμενος σκωληκόβρωτος
God, and having become eaten up by worms
ἐξέψυξεν.
he let out soul.

24 Ὁ δὲ λόγος τοῦ κυρίου ἤϋξανεν
The but word of the Lord was growing
καὶ ἐπληθύνετο.
and was being multiplied.

25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
Barnabas but and Saul returned
εἰς Ἱερουσαλὴμ πληρώσαντες τὴν
into Jerusalem having fulfilled the
διακονίαν, συνπαραλαβόντες Ἰωάννην
service, having taken along together John
τὸν ἐπικληθέντα Μάρκον.
the (one) having been surnamed Mark.

13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Were but in Antioch down the
οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι
being ecclesia prophets and teachers
ὁ τε Βαρνάβας καὶ Συμεὼν ὁ
the and Barnabas and Symeon the (one)
καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος,
being called Niger, and Lucius the Cyrenian,
Μανανὴν τε Ἡρώδου τοῦ τετραάρχου
Manaen and of Herod the tetrarch
σύντροφος καὶ Σαῦλος.
one nurtured together and Saul.

2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ
Doing public work but of them to the Lord
καὶ νηστεύοντων εἶπεν τὸ πνεῦμα τὸ ἅγιον
and fasting said the spirit the holy
Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ
Limit off you actually to me the Barnabas and
Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
Saul into the work which I have called toward
αὐτούς. 3 τότε νηστεύσαντες καὶ
them. Then having fasted and
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας
having prayed and having put upon the hands
αὐτοῖς ἀπέλυσαν.
to them they released.

and not a man's!"
23 Instantly the an-
gel of Jehovah^a struck
him, because he did
not give the glory
to God; and he be-
came eaten up with
worms and expired.

24 But the word of
Jehovah^b went on
growing and spread-
ing.

25 As for Bar'na-
bas and Saul, after
having fully carried
out the relief minis-
tration in Jerusalem,
they returned and
took along with them
John, the one sur-
named Mark.

13 Now in Anti-
och there were
prophets and teachers
in the local con-
gregation, Bar'na-bas
as well as Sym'e-
on who was called
Ni'ger, and Lucius of
Cy-re'ne, and Man'-
a-en who was edu-
cated with Herod the
district ruler, and
Saul. 2 As they were
publicly ministering
to Jehovah^c and fast-
ing, the holy spirit
said: "Of all persons
set Bar'na-bas and
Saul apart for me
for the work to which
I have called them."
3 Then they fasted
and prayed and laid
their hands upon them
and let them go.

23^a Jehovah, J^{7,8,13,15-18}; the Lord, NBA. 24^b Jehovah, J^{7,8}; God, J^{17,18}
SynBA; the Lord, B. 2^c Jehovah, J^{7,8,13,16-18}; the Lord, NBA.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες
They indeed therefore having been sent out
ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς
by the holy spirit they went down into
Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς
Seleucia, from there and they sailed away into
Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι
Cyprus, and having come to be in Salamis
κατήγγελλον τὸν λόγον τοῦ θεοῦ
they were publishing the word of the God
ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων.
in the synagogues of the Jews;
εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.
they were having but also John subordinate.

6 Διελθόντες δὲ ὅλην τὴν νῆσον
Having gone through but whole the island
ἄχρι Πάφου εὗρον ἄνδρα τινὰ
until Paphos they found male person some
μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ
magian false prophet Jew to whom
ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν
name Bar-Jesus, who was together with
τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ ἀνδρὶ
the proconsul Sergius Paulus male person

συνετῷ. οὗτος προσκαλεσάμενος
intelligent. This (one) having called toward himself
Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν
Barnabas and Saul he sought upon
ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
to hear the word of the God;

8 ἀντίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,
was opposing but to them Elymas the magian,
οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
thus for is being translated the name of him,
ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς
seeking to turn through the proconsul from the
πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
faith. Saul but, the also Paul,

πλησθεὶς πνεύματος ἁγίου ἀτενίσας
having been filled of spirit holy having gazed
εἰς αὐτὸν 10 εἶπεν Ὁ πλήρης παντὸς δόλου
into him he said O full of all fraud
καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου,
and of every readily done act, son of devil,
ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ
enemy of all righteousness, not you will cease
διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
turning through the ways of the Lord the

4 Accordingly these men, sent out by the holy spirit, went down to Se-leu'cia, and from there they sailed away to Cy'prus. 5 And when they got to be in Sal'a-mis they began publishing the word of God in the synagogues of the Jews. They had John also as an attendant.

6 When they had gone through the whole island as far as Pa'phos, they met up with a certain man, a sorcerer, a false prophet, a Jew whose name was Bar-Je'sus, 7 and he was with the proconsul Sergius Paulus, an intelligent man. Calling Bar-na-bas and Saul to him, this man earnestly sought to hear the word of God. 8 But El'y-mas the sorcerer (that, in fact, is the way his name is translated) began opposing them, seeking to turn the proconsul away from the faith. 9 Saul, who is also Paul, becoming filled with holy spirit, looked at him intently 10 and said: "O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah?"

10^a Jehovah, J^{7,8,13,15-18}; the Lord, NBA.

εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ
straight? And now look! hand of Lord upon
σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
you, and you will be blind not looking at the
ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ
sun until appointed time. Instantly but
ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
fell upon him thick mist and darkness, and
περιάγων ἐζήτει χειραγωγούς.
going around he was seeking hand leaders.
12 τότε ἰδὼν ὁ ἀνθύπατος τὸ
Then having seen the proconsul the (thing)
γεγονὸς ἐπίστευσεν
having occurred he believed
ἐκπληττόμενος ἐπὶ τῇ διδαχῇ
being struck out (of his wits) upon the teaching
τοῦ κυρίου.
of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου
Having been led up but from the Paphos
οἱ περὶ Παῦλον ἦλθον εἰς Πέργην
the (ones) about Paul came into Perga
τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας
of the Pamphylia; John but having withdrawn
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.
from them returned into Jerusalem.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
They but having gone through from the
Πέργης παρεγένοντο εἰς Ἀντιόχειαν
Perga they came to be alongside into Antioch
τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν
the Pisidian, and having come into the synagogue
τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
to the day of the sabbaths they sat down.

15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
After but the reading of the Law and
τῶν προφητῶν ἀπέστειλαν οἱ
of the Prophets sent forth the
ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
synagogue rulers toward them saying
Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν
Male persons brothers, if any is in you
λόγος παρακλήσεως πρὸς τὸν λαόν,
word of encouragement toward the people,
λέγετε. 16 ἀναστὰς δὲ Παῦλος
be you saying. Having stood up but Paul

11 Well, then, look! Jehovah's^a hand is upon ycu, and you will be blind, not seeing the sunlight for a period of time." Instantly a thick mist and darkness fell upon him, and he went around seeking men to lead him by the hand. 12 Then the proconsul, upon seeing what had happened, became a believer, as he was astounded at the teaching of Jehovah.^b

13 The men, together with Paul, now put out to sea from Pa'phos and arrived at Perga in Pamphyl'i-a. But John withdrew from them and returned to Jerusalem. 14 They, however, went on from Perga and came to Antioch in Pi-sid'i-a and, going into the synagogue on the sabbath day, they took a seat. 15 After the public reading of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: "Men, brothers, if there is any word of encouragement for the people that you have, tell it." 16 So Paul rose,

11^a Jehovah's, J^{7,15,17,18}; The Lord's, NBA. 12^b Jehovah, J^{7,8}; the Lord, NBAVgSyn.

καὶ κατασεύσας τῇ χειρὶ εἶπεν
and having moved downward to the hand said

Ἄνδρες Ἰσραηλείται καὶ οἱ
Male persons Israelites and the (ones)

φοβούμενοι τὸν θεόν, ἀκούσατε. 17 Ὁ θεὸς
fearing the God, hear you. The God

τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς
of the people this Israel chose the

πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν
fathers of us, and the people put high up in

τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
the alien residence in earth of Egypt, and with

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm high he led out them out of

αὐτῆς, 18 καί, ὡς τεσσαρεσκαονταετὴ χρόνον
it, and, as forty years time

ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,
bore manners of them in the desolate [place]

19 καθελὼν ἔθνη ἑπτὰ ἐν γῇ
having taken down nations seven in earth

Χαναὰν κατεκληρονόμησεν τὴν γῆν
of Canaan he assigned as inheritance the earth

αὐτῶν 20 ὡς ἔτεσι τετρακοσίοις καὶ
of them as to years four hundred and

πεντήκοντα.
fifty.

Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως
And after these (things) he gave judges until

Σαμουὴλ προφήτου. 21 κάκειθεν
Samuel prophet. And from there

ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ
they asked for king, and he gave to them the

θεὸς τὸν Σαοὺλ υἱὸν Κεῖς, ἄνδρα ἐκ
God the Saul son of Kish, male person out of

φυλῆς Βενιαμείν, ἔτη τεσσαρεσκαοντα
tribe of Benjamin, years forty;

22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
and having set across him he raised up the

Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ
David to them into king, to whom also

εἶπεν μαρτυρήσας Εὐρὸν Δαυεὶδ
he said having borne witness I found David

τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ
the [son] of the Jesse, male person according to

τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
the heart of me, who will do all the

θελήματά μου. 23 τούτου ὁ θεὸς
things willed of me. Of this (one) the God

ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
from the seed according to promise

and motioning with his hand, he said:

"Men, Israelites and you [others] that

fear God, hear. 17 The God of this peo-

ple Israel chose our forefathers, and he

exalted the people during their alien res-

idence in the land of Egypt and brought

them out of it with an uplifted arm.

18 And for a period of about forty years he

put up with their manner of action in

the wilderness. 19 After destroying seven

nations in the land of Ca'naan, he distrib-

uted the land of them by lot: 20 all that

during about four hundred and fifty

years.

"And after these things he gave them

judges until Samuel the prophet. 21 But

from then on they demanded a king, and

God gave them Saul son of Kish, a man

of the tribe of Benjamin, for forty years.

22 And after removing him, he raised up for

them David as king, respecting whom he

bore witness and said, 'I have found David

the son of Jes'se, a man agreeable to my

heart, who will do all the things I desire.'

23 From the offspring of this [man] accord-

ing to his promise God

ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
he led to the Israel savior Jesus,

24 προκηρύξαντος Ἰωάννου πρὸ
having preached before of John before

προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
face of the entry of him baptism

μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.
of repentance to all the people Israel.

25 ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον,
As but was fulfilling John the course,

ἔλεγεν τί ἐμὲ ὑπονοεῖτε εἶναι;
he was saying What me are you supposing to be?

οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ'
not am I; but look! one is coming after

ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα
me of whom not I am worthy the bound under

τῶν ποδῶν λύσαι.
of the feet to loosen.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
Male persons brothers, sons of race

Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι
of Abraham and the (ones) in you fearing

τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας
the God, to us the word of the salvation

ταύτης ἐξαπεστάλη. 27 οἱ γὰρ
this was sent off out. The (ones) for

κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες
inhabiting in Jerusalem and the rulers

αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς
of them this (one) having not known and the

φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
voices of the prophets the (ones) down every

σάββατον ἀναγινωσκομένας κρίναντες
sabbath being read having judged

ἐπλήρωσαν, 28 καὶ μηδεμίαν αἰτίαν θανάτου
they fulfilled, and not one cause of death

εὐρόντες ἠτήσαντο Πειλᾶτον ἀναιρεθῆναι
having found they asked Pilate to be taken up

αὐτόν· 29 ὡς δὲ ἐτέλεσαν πάντα τὰ
him; as but they ended all the (things)

περὶ αὐτοῦ γεγραμμένα,
about him having been written,

καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς
having taken down from the wood they put into

μνημεῖον. 30 ὁ δὲ θεὸς ἤγειρεν
memorial tomb. The but God raised up

αὐτὸν ἐκ νεκρῶν· 31 ὃς ὥφθη
him out of dead (ones); who got to be seen

ἐπὶ ἡμέρας πλείους τοῖς
upon days more to the (ones)

has brought to Israel a savior, Jesus, 24 after John, in advance of the entry of that One, had preached publicly to all the people of Israel the baptism of those repenting. 25 But as John was fulfilling his course, he would say, 'What do you suppose I am? I am not he. But, look! one is coming after me the sandals of whose feet I am not worthy to untie.'

26 "Men, brothers, you sons of the stock of Abraham and those [others] among you who fear God, the word of this salvation has been sent forth to us. 27 For the inhabitants of Jerusalem and their rulers did not know this One, but, when acting as judges, they fulfilled the things voiced by the Prophets, which things are read aloud every Sabbath, 28 and, although they found no cause for death, they demanded of Pilate that he be executed. 29 When, now, they had accomplished all the things written about him, they took him down from the stake and laid him in a memorial tomb. 30 But God raised him up from the dead; 31 and for many days he became visible to those

συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
having gone up with him from the Galilee
εἰς Ἱερουσαλήμ, οἵτινες νῦν εἰσὶ μάρτυρες
into Jerusalem, who now are witnesses
αὐτοῦ πρὸς τὸν λαόν.
of him toward the people.

32 Καὶ ἡμεῖς ὑμᾶς
And we [to] you
εὐαγγελιζόμεθα τὴν πρὸς τοὺς
we are declaring as good news the toward the
πατέρας ἐπαγγελίαν γενομένην 33 ὅτι
fathers promise having come to be that
ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
this the God has fulfilled out to the children
ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ
of us having made stand up Jesus, as also
ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ
in the psalm it has been written to the second
Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά
Son of me are you, I today have generated
σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
you. That but he made stand up him out of
νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν
dead (ones) not yet being about to be returning
εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι
into corruption, thus he has said that
Δώσω ὑμῖν τὰ ὅσια
I shall give to you the (things) lovingly kind
Δαυεὶδ τὰ πιστά. 35 διότι
of David the (things) faithful. Through which
καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις
also in different (one) he is saying Not you will give
τὸν ὀσιόν σου ἰδεῖν διαφθοράν·
the (one) loyal of you to see corruption;
36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
David indeed for to own generation
ὑπηρετήσας τῇ τοῦ θεοῦ
having acted subordinate to the of the God
βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
counsel fell asleep and was added toward the
πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, 37 ὃν
fathers of him and he saw corruption, whom
δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
but the God raised up not he saw corruption.

38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
Known therefore let it be to you, male persons
ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
brothers, that through this (one) to you letting go off
ἁμαρτιῶν καταγγέλλεται, 39 καὶ
of sins is being announced down, and

who had gone up with him from Gal'ilee to Jerusalem, who are now his witnesses to the people.

32 "And so we are declaring to you the good news about the promise made to the forefathers, 33 that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.' 34 And that fact that he resurrected him from the dead destined no more to return to corruption, he has stated in this way, 'I will give you people the loving-kindnesses to David that are faithful.' 35 Hence he also says in another psalm, 'You will not allow your loyal one to see corruption.' 36 For David, on the one hand, served the express will of God in his own generation and fell asleep [in death] and was laid with his forefathers and did see corruption. 37 On the other hand, he whom God raised up did not see corruption.

38 "Let it therefore be known to you, brothers, that through this One a forgiveness of sins is being published to you; 39 and

ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν
from all (things) of which not you were able in
νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ
law of Moses to be justified in this (One)
πᾶς ὁ πιστεύων δικαιούται.
everyone the believing is being justified.
40 βλέπετε οὖν μὴ ἐπέλθῃ
Be you looking therefore not should come upon
τὸ εἰρημένον ἐν τοῖς προφήταις
the (thing) having been said in the Prophets
41 Ἴδετε, οἱ καταφρονηταί, καὶ
See you, the scorners, and
θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον
wonder you and vanish you away, because work
ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
am working I in the days of you, work
ὃ οὐ μὴ πιστεύσητε ἐάν τις
which not not you would believe if ever anyone
ἐκδιηγῇται ὑμῖν.
may relate out through to you.

42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν
Going out but of them they were entreating
εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
into the between sabbath to be spoken to them
τὰ ῥήματα ταῦτα. 43 λυθείσης
the sayings these. Having been dissolved
δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
but of the synagogue followed many of the
Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
Jews and of the venerating proselytes
τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
to the Paul and to the Barnabas, who
προσλαλοῦντες αὐτοῖς ἔπειθον
speaking toward them they were persuading
αὐτοὺς προσμένειν τῇ
them to be remaining toward the
χάριτι τοῦ θεοῦ.
undeserved kindness of the God.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν
To the but coming sabbath almost
πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν
all the city was led together to hear the
λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ οἱ
word of the God. Having seen but the
Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου
Jews the crowds they got filled of jealousy
καὶ ἀντέλεγον τοῖς ὑπὸ
and they were contradicting the (things) by

that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One. 40 Therefore see to it that what is said in the Prophets does not come upon you, 41 'Behold it, you scorners, and wonder at it, and vanish away, because I am working a work in your days, a work that you will by no means believe even if anyone relates it to you in detail.'

42 Now when they were going out, the people began entreating for these matters to be spoken to them on the following sabbath. 43 So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped [God]^a followed Paul and Bar'na-bas, who in speaking to them began urging them to continue in the undeserved kindness of God.

44 The next sabbath nearly all the city gathered together to hear the word of Jehovah.^b 45 When the Jews got sight of the crowds, they were filled with jealousy and began blasphemously contradicting the things being

43^a Who worshiped (feared) God, Sy^p; Who feared Jehovah, J¹⁸. 44^b Jehovah, J^{17,18margin}; the Lord, SA; God, B^{Sy^p.}

Παύλου λαλουμένοις βλασφημοῦντες.
Paul to (things) being spoken blaspheming.
46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ
Having spoken boldly and the Paul and the
Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον
Barnabas they said To you it was necessary
πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ.
first to be spoken the word of the God;
ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους
since you push away it and not worthy
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς,
you are judging selves of the everlasting life,
ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. 47 οὕτω
look! we are turning into the nations; thus
γὰρ ἐντέταλται ἡμῖν ὁ κύριος Τέθεικά
for has enjoined to us the Lord I have put
σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς
you into light of nations of the to be you into
σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
salvation until last [part] of the earth.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον
Hearing but the nations were rejoicing
καὶ ἐδόξαζον τὸν λόγον τοῦ θεοῦ, καὶ
and they were glorifying the word of the God, and
ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι
believed as many as were having been disposed
εἰς ζῶν αἰώνιον.
into life everlasting;
49 διεφέρετο δὲ ὁ λόγος τοῦ
was being borne through but the word of the
κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
Lord throughout whole the country. The
δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
but Jews urged on the venerating
γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους
women the reputable and the first [men]
τῆς πόλεως καὶ ἐπήγειραν διωγμὸν
of the city and they raised up upon persecution
ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
upon the Paul and Barnabas, and
ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
they threw out them from the boundaries
αὐτῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν
of them. The but having shaken out the
κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
dust of the feet upon them they came

spoken by Paul.
46 And so, talking
with boldness, Paul
and Bar'na-bas said:
"It was necessary for
the word of God to
be spoken first to you.
Since you are thrust-
ing it away from you
and do not judge
yourselves worthy of
everlasting life, look!
we turn to the
nations. 47 In fact,
Jehovah^a has laid
commandment upon
us in these words, 'I
have appointed you as
a light of nations, for
you to be a salvation
to the extremity of the
earth.'"

48 When those of
the nations heard
this, they began to
rejoice and to glorify
the word of Jehovah,^b
and all those who
were rightly disposed
for everlasting life
became believers.
49 Furthermore, the
word of Jehovah^c
went on being carried
throughout the whole
country. 50 But the
Jews stirred up the
reputable women who
worshipped [God]^d
and the principal
men of the city,
and they raised up
a persecution against
Paul and Bar'na-
bas and threw them
outside their bound-
aries. 51 These shook
the dust off their feet
against them and went

47^a Jehovah, J7,8,17; the Lord, NBA. 48^b Jehovah, J7,8,13,15-18margin; the Lord, NAVg; God, BDSy^p. 49^c Jehovah, J7,8,13,15-18; the Lord, NBAVg Sy^p. 50^d Who worshipped (feared) God, Sy^p; who feared Jehovah, J7,8,18.

εἰς Ἰκόνιον, 52 οἱ τε μαθηταὶ
into Iconium, the and disciples
ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
were being filled of joy and of spirit holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ
It occurred but in Iconium down the
αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν
very (thing) to enter them into the
συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
synagogue of the Jews and to speak thus
ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
as-and to believe of Jews and and of Greeks
πολὺ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες
much multitude. The but having disobeyed
Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
Jews roused up and they badly affected the
ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
souls of the nations down on the brothers.
3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν
Sufficient indeed therefore time they spent
παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
speaking boldly upon the Lord the (one)
μαρτυροῦντι τῷ λόγῳ τῆς
bearing witness to the word of the
χάριτος αὐτοῦ, διδόντι σημεῖα καὶ
undeserved kindness of him, giving signs and
τέρατα γίνεσθαι διὰ τῶν χειρῶν
portents to be occurring through the hands
αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς
of them. Was split but the multitude of the
πόλεως, καὶ οἱ μὲν ἦσαν σὺν
city, and the (ones) indeed were together with
τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς
the Jews the (ones) but together with the
ἀποστόλοις. 5 ὥς δὲ ἐγένετο ὁρμὴ τῶν
apostles. As but occurred rushing of the
ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
nations and and Jews together with the
ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
rulers of them to outrage and to throw stones at
αὐτούς, 6 συνιδόντες κατέφυγον εἰς
them, having seen with they fled down into
τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
the cities of the Lycaonia Lystra and
Δέρβην καὶ τὴν περίχωρον, 7 κάκει
Derbe and the roundabout country, and there
εὐαγγελιζόμενοι ἦσαν.
declaring good news they were.

3^a Jehovah, J7,8,17,18; the Lord, NBA.

to I-co'ni-um. 52 And
the disciples continued
to be filled with joy
and holy spirit.

14 Now in I-co'ni-um
they entered to-
gether into the syna-
gogue of the Jews and
spoke in such a man-
ner that a great multi-
tude of both Jews and
Greeks became believ-
ers. 2 But the Jews
that did not believe
stirred up and wrongly
influenced the souls of
people of the nations
against the brothers.
3 Therefore they spent
considerable time
speaking with bold-
ness by the authority
of Jehovah,^a who bore
witness to the word
of his undeserved
kindness by granting
signs and portents to
occur through their
hands. 4 However, the
multitude of the city
was split, and some
were for the Jews but
others for the apostles.
5 Now when a violent
attempt took place on
the part of both peo-
ple of the nations and
Jews with their rulers,
to treat them insolent-
ly and pelt them with
stones, 6 they, on being
informed of it, fled to
the cities of Lyc-a-o'-
ni-a, Lys'tra and Der'-
be and the country
round about; 7 and
there they went on de-
claring the good news.

8 Καί τις ἀνὴρ ἀδύνατος ἐν
And some male person impotent in
Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς
Lystra to the feet he was sitting, lame
ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
out of cavity of mother of him, who never
περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ
walked about. This (one) was hearing of the
Παύλου λαλοῦντος· ὃς ἀτενίσας
Paul speaking; who having looked intently
αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
to him and having seen that he is having faith
τοῦ σωθῆναι 10 εἶπεν μεγάλη φωνῇ
of the to be saved he said to great voice
Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ
Stand up upon the feet of you erect; and
ἤλατο καὶ περιεπάτει. 11 οἱ τε
he sprang up and he was walking about. The and
ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
crowds having seen which did Paul
ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ
lifted up the voice of them in Lycaonian tongue
λέγοντες Οἱ θεοὶ ὁμοιωθέντες
saying The gods having been likened
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,
to men came down toward us,
12 ἐκάλουν τε τὸν Βαρνάβαν Δία,
they were calling and the Barnabas Zeus,
τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ
the but Paul Hermes since he was the
ἡγούμενος τοῦ λόγου. 13 ὁ τε ἱερεὺς
leading one of the word. The and priest
τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως
of the Zeus the (one) being before the city
ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας
bulls and garlands upon the gates
ἐνέγκας σὺν τοῖς ὄχλοις
having brought together with the crowds
ἤθελεν θύειν.
was desiring to be sacrificing.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι
Having heard but the apostles
Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ
Barnabas and Paul, having ripped the
ἱμάτια ἐαυτῶν ἐξεπήδησαν εἰς
outer garments of themselves they leaped out into
τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες
the crowd, crying out and saying
Ἄνδρες, τί ταῦτα ποιεῖτε;
Male persons, why these (things) are you doing?

8 Now in Lys'tra
there was sitting a
certain man disabled
in his feet, lame from
his mother's womb,
and he had never
walked at all. 9 This
man was listening to
Paul speak, who, on
looking at him intent-
ly and seeing he had
faith to be made well,
10 said with a loud
voice: "Stand up erect
on your feet." And he
leaped up and began
walking. 11 And the
crowds, seeing what
Paul had done, raised
their voices, saying in
the Lyc·a·o·ni·an
tongue: "The gods
have become like hu-
mans and have come
down to us!" 12 And
they went calling
Bar'na·bas Zeus, but
Paul Her'mes, since he
was the one taking
the lead in speaking.
13 And the priest of
Zeus, whose [temple]
was before the city,
brought bulls and gar-
lands to the gates and
was desiring to offer
sacrifices with the
crowds.

14 However, when
the apostles Bar'na-
bas and Paul heard
of it, they ripped
their outer garments
and leaped out into
the crowd, crying
out 15 and saying:
"Men, why are you
doing these things?"

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν
Also we of like sufferings we are to you
ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ
men, declaring good news to you from
τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεόν
these the vain (things) to be turning upon God
ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν
living who made the heaven and the
γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ
earth and the sea and all the (things)
ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρωχημέναις
in them; who in the having gone by
γενεαῖς εἵσεν πάντα τὰ ἔθνη
generations he permitted all the nations
πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. 17 καίτοι
to be going to the ways of them; although
οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν
not without witness himself he let go off
ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς
working good, from heaven to you rains giving
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
and appointed times fruit-bearing, filling
τροφῆς καὶ εὐφροσύνης τὰς καρδίας
of food and of well-mindedness the hearts
ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις
of you. And these (things) saying scarcely
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ
they restrained the crowds of the not
θύειν αὐτοῖς.
to be sacrificing to them.

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
They came upon but from Antioch and
Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
Iconium Jews, and having persuaded the
ὄχλους καὶ λιθάσαντες τὸν Παῦλον
crowds and having stoned the Paul
ἔσυρον ἔξω τῆς πόλεως,
they were dragging outside of the city,
νομίζοντες αὐτὸν τεθνηκέναι. 20
opining him to have died.
Κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν
Having encircled but of the disciples him
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ
having stood up he entered into the city. And
τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ
to the morrow he went out together with the
Βαρνάβᾳ εἰς Δέρβην.
Barnabas into Derbe.
21 εὐαγγελισάμενοί τε τὴν πόλιν
Having declared good news to and the city

We also are humans
having the same in-
firmities as you do,
and are declaring the
good news to you,
for you to turn from
these vain things to
the living God, who
made the heaven and
the earth and the
sea and all the things
in them. 16 In the
past generations he
permitted all the na-
tions to go on in
their ways, 17 al-
though, indeed, he
did not leave him-
self without witness
in that he did good,
giving you rains from
heaven and fruitful
seasons, filling your
hearts to the full
with food and good
cheer." 18 And yet by
saying these things
they scarcely re-
strained the crowds
from sacrificing to
them.

19 But Jews arrived
from Antioch and
I·co·ni·um and per-
suaded the crowds,
and they stoned Paul
and dragged him out-
side the city, imagin-
ing he was dead.
20 However, when the
disciples surrounded
him, he rose up and
entered into the city.
And on the next
day he left with
Bar'na·bas for Der'-
be. 21 And after
declaring the good
news to that city

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς
that and having made disciples sufficient (ones)
ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς
they returned into the Lystra and into
Ἰκόνιον καὶ εἰς Ἀντιόχειαν,
Iconium and into Antioch,
22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
firmly fixing the souls of the disciples,
παρακαλοῦντες ἑμμένειν τῇ πίστει καὶ
encouraging to be remaining in the faith and
ὅτι διὰ πολλῶν θλίψεων δεῖ
that through many tribulations it is necessary
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
us to enter into the kingdom of the God.
23 χειροτονήσαντες δὲ
Having appointed [by extended hand] but
αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους
to them according to ecclesia older men
προσευξάμενοι μετὰ νηστειῶν παρέθεντο
having prayed with fastings they put beside
αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.
them to the Lord into whom they had believed.
24 Καὶ διελθόντες τὴν Πισιδίαν
And going through the Pisidia
ἦλθαν εἰς τὴν Παμφυλίαν,
they came into the Pamphylia,
25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
and having spoken in Perga the word
κατέβησαν εἰς Ἀτταλίαν,
they stepped down into Attalia,
26 κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
and from there they sailed off into Antioch,
ὅθεν ἦσαν παραδεδομένοι
from where they were having been given beside
τῇ χάριτι τοῦ θεοῦ εἰς τὸ
to the undeserved kindness of the God into the
ἔργον ὃ ἐπλήρωσαν.
work which they fulfilled.
27 Παραγενόμενοι δὲ καὶ
Having come to be alongside but and
συναγαγόντες τὴν ἐκκλησίαν
having led together the ecclesia
ἀνήγγελλον ὅσα ἐποίησεν
they were recounting as many (things) as did
ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν
the God with them and that he opened up
τοῖς ἔθνεσιν θύραν πίστεως.
to the nations door of faith.

and making quite a few disciples, they returned to Lys'tra and to I-co'ni-um and to Antioch, 22 strengthening the souls of the disciples, encouraging them to remain in the faith and [say- ing]: "We must enter into the kingdom of God through many tribulations." 23 More- over, they appointed older men to office for them in the con- gregation and, offering prayer with fastings, they committed them to Jehovah^a in whom they had become be- lievers. 24 And they went through Pi-sid'i-a and came into Pam- phyl'- i-a, 25 and, after speaking the word^b in Perga, they went down to At-ta-li'a. 26 And from there they sailed off for Antioch, where they had been entrusted to the undeserved kindness of God for the work they had fully performed. 27 When they had arrived and had gath- ered the congregation together, they pro- ceeded to relate the many things God had done by means of them, and that he had opened to the na- tions the door to faith.

23^a Jehovah, J^{13,15,16}; the Lord, N^{BA}. 25^b Word, BD; word of Jehovah, J¹⁷; word of the Lord, N^{AVgSyp}.

28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
They were spending but time not little
σὺν τοῖς μαθηταῖς.
together with the disciples.
15 Καί τινες κατελθόντες ἀπὸ τῆς
And some having come down from the
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judea were teaching the brothers that
Ἐὰν μὴ περιτμηθῇτε τῷ
If ever not you should be circumcised to the
ἔθει τῷ Μωυσέως, οὐ δύνασθε
custom to the (one) of Moses, not you are able
σωθῆναι. 2 γενομένης δὲ στάσεως
to be saved. Having occurred but of standing
καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ
and of seeking not little to the Paul and
τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν
to the Barnabas toward them they arranged
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς
to be going up Paul and Barnabas and some
ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
others out of them toward the apostles
καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
and older men into Jerusalem about the
ζητήματος τούτου.
thing sought this.
3 Οἱ μὲν οὖν
The (ones) indeed therefore
προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
having been sent before by the ecclesia
διήρχοντο τὴν τε Φοινίκην καὶ
they were going through the and Phoenicia and
Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν
Samaria relating throughout the turning upon
τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
of the nations, and they were making joy
μεγάλην πᾶσι τοῖς ἀδελφοῖς.
great to all the brothers.
4 παραγενόμενοι δὲ εἰς Ἱεροσόλυμα
Having come to be alongside but into Jerusalem
παρεδέχθησαν ἀπὸ τῆς
they were received alongside from the
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
ecclesia and of the apostles and of the
πρεσβυτέρων, ἀνήγγειλάν τε
older men, they recounted and
ὅσα ὁ θεὸς ἐποίησεν μετ'
as many (things) as the God did with
αὐτῶν. 5 Ἐξanéστησαν δὲ τινες τῶν
them. Stood up out but some of the (ones)

28 So they spent not a little time with the disciples.

15 And certain men came down from Ju-de'a and began to teach the brothers: "Unless you get cir- cumcised according to the custom of Moses, you cannot be saved." 2 But when there had occurred no little dis- sension and disputing by Paul and Bar'na- bas with them, they arranged for Paul and Bar'na- bas and some others of them to go up to the apostles and older men in Jerusalem re- garding this dispute.

3 Accordingly, after being conducted part way by the congre- gation, these men continued on their way through both Phoe-ni'cia and Sa- mar'i-a, relating in detail the conversion of people of the nations, and they were causing great joy to all the brothers. 4 On arriving in Jerusalem they were kindly re- ceived by the con- gregation and the apostles and the older men, and they re- counted the many things God had done by means of them. 5 Yet, some of those

ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων
from the sect of the Pharisees
πεπιστευκότες, λέγοντες ὅτι δεῖ
having believed, saying that it is necessary
περιτέμνειν αὐτοὺς παραγγέλλειν τε
to be circumcising them to be charging and
τηρεῖν τὸν νόμον Μωυσέως.
to be observing the law of Moses.

6 Συνήχθησαν τε οἱ ἀπόστολοι καὶ
Were led together and the apostles and
οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
the older men to see about the word this.

7 Πολλῆς δὲ ζητήσεως γενομένης
Of much but of seeking having occurred
ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς
having stood up Peter said toward them

Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι
Male persons brothers, you are well knowing that
ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ
from days original in you chose the

θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι
God through the mouth of me to hear
τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
the nations the word of the good news and

πιστεῦσαι, 8 καὶ ὁ καρδιογνώστης θεὸς
to believe, and the heart-knowing God
ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
bore witness to them having given the spirit

τὸ ἅγιον καθὼς καὶ ἡμῖν, 9 καὶ οὐθέν
the holy according as also to us, and nothing
διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν,
he distinguished between us and and them,

τῇ πίστει καθάρισας τὰς καρδίας
to the faith having purified the hearts
αὐτῶν. 10 νῦν οὖν τί πειράζετε
of them. Now therefore why are you testing

τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
the God, to put upon yoke upon the
τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ
neck of the disciples which neither the

πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
fathers of us nor we were strong enough
βαστάσαι; 11 ἀλλὰ διὰ τῆς
to carry? But through the

χάριτος τοῦ κυρίου Ἰησοῦ
undeserved kindness of the Lord Jesus
πιστεύομεν σωθῆναι καθ' ὃν τρόπον
we are believing to be saved down which manner

καὶ οἱ
also those.

of the sect of the
Pharisees that had
believed rose up from
their seats and said:
"It is necessary to
circumcise them and
charge them to ob-
serve the law of
Moses."

6 And the apostles
and the older men
gathered together to
see about this affair.

7 Now when much
disputing had taken
place, Peter rose and
said to them: "Broth-

ers, you well know
that from early days
God made the choice
among you that

through my mouth
people of the nations
should hear the word
of the good news and

believe; 8 and God,
who knows the heart,
bore witness by giving
them the holy spirit,

just as he did to
us also. 9 And he
made no distinction
at all between us and

them, but purified
their hearts by faith.

10 Now, therefore, why
are you making a
test of God by im-

posing upon the neck
of the disciples a yoke
that neither our fore-

fathers nor we were
capable of bearing?
11 On the contrary,
we trust to get saved

through the unde-

served kindness of the

Lord Jesus in the

same way as those

people also."

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ
Became silent but all the multitude, and
ἤκουον Βαρνάβαν καὶ Παύλου
were hearing of Barnabas and of Paul

ἐξηγουμένων ὅσα ἐποίησεν ὁ
relating out as many (things) as did the
θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
God signs and portents in the nations

δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγήσαι
through them. After but the to become silent
αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
them answered James saying Male persons

ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
brothers, hear you of me. Simeon
ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς
related out according as firstly the God

ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ
looked upon to take out of nations people to the
ὀνόματι αὐτοῦ. 15 καὶ τούτῳ
name of him. And to this

συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
are sounding together the words of the prophets,
καθὼς γέγραπται 16 Μετὰ
according as it has been written After

ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
these (things) I shall turn up and I shall rebuild
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν καὶ
the tent of David the (one) having fallen and

τὰ κατεστραμμένα αὐτῆς
the (things) having been turned down of it
ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,
I shall rebuild and I shall erect again it,

17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
so that likely should seek out the leftover ones
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ
of the men the Lord, and all the

ἔθνη ἐφ' οὓς ἐπικέκληται τὸ
nations upon whom has been called upon the
ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος
name of me upon them, is saying Lord

ποιῶν ταῦτα 18 γνωστὰ ἀπ' αἰῶνος.
doing these (things) known from age.
19 διὸ ἐγὼ κρίνω μὴ
Through which I am judging not

παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν
to be troubling to the (ones) from the nations
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ
turning upon the God, but

12 At that the en-
tire multitude became
silent, and they began
to listen to Bar'na-
bas and Paul relate

the many signs and
portents that God did
through them among
the nations. 13 After

they quit speaking,
James answered, say-
ing: "Brothers, hear

me. 14 Sym'e-on has
related thoroughly
how God for the first

time turned his atten-
tion to the nations
to take out of them
a people for his name.

15 And with this the
words of the Prophets
agree, just as it is
written, 16 'After these

things I shall return
and rebuild the booth
of David that is fall-
en down; and I shall

rebuild its ruins and
erect it again, 17 in
order that those who
remain of the men

may earnestly seek Je-
hovah,^a together with
people of all the na-
tions, people who are

called by my name,
says Jehovah,^b who
is doing these things,
18 known from of old.'

19 Hence my decision
is not to trouble
those from the na-
tions who are turn-

ing to God, 20 but

17^a Jehovah, J8,11-18; the Lord, NBA. 17^b Jehovah, J7,9,11-18,20; the Lord, NBA.

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
to dispatch word to them of the to be abstaining
τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
of the pollutions of the idols and of the
πορνείας καὶ πνικτοῦ καὶ τοῦ
fornication and of thing strangled and of the
αἵματος· 21 Μωσῆς γὰρ ἐκ γενεῶν
blood; Moses for out of generations
ἀρχαίων κατὰ πόλιν τοὺς
original according to city the (ones)
κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
preaching him he is having in the
συναγωγαῖς κατὰ πᾶν σάββατον
synagogues down every sabbath
ἀναγινωσκόμενος.
being read.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
Then it seemed to the apostles and the
πρεσβυτέροις σὺν ὅλῃ τῇ
older men together with whole the
ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ
ecclesia having chosen male persons out of
αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
them to send into Antioch together with
τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
the Paul and to Barnabas, Judas the (one)
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας
being called Barsabbas and Silas, male persons
ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες
leading in the brothers, having written
διὰ χειρὸς αὐτῶν
through hand of them

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
The apostles and the older men
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
brothers to the down the Antioch and
Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς
Syria and Cilicia to brothers to the (ones)
ἐξ ἐθνῶν χαίρειν. 24 Ἐπειδὴ
out of nations to be rejoicing. Since
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν
we heard that some out of us agitated
ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς
you to words subverting the souls
ὑμῶν, οἷς οὐ διεστείλαμεθα,
of you, to whom not we gave instructions,
25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
it seemed to us having become like-mindedly
ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς
having chosen male persons to send toward

to write them to
abstain from things
polluted by idols and
from fornication and
from what is stran-
gled and from blood.
21 For from ancient
times Moses has had
in city after city those
who preach him, be-
cause he is read aloud
in the synagogues on
every sabbath."

22 Then the apostles
and the older men
together with the
whole congregation fa-
vored sending cho-
sen men from among
them to Antioch
along with Paul and
Bar'na-bas, namely,
Judas who was called
Bar'sab-bas and Silas,
leading men among
the brothers; 23 and
by their hand they
wrote:

"The apostles and
the older brothers to
those brothers in An-
tioch and Syria and
Ci-li'cia who are from
the nations: Greet-
ings! 24 Since we
have heard that some
from among us have
caused you trouble
with speeches, trying
to subvert your souls;
although we did not
give them any in-
structions, 25 we have
come to a unani-
mous accord and
have favored choos-
ing men to send to

ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν
you together with the loved to us
Βαρνάβᾳ καὶ Παύλῳ, 26 ἀνθρώποις
to Barnabas and to Paul, to men
παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
having given beside the souls of them over the
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
name of the Lord of us Jesus Christ.
27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
We have sent off therefore Judas and
Σίλαν, καὶ αὐτοὺς διὰ λόγου
Silas, and them through word
ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν
reporting back the very (things). It seemed
γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν
for to the spirit the holy and to us nothing
πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων
more to be put upon you burden besides these
τῶν ἐπ' ἀνάγκης, 29 ἀπέχεσθαι
the (things) of necessity, to be abstaining from
εἰδωλοθύτων καὶ αἵματος καὶ
(things) sacrificed to idols and of blood and
πνικτῶν καὶ πορνείας· ἐξ
of (things) strangled and of fornication; out of
ὧν διατηροῦντες ἑαυτοὺς εὖ
which thoroughly keeping selves well
πράξετε. Ἐρρωσθε.
you will perform. Be you in good health.

30 Οἱ μὲν οὖν
The (ones) indeed therefore
ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν,
having been released went down into Antioch,
καὶ συναγαγόντες τὸ πλῆθος
and having led together the multitude
ἐπέδωκαν τὴν ἐπιστολὴν·
they gave upon [hand] the letter;
31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ
having read but they rejoiced upon the
παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ
encouragement. Judas and and Silas, also
αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ
they prophets being, through word much
παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·
encouraged the brothers and they confirmed;
33 ποιήσαντες δὲ χρόνον ἀπελύθησαν
having done but time they were released
μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
with peace from the brothers toward
τοὺς ἀποστείλαντας αὐτούς.
the (ones) having sent off them.

you together with our
beloved Bar'na-bas
and Paul, 26 men that
have delivered up
their souls for the
name of our Lord Je-
sus Christ. 27 We are
therefore dispatching
Judas and Silas, that
they also may report
the same things by
word. 28 For the holy
spirit and we our-
selves have favored
adding no further bur-
den to you, except
these necessary things,
29 to keep yourselves
free from things sac-
rificed to idols and
from blood and from
things strangled and
from fornication. If
you carefully keep
yourselves from these
things, you will pros-
per. Good health to
you!"

30 Accordingly, when
these men were let go,
they went down to
Antioch, and they
gathered the multi-
tude together and
handed them the let-
ter. 31 After reading
it, they rejoiced over
the encouragement.
32 And Judas and Si-
las, since they them-
selves were also
prophets, encouraged
the brothers with
many a discourse
and strengthened
them. 33 So, when
they had passed some
time, they were let
go in peace by the
brothers to those who
had sent them out.

35 Παῦλος δὲ καὶ Βαρνάβας
Paul but and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
were spending [time] in Antioch teaching
καὶ εὐαγγελιζόμενοι μετὰ καὶ
and declaring as good news with also
ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
different (ones) many the word of the Lord.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς
After but some days said toward
Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὴ
Barnabas Paul Having returned of all things
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us look upon the brothers down city
πάσαν ἐν αἷς κατηγγείλαμεν τὸν
every in which (ones) we announced down the
λόγον τοῦ κυρίου, πῶς ἔχουσιν.
word of the Lord, how they are having.

37 Βαρνάβας δὲ ἐβούλετο
Barnabas but was wishing
συνπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν
to take along with also the John the (one)
καλούμενον Μάρκον. 38 Παῦλος δὲ
being called Mark; Paul but
ἤξιον, τὸν ἀποστάντα
was thinking worthy, the (one) having stood off
ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ
from them from Pamphylia and not
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
having gone with them into the work, not
συνπαραλαμβάνειν τοῦτον. 39 ἐγένετο
to be taking along with this (one). Occurred
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι
but paroxysm as-and to be separated
αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν
them from one another, the and Barnabas
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
having taken along the Mark to sail out into
Κύπρον. 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν
Cyprus. Paul but having selected Silas
ἐξῆλθεν παραδοθεὶς τῇ
he went out having been given beside to the
χάρτι τοῦ κυρίου ὑπὸ τῶν
undeserved kindness of the Lord by the
ἀδελφῶν, 41 διήρχετο δὲ τὴν
brothers, he was going through but the

34^a This verse is omitted in the Westcott and Hort Greek text. 35^b Jehovah, J^{17,18}; the Lord, NBA; God, Sy^p. 36^c Jehovah, J^{7,8,17,18}; the Lord, NBA; God, Sy^p. 40^d Jehovah, J^{17,18}; the Lord, NBA; God, Vg^(c.s) Sy^p.

34 —^a 35 However, Paul and Bar'na·bas continued spending time in Antioch teaching and declaring, with many others also, the good news of the word of Jehovah.^b

36 Now after some days Paul said to Bar'na·bas: "Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah^c to see how they are." 37 For his part, Bar'na·bas was determined to take along also John, who was called Mark.

38 But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphyl'ia and had not gone with them to the work. 39 At this there occurred a sharp burst of anger, so that they separated from each other; and Bar'na·bas took Mark along and sailed away to Cy'prus. 40 Paul selected Silas and went off after he had been entrusted by the brothers to the undeserved kindness of Jehovah.^d 41 But he went through

Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς
Syria and the Cilicia confirming the
ἐκκλησίας.
congregations.

16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
He attained but also into Derbe and into
Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν
Lystra. And look! disciple some was

ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
there to name Timothy, son of woman
Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος,
Jewish faithful of father but Greek,

2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις
who was witnessed about by the in Lystra

καὶ Ἰκονίῳ ἀδελφῶν· 3 τοῦτον ἠθέλησεν
and Iconium brothers; this (one) willed

ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ
the Paul together with him to go out, and

λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς
having taken he circumcised him through the

Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις
Jews the (ones) being in the places

ἐκείνοις, ἥδεισαν γὰρ ἅπαντες ὅτι
those, they had known for all that

Ἕλληνα ὁ πατὴρ αὐτοῦ ὑπῆρχεν. 4 Ὡς
Greek the father of him was. As

δὲ διεπορεύοντο τὰς πόλεις,
but they were going through the cities,

παρεδίδουσιν αὐτοῖς φυλάσσειν τὰ
they were giving beside to them to be guarding the

δόγματα τὰ κεκριμένα ὑπὸ τῶν
decrees the having been judged by the

ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
apostles and older men the (ones) in

Ἱεροσολύμοις. 5 Αἱ μὲν οὖν
Jerusalem. The indeed therefore

ἐκκλησίαι ἐστερεοῦντο τῇ πίστει
ecclesias were being made solid to the faith

καὶ ἐπερίσσευον τῷ ἀριθμῷ
and they were abounding to the number

καθ' ἡμέραν.
according to day.

6 Διήλθον δὲ τὴν Φρυγίαν καὶ
They went through but the Phrygia and

Γαλατικὴν χώραν, κωλυθέντες ὑπὸ
Galatian country, having been forbidden by

τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν
the holy spirit to speak the word in

τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν
the Asia, having come but down the Mysia

Syria and Ci·li'cia, strengthening the congregations.

16 So he arrived at Lys'tra. And, look! a certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father, 2 and he was well reported on by the brothers in Lys'tra and I·co'ni·um. 3 Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek. 4 Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. 5 Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day.

6 Moreover, they went through Phryg'ia and the country of Ga·la'ti·a, because they were forbidden by the holy spirit to speak the word in the [district of] Asia. 7 Further, when getting down to Mys'i·a

ἐπεύραζον εἰς τὴν Βιθυνίαν they were attempting into the Bithynia
πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ to go and not permitted them the
πνεῦμα Ἰησοῦ· 8 παρελθόντες δὲ spirit of Jesus; having gone alongside but
τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. the Mysia they stepped down into Troas.
9 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ And vision through night to the Paul
ὤφθη, ἀνὴρ Μακεδὼν τις ἦν was seen, male person Macedonian some was
ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων having stood and entreating him and saying
Διαβὰς εἰς Μακεδονίαν Having stepped through into Macedonia
βοήθησον ἡμῖν. 10 ὥς δὲ τὸ ὄραμα give you help to us. As but the vision
εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς he saw, immediately we sought to go out into
Μακεδονίαν, συνβιβάζοντες ὅτι προσκέκληται Macedonia, making go with that has called toward
ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς. us the God to declare good news to them.
11 Ἀναχθέντες οὖν ἀπὸ Τρωάδος Having been led up therefore from Troas
εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ we ran straight course into Samothrace, to the
δὲ ἐπιούσῃ εἰς Νέα Πόλιν, but succeeding [day] into Nea Polis,
12 κάκειθεν εἰς Φιλίππους, ἥτις ἐστὶν and from there into Philippi, which is
πρώτῃ τῆς μερίδος Μακεδονίας πόλις, first of the part of Macedonia city,
κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει colony. We were but in this the city
διατρίβοντες ἡμέρας τινάς. 13 τῇ τε spending days some. To the and
ἡμέρᾳ τῶν σαββάτων ἐξῆλθομεν ἔξω τῆς day of the sabbaths we went out outside the
πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν gate beside river where we were opining
προσευχὴν εἶναι, καὶ καθίσαντες prayer to be, and having seated selves
ἐλαλοῦμεν ταῖς συνελθούσαις we were speaking to the having come together
γυναίξιν. 14 καὶ τις γυνὴ ὀνόματι women. And some woman to name
Λυδία, πορφυρόπωλις πόλεως Θυατείρων Lydia, seller of purple of city Thyatira

they made efforts to go into Bi·thyn'i·a, but the spirit of Je·sus did not permit them. 8 So they passed Mys'i·a by and came down to Tro'as. 9 And during the night a vision appeared to Paul: a certain Mac·e·do'ni·an man was standing and entreating him and saying: "Step over into Mac·e·do'ni·a and help us." 10 Now as soon as he had seen the vision, we sought to go forth into Mac·e·do'ni·a, drawing the conclusion that God had summoned us to declare the good news to them.

11 Therefore we put out to sea from Tro'as and came with a straight run to Sam·o·thrace, but on the following day to Ne·ap'o·lis, 12 and from there to Phi·lip'pi, a colony, which is the principal city of the district of Mac·e·do'ni·a. We continued in this city, spending some days. 13 And on the sabbath day we went forth outside the gate beside a river, where we were thinking there was a place of prayer; and we sat down and began speaking to the women that had assembled. 14 And a certain woman named Lyd'i·a, a seller of purple, of the city of Thy·a·ti'ra

σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ venerating the God, was hearing, of whom the
κύριος διήνοιξεν τὴν καρδίαν Lord opened wide the heart
προσέχειν τοῖς λαλουμένοις to be paying attention to the (things) being spoken
ὑπὸ Παύλου. 15 ὥς δὲ ἐβαπτίσθη καὶ by Paul. As but she was baptized and
ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα the household of her, she entreated saying
Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ If you have judged me faithful to the Lord
εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου to be, having entered into the house of me
μένετε· καὶ παρεβιάσατο ἡμᾶς. be you remaining; and she constrained us.
16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς It occurred but going of us into
τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν the prayer servant girl some having
πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις spirit of python to meet to us, who
ἐργασίαν πολλὴν παρέιχεν τοῖς working [profit] much was furnishing to the
κυρίοις αὐτῆς μαντευομένη. 17 αὕτη lords of her divining; this [girl]
κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν following after to the Paul and to us
ἔκραζεν λέγουσα Οὗτοι οἱ she was crying out saying These the
ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου men slaves of the God the Most High
εἰσὶν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν they are, who are announcing down to you way
σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ of salvation. This but she was doing upon
πολλὰς ἡμέρας. διαπονηθεὶς δὲ many days. Having been wearied but
Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι Paul and having turned upon to the spirit
εἶπεν Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ he said I am charging to you in name of Jesus
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ Christ to come out from her; and
ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. it came out to very the hour.

and a worshiper of God, was listening, and Jehovah^a opened her heart wide to pay attention to the things being spoken by Paul. 15 Now when she and her household got baptized, she said with entreaty: "If you men have judged me to be faithful to Jehovah," enter into my house and stay." And she just made us come.

16 And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. 17 This [girl] kept following Paul and us and crying out with the words: "These men are slaves of the Most High God, who are publishing to you the way of salvation." 18 This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit: "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

14^a Jehovah, J7,8,17,18; the Lord, NBA. 15^b Jehovah, J7,8; the Lord, NBA; God, D.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
Having seen but the lords of her that
ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν
came out the hope of the working [profit] of them
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
having taken hold of the Paul and the Silas
εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
they dragged into the marketplace upon the
ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς
rulers, and having led toward them
τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ
to the praetors they said These the
ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
men are agitating out of us the
πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ
city Jews existing, and
καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν
they announce down customs which not it is lawful
ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν
to us to be accepting alongside nor to be doing
'Ρωμαίοις οὖσιν. 22 καὶ συνεπέστη ὁ
Romans being. And stood up together the
ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ
crowd down on them, and the praetors
περιρήξαντες αὐτῶν τὰ ἱμάτια
having torn off of them the outer garments
ἐκέλευον ῥαβδίσειν,
they were commanding to be beating with rods,
23 πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς
many but having imposed to them blows
ἔβαλον εἰς φυλακὴν, παραγγείλαντες
they threw into prison, having charged
τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
to the guard of bound ones securely to be keeping
αὐτούς. 24 ὃς παραγγελίαν τοιαύτην
them; who charge such
λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν
having received he threw them into the
ἑσωτέραν φυλακὴν καὶ τοὺς πόδας
inner prison and the feet
ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
he made secure of them into the wood.
25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
Down but the midnight Paul and
Σίλας προσευχόμενοι ὕμνουν
Silas praying were praising with hymns
τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ
the God, were hearing upon but of them the
δέσμιοι. 26 ἄφνω δὲ σεισμὸς
bound (ones); suddenly but [earth]quake

19 Well, when her
masters saw that their
hope of gain had left,
they laid hold of Paul
and Silas and dragged
them into the market
place to the rulers,
20 and, leading them
up to the civil mag-
istrates, they said:
"These men are dis-
turb[ing] our city very
much, they being
Jews, 21 and they are
publishing customs
that it is not law-
ful for us to take
up or practice, see-
ing we are Romans." 22 And the crowd rose
up together against
them; and the civil
magistrates, after
tearing the outer gar-
ments off them, gave
the command to beat
them with rods. 23 After they had in-
flicted many stripes
upon them, they threw
them into prison, or-
dering the jailer to
keep them securely. 24 Because he got
such an order, he
threw them into the
inner prison and made
their feet fast in the
stocks. 25 But about the
middle of the night
Paul and Silas were
praying and prais-
ing God with song;
yes, the prison-
ers were hearing
them. 26 Suddenly
a great earthquake

ἐγένετο μέγας ὥστε σαλευθῆναι τὰ
occurred great as-and to be shaken the
θεμέλια τοῦ δεσμοτηρίου,
foundations of the place of bound ones,
ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι
were opened up but instantly the doors
πάσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
all, and of all the bonds was let go up.
27 ἔξυπνος δὲ γενόμενος ὁ
Awakened out of sleep but having become the
δεσμοφύλαξ καὶ ἰδὼν
guard of bound ones and having seen
ἀνεωγμένας τὰς θύρας τῆς φυλακῆς
having been opened the doors of the prison
σπασάμενος τὴν μάχαιραν ἤμελλεν
having drawn the sword he was about
ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς
himself to be taking up, opining to have fled out the
δεσμίους. 28 ἐφώνησεν δὲ Παῦλος μεγάλη
bound ones. Sounded out but Paul to great
φωνῇ λέγων Μηδὲν πράξεις σεαυτῷ
voice saying Nothing you should do to yourself
κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.
bad (thing), all for we are in here.
29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ
Having asked for but lights he leaped in, and
ἔντρομος γενόμενος προσέπεσεν τῷ
atremble having become he fell toward the
Παύλῳ καὶ Σίλᾳ, 30 καὶ προαγαγὼν
Paul and Silas, and having led forward
αὐτοὺς ἔξω ἔφη Κύριοι, τί με
them outside he said Lords, what me
δεῖ ποιεῖν ἵνα
it is necessary to be doing in order that
σωθῶ; 31 οἱ δὲ εἶπαν
I should be saved? The (ones) but said
Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ
Believe upon the Lord Jesus, and
σωθήσῃ σὺ καὶ ὁ οἶκός σου.
you will be saved you and the household of you.
32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ
And they spoke to him the word of the
θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ
God together with all the (ones) in the house
αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν
of him. And having taken along them in
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that the hour of the night he bathed from

occurred, so that
the foundations of
the jail were shaken.
Moreover, all the
doors were instantly
opened, and the
bonds of all were
loosened. 27 The jail-
er, being awakened
out of sleep and
seeing the prison
doors were open,
drew his sword and
was about to do
away with himself,
imagining that the
prisoners had escaped.
28 But Paul called
out with a loud
voice, saying: "Do
not hurt yourself,
for we are all here!"
29 So he asked for
lights and leaped
in and, seized with
trembling, he fell
down before Paul
and Silas. 30 And
he brought them out-
side and said: "Sirs,
what must I do to
get saved?" 31 They
said: "Believe on the
Lord Jesus and you
will get saved, you
and your household."
32 And they spoke
the word of Jeho-
vah* to him togeth-
er with all those
in his house. 33 And
he took them along
in that hour of the
night and bathed

32^a Jehovah, J^{7,8,17,18}; the Lord, P⁴⁵ACDVG⁵Sy⁸; God, 8B.

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
the blows, and he was baptized he and
οἱ αὐτοῦ ἅπαντες παραχρῆμα,
the (ones) of him all instantly,
34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον
having led up and them into the house
παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο
he put alongside table, and he exulted
πανοικεῖ πεπιστευκῶς τῷ θεῷ.
with all house having believed to the God.
35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
Of day but having occurred sent off
οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
the praetors the rod bearers saying
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
Release the men those.
36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς
Reported back but the guard of bound ones the
λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν
words toward the Paul, that Have sent off
οἱ στρατηγοὶ ἵνα
the praetors in order that
ἀπολυθῆτε· νῦν οὖν
you should be released; now therefore
ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ
having come out be going in peace. The
δὲ Παῦλος ἔφη πρὸς αὐτοὺς Δείραντες
but Paul said toward them Having flayed
ἡμᾶς δημοσίᾳ ἀκατακρίτους,
us to public [place] uncondemned,
ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
men Romans existing, they threw
εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς
into prison; and now secretly us
ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ
they are throwing out? Not for, but
ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
having come they us let them lead out.
38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
Reported back but to the praetors the
ῥαβδούχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν
rod bearers the sayings. these; they grew fearful
δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, 39 καὶ
but having heard that Romans they are, and
ἐλθόντες παρεκάλεισαν αὐτούς, καὶ
having come they entreated them, and
ἐξαγαγόντες ἡρώτων ἀπελθεῖν
having led out they were requesting to go off
ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ ἀπὸ
from the city. Having come out but from

their stripes; and, one and all, he and his were baptized without delay. 34 And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God.

35 When it became day, the civil magistrates dispatched the constables to say: "Release those men." 36 So the jailer reported their words to Paul: "The civil magistrates have dispatched men that you [two] might be released. Now, therefore, come out and go your way in peace."

37 But Paul said to them: "They flogged us publicly uncondemned, men who are Romans, and threw us into prison; and are they now throwing us out secretly? No, indeed! but let them come themselves and bring us out." 38 So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. 39 Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city. 40 But they came out of

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
the prison they went in toward the Lydia,
καὶ ἰδόντες παρεκάλεισαν τοὺς ἀδελφοὺς
and having seen they encouraged the brothers
καὶ ἐξῆλθον.
and they went out.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον
Having made their way through but the Amphipolis and the Apollonia they came
εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγή
into Thessalonica, where was synagogue
τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ
of the Jews. According to but the (thing)

εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
accustomed to the Paul he came in toward
αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο
them and upon sabbaths three he reasoned
αὐτοῖς ἀπὸ τῶν γραφῶν,
to them from the Scriptures,

3 διανοίγων καὶ παρατιθέμενος
opening up thoroughly and putting alongside
ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
that the Christ it was necessary to suffer and
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
to stand up out of dead (ones), and that this
ἐστὶν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ
is the Christ, the Jesus whom I
καταγγέλλω ὑμῖν. 4 καὶ τινες ἐξ αὐτῶν
announce down to you. And some out of them

ἐπεισθήσαν καὶ προσεκληρώθησαν
were persuaded and they were assigned by lot
τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε
to the Paul and to the Silas, of the and
σεβομένων Ἑλλήνων πλήθος πολὺ γυναικῶν
reverencing Greeks multitude much of women
τε τῶν πρώτων οὐκ ὀλίγαι.
and of the first (ones) not few.

5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι
Having become jealous but the Jews
καὶ προσλαβόμενοι τῶν
and having taken toward themselves of the
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
market idlers male persons some wicked and
ὄχλοποιήσαντες ἐθορύβουν
having made crowd they were throwing into uproar
τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ
the city, and having stood upon the house
Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν
of Jason they were seeking them to lead forth

the prison and went to the home of Lyd'ia, and when they saw the brothers they encouraged them and departed.

17 They now journeyed through Am·phip·o·lis and Ap·ol·lo·ni·a and came to Thes·sa·lo·ni·ca, where there was a synagogue of the Jews. 2 So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures, 3 explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and [saying]: "This is the Christ, this Jesus whom I am publishing to you." 4 As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped [God] and not a few of the principal women did so.

5 But the Jews, getting jealous, took into their company certain wicked men of the market-place idlers and formed a mob and proceeded to throw the city into an uproar. And they assaulted the house of Ja'son and went seeking to have them brought forth

εἰς τὸν δῆμον· 6 μὴ εὐρόντες δὲ αὐτοὺς
into the public; not having found but them
ἔσυρον Ἰάσονα καὶ τινὰς
they were dragging Jason and some
ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες
brothers upon the politarchs, crying aloud
ὅτι Οἱ τὴν οἰκουμένην
that The (ones) the inhabited (earth)
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε
having upset these also in here
πάρεισιν, 7 οὓς ὑποδέδεκται
are alongside, whom has received under [roof]
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν
Jason; and these all in opposition to the
δογμάτων Καίσαρος πράσσουσι, βασιλέα
decrees of Caesar are doing, king
ἕτερον λέγοντες εἶναι Ἰησοῦν.
different saying to be Jesus.
8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς
They agitated but the crowd and the
πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
politarchs hearing these (things), and
λαβόντες τὸ ἱκανὸν παρὰ τοῦ
having taken the sufficient (thing) beside of the
Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
Jason and of the leftover (ones) they released
αὐτούς.
them.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
The but brothers immediately through
νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν
night they sent out the and Paul and the
Σίλαν εἰς Βέροιαν, οἵτινες
Silas into Beroea, who
παραγενόμενοι εἰς τὴν συναγωγὴν
having come to be alongside into the synagogue
τῶν Ἰουδαίων ἀπήεσαν· 11 οὗτοι δὲ
of the Jews they went off; these but
ἦσαν εὐγενέστεροι τῶν ἐν
were of better race of the (ones) in
Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον
Thessalonica, who received the word
μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν
with all mental readiness, the down day
ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
examining the Scriptures if it would have
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν
these (things) thus. Many indeed therefore
ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων
out of them believed, and of the Grecian

to the rabble. 6 When they did not find them they dragged Ja'son and certain brothers to the city rulers, crying out: "These men that have overturned the inhabited earth are present here also, 7 and Ja'son has received them with hospitality. And all these [men] act in opposition to the decrees of Caesar, saying there is another king, Jesus." 8 They indeed agitated the crowd and the city rulers when they heard these things; 9 and first after taking sufficient security from Ja'son and the others they let them go.

10 Immediately by night the brothers sent both Paul and Silas out to Be-ro'e'a, and these, upon arriving, went into the synagogue of the Jews. 11 Now the latter were more noble-minded than those in Thes-sa-lo-ni'ca, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. 12 Therefore many of them became believers, and so did not a few of the reputable Greek

γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
women of the reputable also of male persons
οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
not few. As but knew the from the
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ
Thessalonica Jews that also in the Beroea
κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
was published by the Paul the word of the
θεοῦ, ἦλθον κάκεῖ σαλεύοντες καὶ
God, they came and there shaking up and
ταράσσοντες τοὺς ὄχλους. 14 εὐθέως δὲ
agitating the crowds. Immediately but
τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
then the Paul sent off out the brothers
πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν·
to be going until upon the sea;
ὑπέμεινάν τε ὁ τε Σίλας καὶ ὁ
remained behind and the and Silas and the
Τιμόθεος ἐκεῖ. 15 οἱ δὲ
Timothy there. The (ones) but
καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως
conducting the Paul they led until
Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
Athens, and having received commandment
πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα
toward the Silas and the Timothy in order that
ὥς τάχιστα ἔλθωσιν πρὸς αὐτὸν
as most quickly they should come toward him
ἐξήεσαν.
they went out.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
In but the Athens waiting for
αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ
them of the Paul, was being irritated the
πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
spirit of him in him beholding full of idols
οὔσαν τὴν πόλιν. 17 διελέγετο μὲν
being the city. He was reasoning indeed
οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
therefore in the synagogue to the Jews
καὶ τοῖς σεβομένοις καὶ ἐν τῇ
and the (ones) reverencing and in the
ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
marketplace down every day toward
τοὺς παρατυγχάνοντας. 18 τινὲς
the (ones) happening (to be) alongside. Some
δὲ καὶ τῶν Ἐπικουρίων καὶ Στωικῶν
but also of the Epicurean and Stoic
φιλοσόφων συνέβαλλον αὐτῷ, καὶ
philosophers were throwing together to him, and

women and of the men. 13 But when the Jews from Thes-sa-lo-ni'ca learned that the word of God was published also in Be-ro'e'a by Paul, they came there also to incite and agitate the masses. 14 Then the brothers immediately sent Paul off to go as far as the sea; but both Silas and Timothy remained behind there. 15 However, those conducting Paul brought him as far as Athens and, after receiving a command for Silas and Timothy to come to him as quickly as possible, they departed.

16 Now while Paul was waiting for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols. 17 Consequently he began to reason in the synagogue with the Jews and the other people who worshiped [God] and every day in the market place with those who happened to be on hand. 18 But certain ones of both the Ep-i-cu-re'an and the Sto'ic philosophers took to conversing with him controversially, and

τινες ἔλεγον Τί ἂν θέλοι ὁ
some were saying What likely would will the
σπερμολόγος οὗτος λέγειν; οἱ δέ,
seed picker this to be saying? The (ones) but,
Ξένων δαιμονίων δοκεῖ καταγγελεὺς
Of foreign demons he is seeming publisher
εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
to be; because the Jesus and the
ἀνάστασιν εὐηγγελίζετο.
resurrection he was declaring as good news.
19 ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν
Having taken hold but of him upon the
Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα
Arean Pagos they led, saying Are we able
γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ
to know what the new this the by you
λαλουμένη διδασχὴ; 20 ξενίζοντα
being spoken teaching? Being strange (things)
γάρ· τινὰ εἰσφέρεις εἰς τὰς ἀκοὰς
for some you are importing into the hearings
ἡμῶν· βουλόμεθα οὖν γνῶναι
of us; we are wishing therefore to know
τίνα θέλει ταῦτα εἶναι.
what (things) is willing these (things) to be.
21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες
Athenians but all and the sojourning
ξένοι εἰς οὐδὲν ἕτερον
foreigners into nothing different
ἠυκαίρουν ἢ λέγειν
they had leisure time than to be saying
τι ἢ ἀκούειν τι καινότερον.
something or to be hearing something newer.
22 σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ
Having stood but Paul in middle of the
Ἀρείου Πάγου ἔφη
Arean Pagos he said
Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς
Male persons Athenians, down all (things) as
δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
more demon-dreading you I am beholding;
23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
going through for and beholding up the
σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν
objects of veneration of you I found also altar in
ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ.
which it had been written upon To Unknown God.
ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε,
Which therefore being ignorant you are venerating.

22^a δεισιδαιμονεστέρους (*dei-si-dai-mo-ne-ste'rous*), NBA; *su-per-sti-ti-o-si-or'es*, Vg. Demons were thought to be deities, not discourteously.

some would say: "What is it this chatterer would like to tell?" Others: "He seems to be a publisher of foreign deities." This was because he was declaring the good news of Jesus and the resurrection. 19 So they laid hold of him and led him to the Areopagus, saying: "Can we get to know what this new teaching is which is spoken by you? 20 For you are introducing some things that are strange to our ears. Therefore we desire to get to know what these things purport to be." 21 In fact, all Athenians and the foreigners sojourning there would spend their leisure time at nothing but telling something or listening to something new. 22 Paul now stood in the midst of the Areopagus and said: "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. 23 For instance, while passing along and carefully observing your objects of devotion I also found an altar on which had been inscribed 'To an Unknown God.' Therefore what you are unknowingly giving godly devotion to,

τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ
this (thing) I am announcing down to you. The
θεὸς ὁ ποιήσας τὸν κόσμον καὶ
God the (one) having made the world and
πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
all the (things) in it, this (One) of heaven
καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
and of earth existing Lord not in
χειροποιήτοις ναοῖς κατοικεῖ
handmade divine habitations is inhabiting
25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων
nor by hands human
θεραπεύεται προσδεόμενός τινος,
is being attended to having further need of anything,
αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ
he giving to all life and breath and
τὰ πάντα 26 ἐποίησέν τε ἐξ
the (things) all; he made and out of
ἐνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ
one every nation of men to be dwelling upon
παντὸς προσώπου τῆς γῆς, ὀρίσας
all face of the earth, having defined
προσ τεταγμένους καιροὺς καὶ τὰς
having been set toward appointed times and the
ὁροθεσίας τῆς κατοικίας αὐτῶν,
limits of the dwelling of them,
27 ζητεῖν τὸν θεὸν εἰ ἄρα γε
to be seeking the God if really in fact
ψηλαφήσειαν αὐτὸν καὶ εὗροιεν,
they might grope for him and they might find,
καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου
and in fact not long [way] from one each
ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ
of us existing. In him for
ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὥς
we are living and we are moving and we are, as
καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν
also some of the down you poets have said
Τοῦ γὰρ καὶ γένος ἐσμέν.
Of the (one) for also race we are.
29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ
Race therefore existing of the God not
ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ
we are owing to be opining to gold or to silver or
λίθῳ, χαράγματι τέχνης καὶ
to stone, to sculptured (thing) of art and
ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
of contrivance of man, the divine [being] to be
ὁμοιον. 30 τοὺς μὲν οὖν χρόνους τῆς
like. The indeed therefore times of the

this I am publishing to you. 24 The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, 25 neither is he attended to by human hands as if he needed anything, because he himself gives to all [persons] life and breath and all things. 26 And he made out of one [man] every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of [men], 27 for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. 28 For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' 29 "Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. 30 True, God has overlooked

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ
ignorance having overlooked the God the (things)
νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
now he is reporting to the men all (them)
πανταχοῦ μετανοεῖν, 31 καθότι
everywhere to be repenting, according to which
ἔστησεν ἡμέραν ἐν ᾗ μέλλει
he made stand day in which he is about
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
to be judging the inhabited [earth] in righteousness
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
in male person to whom he defined, faith
παρασχὼν πᾶσιν ἀναστήσας
having furnished to all having made stand up
αὐτὸν ἐκ νεκρῶν.
him out of dead (ones).

32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
Having heard but resurrection of dead (ones)
οἱ μὲν ἐχλεύαζον οἱ δὲ
the (ones) indeed were mocking the (ones) but
εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ
said We shall hear of you about this also
πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
again. Thus the Paul made exit out of
μέσου αὐτῶν· τινὲς δὲ ἄνδρες
middle of them; some but male persons
κολληθέντες αὐτῷ ἐπίστευσαν, 34 ἐν
having been glued to him they believed, in
οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
whom also Dionysius the Areopagite and
γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
woman to name Damaris and different (ones)
σὺν αὐτοῖς.
together with them.

18 Μετὰ ταῦτα χωρισθεὶς
After these (things) having been separated
ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
out of the Athens he came into Corinth.

2 καὶ εὕρων τινα Ἰουδαῖον ὀνόματι
And having found some Jew to name
Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως
Aquila, Pontian to the race, recently
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
having come from the Italy and Priscilla
γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
woman of him through the to have ordered
Κλαύδιον χωρίζεσθαι πάντας τοὺς
Claudius to be separating themselves all the
Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
Jews from the Rome, he came toward

the times of such
ignorance, yet now he
is telling mankind
that they should all
everywhere repent.
31 Because he has set
a day in which he
purposes to judge the
inhabited earth in
righteousness by a
man whom he has
appointed, and he has
furnished a guarantee
to all men in that
he has resurrected
him from the dead."

32 Well, when they
heard of a resurrec-
tion of the dead, some
began to mock, while
others said: "We will
hear you about this
even another time."
33 Thus Paul went
out from their midst,
but some men joined
themselves to him
and became believers,
34 among whom also
were Di·o·nys'i·us, a
judge of the court
of the Ar·e·op'a·gus,
and a woman named
Dam'a·ris, and others
besides them.

18 After these things
he departed from
Athens and came to
Corinth. 2 And he
found a certain Jew
named Aq'ui·la, a na-
tive of Pontus who
had recently come
from Italy, and Pris-
cil'la his wife, because
of the fact that Clau-
dius had ordered all the
Jews to depart from
Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμότεχνον εἶναι
them, and through the similar trade to be
ἔμενεν παρ' αὐτοῖς καὶ
he was remaining beside them and
ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
they were working, they were for tentmakers
τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
to the trade. He was reasoning but in the
συναγωγῇ κατὰ πᾶν σάββατον,
synagogue down every sabbath,
ἔπειθεν τε Ἰουδαίους καὶ Ἕλληνας.
he was persuading and Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς
As but they went down from the
Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος,
Macedonia the and Silas and the Timothy,
συνείχετο τῷ λόγῳ ὁ
was holding himself together to the word the
Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις
Paul, thoroughly witnessing to the Jews
εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων
to be the Christ Jesus, Of (ones) opposing
δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
but of them and blaspheming having shaken out
τὰ ἱμάτια εἶπεν πρὸς αὐτούς· Τὸ
the outer garments he said toward them The
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
blood of you upon the head of you;
καθαρὸς ἐγὼ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
clean I; from the now into the nations
πορεύσομαι. 7 καὶ μεταβὰς
I shall go. And having stepped across

ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
from there he came into house of someone
ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν,
to name Titius Justus venerating the God,
οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
whose the house was having joint boundary to the
συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος
synagogue. Crispus but the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
believed to the Lord together with whole
τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
the house (hold) of him, and many of the
Κορινθίων ἀκούοντες ἐπίστευσαν καὶ
Corinthians hearing were believing and
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος
they were being baptized. Said but the Lord
ἐν νυκτὶ δι' ὁράματος τῷ Παύλῳ· Μὴ
in night through vision to the Paul Not

them 3 and on ac-
count of being of the
same trade he stayed
at their home, and
they worked, for they
were tentmakers by
trade. 4 However, he
would give a talk in
the synagogue every
sabbath and would
persuade Jews and
Greeks.

5 When, now, both
Silas and Timothy
came down from Mac-
e·do·ni·a, Paul began
to be intensely occu-
pied with the word,
witnessing to the Jews
to prove that Jesus is
the Christ. 6 But after
they kept on opposing
and speaking abusive-
ly, he shook out his
garments and said to
them: "Let your blood
be upon your own
heads. I am clean.
From now on I will go
to people of the na-
tions." 7 Accordingly
he transferred from
there and went into
the house of a man
named Titius Justus,
a worshiper of God,
whose house was ad-
joining the synagogue.
8 But Crispus the pre-
siding officer of the
synagogue became a
believer in the Lord,
and so did all his
household. And many
of the Corinthians
that heard began to
believe and be bap-
tized. 9 Moreover, by
night the Lord said
to Paul through a
vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not
σιωπῆσης, 10 διότι ἐγὼ εἰμι
you should be silent, through which I am
μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ
with you and no one will set upon you of the
κακῶσαί σε, διότι λαὸς ἐστὶ
to treat badly you, through which people is
μοι πολὺς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.
11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ
He sat down but year and months six
διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.
12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the
Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews
ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him
ἐπὶ τὸ βῆμα, 13 λέγοντες ὅτι
upon the step, saying that
Παρὰ τὸν νόμον ἀναπείθει οὗτος
Alongside the law is persuading up this (one)
τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.
14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul
ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio
πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ἦν
toward the Jews If indeed it was
ἀδίκημά τι ἢ ῥαδιούργημα
unrighteous thing some or readily done work
πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely
ἀνεσχόμεν· 15 εἰ δὲ
I was putting up with you; if but
ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names
καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε
and law of the according to you, you will see
αὐτοί· κριτὴς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not
βούλομαι εἶναι. 16 καὶ ἀπήλασεν αὐτοὺς
I am wishing to be. And he drove off them
ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of
δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον
but all (they) Sosthenes the synagogue ruler

fear, but keep on speaking and do not keep silent, 10 because I am with you and no man will assault you so as to do you injury; for I have many people in this city." 11 So he stayed set there a year and six months, teaching among them the word of God.

12 Now while Gal'li-o was proconsul of A·cha'ia, the Jews rose up with one accord against Paul and led him to the judgment seat, 13 saying: "Contrary to the law this person leads men to another persuasion in worshiping God." 14 But as Paul was going to open his mouth, Gal'li-o said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. 15 But if it is controversies over speech and names and the law among you, you yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'thenes the presiding officer of the synagogue

ἔτυπτον ἐμπροσθεν τοῦ βήματος·
they were beating in front of the step;
καὶ οὐδὲν τούτων τῷ Γαλλίῳ
and nothing of these (things) to the Gallio
ἔμελεν.
was of concern.

18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμείνας ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the
ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ
Cenchreae the head, he was having for
εὐχὴν. 19 κατήντησαν δὲ εἰς Ἐφεσον,
vow. They attained down but into Ephesus,
καὶ τοὺς κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but
εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἑρωτώντων δὲ αὐτῶν
to the Jews. Requesting but of them
ἐπὶ πλεονα χρόνον μέναι οὐκ
upon more time to remain not
ἔπενευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off
καὶ εἰπὼν Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθῃ ἀπὸ
you of the God willing he was led up from
τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καισαρίαν, ἀναβάς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted
τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,
διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων
Galatian country and Phrygia, confirming
πάντας τοὺς μαθητάς.
all the disciples.

and went to beating him in front of the judgment seat. But Gal'li-o would not concern himself at all with these things.

18 However, after staying quite some days longer, Paul said good-by to the brothers and proceeded to sail away for Syria, and with him Pris·cil'la and Aq'ui·la, as he had the hair of his head clipped short in Cen'chre·ae, for he had a vow. 19 So they arrived at Eph'e·sus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews. 20 Although they kept requesting him to remain for a longer time, he would not consent 21 but said good-by and told them: "I will return to you again, if Jehovah^a is willing." And he put out to sea from Eph'e·sus 22 and came down to Caes·a·re'a. And he went up and greeted the congregation, and went down to Antioch. 23 And when he had passed some time there he departed and went from place to place through the country of Ga·la·ti·a and Phryg'i·a, strengthening all the disciples.

21^a Jehovah, J¹⁷; God, N·BAVgSyn.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Jew but some Apollos to name, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, Alexandrian to the race, male person eloquent, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν he attained down into Ephesus, powerful being ἐν ταῖς γραφαῖς. 25 οὗτος ἦν in the Scriptures. This (one) was κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει Lord, and boiling to the spirit he was speaking καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ and he was teaching accurately the (things) about τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ the Jesus, being acquainted with alone the βάπτισμα Ἰωάννου. 26 οὗτός τε baptism of John. This (one) and ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ started to be speaking boldly in the synagogue; ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας having heard but of him Priscilla and Aquila προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ took along him and more accurately to him ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. they expounded the way of the God. 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Wishing but of him to go through into the Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ Achaia having turned forward the brothers ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν wrote to the disciples to receive off him; ὃς παραγενόμενος συνεβάλετο πολὺ who having come to be alongside he helped much τοῖς πεπιστευκόσιν διὰ τῆς to the (ones) having believed through the χάριτος. 28 εὐτόνως γὰρ τοῖς undeserved kindness; intensely for to the Ἰουδαίοις διακατηλέγχετο Jews he was thoroughly proving δημοσίᾳ ἐπιδεικνύς διὰ τῶν to public [place] showing forth through the γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν. Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν It occurred but in the the Apollos to be in Κορίνθῳ Παῦλον διελθόντα τὰ Corinth Paul having gone through the

25^a Jehovah, J⁷, 8, 12, 15, 16; the Lord, NBA.

24 Now a certain Jew named A-pol'los, a native of Alexandria, an eloquent man, arrived in Eph'e-sus; and he was well versed in the Scriptures. 25 This [man] had been orally instructed in the way of Jehovah^a and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the baptism of John. 26 And this [man] started to speak boldly in the synagogue. When Pris-cil'la and Aq'ui-la heard him, they took him into their company and expounded the way of God more correctly to him. 27 Further, because he was desiring to go across into A-cha'ia, the brothers wrote the disciples, exhorting them to receive him kindly. So when he got there, he greatly helped those who had believed on account of God's undeserved kindness; 28 for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ.

19 In the course of events, while A-pol'los was in Corinth, Paul went through the inland

ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἐφεσον καὶ upper parts to come into Ephesus and εὑρεῖν τινὰς μαθητάς, 2 εἶπέν τε πρὸς to find some disciples, he said and toward αὐτούς Εἰ πνεῦμα ἅγιον ἐλάβετε them If spirit holy you received πιστεύσαντες; οἱ δὲ πρὸς αὐτόν having believed? The (ones) but toward him Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. But not if spirit holy is we heard.

3 εἶπέν τε Εἰς τί οὖν He said and Into what therefore ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ were you baptized? The (ones) but said Into the Ἰωάννου βάπτισμα. 4 εἶπεν δὲ Παῦλος of John baptism. Said but Paul

Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, John baptized baptism of repentance, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον to the people saying into the (one) coming μετ' αὐτόν ἵνα πιστεύσωσιν, τοῦτ' after him in order that they should believe, this ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ is into the Jesus. Having heard but

ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου they were baptized into the name of the Lord Ἰησοῦ. 6 καὶ ἐπιθέντος αὐτοῖς τοῦ Jesus; and having imposed to them of the Παύλου χειρὸς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' Paul hands came the spirit the holy upon αὐτούς, ἐλάλουν τε γλώσσαις καὶ them, they were speaking and to tongues and ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες they were prophesying. Were but the all

ἄνδρες ὥσεὶ δώδεκα. male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν Having entered but into the synagogue ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς he was speaking boldly upon months three διαλεγόμενος καὶ πείθων περὶ τῆς reasoning and persuading about the βασιλείας τοῦ θεοῦ. 9 ὥς δὲ τινες kingdom of the God. As but some

ἔσκληρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν ὁδὸν they were hardening themselves and disobeying saying bad the way ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' in sight of the multitude, having stood off from

parts and came down to Eph'e-sus, and found some disciples; 2 and he said to them: "Did you receive holy spirit when you became believers?" They said to him: "Why, we have never heard whether there is a holy spirit." 3 And he said: "In what, then, were you baptized?" They said: "In John's baptism." 4 Paul said: "John baptized with the baptism [in symbol] of repentance, telling the people to believe in the one coming after him, that is, in Jesus." 5 On hearing this, they got baptized in the name of the Lord Jesus. 6 And when Paul laid his hands upon them, the holy spirit came upon them, and they began speaking with tongues and prophesying. 7 All together, there were about twelve men.

8 Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. 9 But when some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude, he withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
them he limited off the disciples, down day
διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
reasoning in the school of Tyrannus.
10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
This but occurred upon years two, as-and
πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
all the inhabiting the Asia to hear
τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
the word of the Lord, Jews and and
Ἕλληνας.
Greeks.

11 Δυνάμεις τε οὐ τὰς τυχούσας ὁ
Powers and not the having happened the
θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
God was doing through the hands of Paul,

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
as-and also upon the (ones) being sick
ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
to be borne off from the skin of him sweat cloths
ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
or aprons and to be changing place from them
τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ
the diseases, the and spirits the wicked
ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
to be coming out. Took in hand but some

καὶ τῶν περιερχομένων Ἰουδαίων
also of the (ones) going about Jews
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
exorcists to be naming upon the (ones) having

τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits the wicked the name of the
κυρίου Ἰησοῦ λέγοντες Ὁρκίζω
Lord Jesus saying I am putting under oath

ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
you the Jesus whom Paul is preaching.

14 ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου
Were but of some Sceva Jewish

ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
high priest seven sons this doing.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
Having answered but the spirit the wicked

εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
said to them The indeed Jesus I am knowing

καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
and the Paul I am acquainted with, you but

τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
who are you? And having leaped upon the

ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
man upon them in whom was the spirit

them and separated
the disciples from
them, daily giving
talks in the school
[auditorium] of Ty-
ran'us. 10 This took
place for two years,
so that all those in-
habiting the [district
of] Asia heard the
word of the Lord,
both Jews and Greeks.

11 And God kept
performing extraor-
dinary works of pow-
er through the hands
of Paul, 12 so that
even cloths and

aprons were borne
from his body to the
ailing people, and the
diseases left them,
and the wicked spirits
came out. 13 But cer-
tain ones of the

roving Jews who
practiced the cast-
ing out of demons
also undertook to
name the name of

the Lord Jesus over
those having the
wicked spirits, say-
ing: "I solemnly

charge you by Jesus
whom Paul preaches."

14 Now there were
seven sons of a cer-
tain Sce'va, a Jewish
chief priest, doing this.

15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted

with Paul; but who
are you?" 16 With
that the man in whom
the wicked spirit

was leaped upon them,

was leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων
the wicked having got the mastery of both

ἰσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς
exerted strength down on them, as-and naked

καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the

οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known

πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
to all Jews and and Greeks the (ones)

κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear

ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the

ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοί τε
name of the Lord Jesus. Many and

τῶν πεπιστευκότων ἤρχοντο
of the (ones) having believed were coming

ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up the

πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the

περίεργα πράξαντων συνενέγκαντες
curiosities having practiced having brought together

τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight

πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them

καὶ εὗρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word

ἤϋξανεν καὶ ἰσχυεν.
was growing and it was exerting strength.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put

ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through

τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into

Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι
Jerusalem, having said that After the to come to be

με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessary me also Rome to see.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two

τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

20^a Jehovah, J7,8,13,15-18; the Lord, NBA; God, VgSy^p.

got the mastery of
one after the other,
and prevailed against
them, so that they
fled naked and wound-
ed out of that house.
17 This became known
to all, both the Jews
and the Greeks that
dwelt in Eph'e-sus;
and a fear fell upon
them all, and the
name of the Lord
Jesus went on being
magnified. 18 And
many of those who
had become believers
would come and con-
fess and report their
practices openly.
19 Indeed, quite a
number of those who
practiced magical arts
brought their books
together and burned
them up before every-
body. And they cal-
culated together the
prices of them and
found them worth
fifty thousand pieces
of silver. 20 Thus in
a mighty way the
word of Jehovah^a
kept growing and pre-
vailing.

21 Now when these
things had been com-
pleted, Paul purposed
in his spirit that, af-
ter going through
Mac·e·do'ni·a and
A·cha'ia, he would
journey to Jerusalem,
saying: "After I get
there I must also see
Rome." 22 So he dis-
patched to Mac·e·do'-
ni·a two of those
who ministered to
him, Timothy and

Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.
Erastus, he delayed time into the Asia.

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
It occurred but down the appointed time that agitation not little about the way.

24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποίων ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

23^a The Way, NBA; Jehovah's way, J^{17,18}; the way of the Lord, Vg^(Sixtine, Clementine); the way of God, Syr.

E-ras'tus, but he himself delayed for some time in the [district of] Asia.

23 At that particular time there arose no little disturbance concerning The Way.
24 For a certain man named De-me'tri-us, a silversmith, by making silver shrines of Ar-te-mis furnished the craftsmen no little gain; 25 and he gathered them and those who worked at such things and said: "Men, you well know that from this business we have our prosperity. 26 Also, you behold and hear how not only in Eph'e-sus but in nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this [occupation] of ours will come into disrepute but also that the temple of the great goddess Ar-te-mis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων.
Having heard but and having become full of anger they were crying out saying Great the Artemis of Ephesians.

29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ ἡ ἐκκλησία συνεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίος ἐνεκα συνεληλύθεισαν. 33 ἔκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ Ἀλέξανδρος κατασεύσας τὴν χεῖρα ἠθέλεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὥσει ἐπὶ ὥρας δύο κρᾶζόντων

28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Ar-te-mis of the E-phe'sians!"

29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Ga'ius and Ar-is-tar'chus, Mac-e-do-ni-ans, traveling companions of Paul. 30 For his part, Paul was willing to go inside to the people, but the disciples would not permit him. 31 Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. 32 The fact is, some were crying out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together. 33 So together they brought Alexander out of the crowd, the Jews thrusting him up front; and Alexander motioned with his hand and was wanting to make his defense to the people. 34 But when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours:

Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.

35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the
γραμματεὺς φησιν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,
τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing
τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being
τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)
διοπετοῦς; 36 ἀναντιρῆτων οὖν
fallen from Zeus? Uncontradictable therefore
ὄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is you
κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing
προπετὲς πράσσειν. 37 ἡγάγετε γὰρ τοὺς
rash to be performing. You led for the
ἄνδρας τούτους οὔτε ἱεροσύλους
male persons these (ones) neither temple plunderers
οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If
μὲν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)
σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς
together with him artisans are having toward
τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and
ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
proconsuls are, let them bring charges against
ἀλλήλοις. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond
ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
you are seeking upon, in the lawful ecclesia
ἐπιλυθήσεται. 40 καὶ γὰρ
it will be loosened upon. And for
κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with
στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one
αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not
δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the
συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)
εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar'te-mis of the E-phe'sians!"

35 When, finally, the city recorder had quieted the crowd, he said: "Men of Eph'e-sus, who really is there of mankind that does not know that the city of the E-phe'sians is the temple keeper of the great Ar'te-mis and of the image that fell from heaven? 36 Therefore since these things are indisputable, it is becoming for you to keep calm and not act rashly. 37 For you have brought these men who are neither robbers of temples nor blasphemers of our goddess. 38 Therefore if De-me'tri-us and the craftsmen with him do have a case against someone, court days are held and there are proconsuls; let them bring charges against one another. 39 If, though, you are searching for anything beyond that, it must be decided in a regular assembly. 40 For we are really in danger of being charged with sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob." 41 And when he had said these things, he dismissed the assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar
μεταπεμψάμενος ὁ Παῦλος τοὺς
having sent after (to him) the Paul the
μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted
ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.

2 Διελθὼν δὲ τὰ μέρη ἐκείνα καὶ
Having gone through but the parts those and
παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much
ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, having done and
μήνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him
ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up
εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the
ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.

4 Συνεΐπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater
Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ
of Pyrrhus Berean, of Thessalonians but
Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Gaius
Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus
καὶ Τρόφιμος. 5 οὗτοι δὲ προσελθόντες
and Trophimus; these but having come toward
ἔμενον ἡμᾶς ἐν Τρωάδι. 6 ἡμεῖς δὲ
were remaining for us in Troas; we but
ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the
ἄζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν
unfermented [cakes] from Philippi, and we came
πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν
toward them into the Troas until days
πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.
five, where we spent through days seven.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths
συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ
having been led together of us to break bread the
Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about
ἐξιέναι τῇ ἐπαύριον,
to be going out to the morrow,

20 Now after the uproar had subsided, Paul sent for the disciples, and when he had encouraged them and bidden them farewell, he went forth to journey into Mac-e-do-ni-a. 2 After going through those parts and encouraging the ones there with many a word, he came into Greece. 3 And when he had spent three months there, because a plot was hatched against him by the Jews as he was about to set sail for Syria, he made up his mind to return through Mac-e-do-ni-a. 4 There were accompanying him Sop'a-ter the son of Pyr'rhus of Be-roe'a, Ar-is-tar'chus and Se-cun'dus of the Thes-sa-lo'ni-ans, and Ga'ius of Der'be, and Timothy, and from the [district of] Asia Tych'i-cus and Troph'i-mus. 5 These went on and were waiting for us in Tro'-as; 6 but we put out to sea from Phi-lip'pi after the days of the unfermented cakes, and we came to them in Tro'as within five days; and there we spent seven days.

7 On the first day of the week, when we were gathered together to have a meal, Paul began discoursing to them, as he was going to depart the next day;

παρέτεινέν τε τὸν λόγον μέχρι
he extended alongside and the word until
μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
midnight. Were but lamps sufficient
ἐν τῷ ὑπερώῳ οὐ ἦμεν
in the upper chamber where we were
συνηγμένοι. 9 καθεζόμενος δὲ
having been led together; sitting but
τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς
some young man to name Eutychus upon the
θυρίδος, καταφερόμενος ὕπνω βαθεῖ
window, being borne down to sleep deep
διαλεγομένου τοῦ Παύλου ἐπὶ πλείον,
discoursing of the Paul upon more [time],
κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
having been borne down from the sleep he fell
ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
from the third story downward and he was lifted up
νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
dead. Having stepped down but the Paul
ἐπέπεσεν αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ
fell upon him and having embraced he said Not
θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
be you being troubled, the for soul of him in
αὐτῷ ἐστίν. 11 ἀναβὰς δὲ καὶ
him is. Having stepped up but and
κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
having broken the bread and having tasted upon
ἱκανόν τε ὁμιλήσας ἄχρι
sufficient [time] and having conversed until
αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
daybreak thus he went out. They led
δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
but the boy living, and they were comforted
οὐ μετρίως.
not measurably.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
We but having gone before upon the
πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον,
boat we were led up upon the Assos,
ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
from there being about to be taking up the
Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
Paul, thus for having been ordered he was
μέλλων αὐτὸς πεζεύειν. 14 ὥς
being about he to be going on foot. As
δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον,
but he threw together to us into the Assos,
ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην,
having taken up him we came into Mitylene,

and he prolonged his
speech until midnight.
8 So there were quite
a few lamps in the
upper chamber where
we were gathered
together. 9 Seated at
the window, a certain
young man named
Eu'ty-chus fell into a
deep sleep while Paul
kept talking on, and,
collapsing in sleep,
he fell down from
the third story and
was picked up dead.
10 But Paul went
downstairs, threw
himself upon him
and embraced him
and said: "Stop rais-
ing a clamor, for
his soul is in him."
11 He now went up-
stairs and began the
meal and took food,
and after conversing
for quite a while,
until daybreak, he at
length departed. 12 So
they took the boy
away alive and were
comforted beyond
measure.
13 We now went
ahead to the boat
and set sail to As-
sos, where we were
intending to take
Paul aboard, for,
after giving instruc-
tions to this effect, he
himself was intending
to go on foot. 14 So
when he caught up
with us in As'sos, we
took him aboard and
went to Mit-y-le'ne;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
and from there having sailed off to the
ἐπιούσῃ κατηντήσαμεν ἀντικρυς Χίου,
succeeding [day] we met down opposite of Chios,
τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς
to the but different (day) we threw alongside into
Σάμον, τῇ δὲ ἐχομένη ἤλθομεν εἰς
Samos, to the but being next [day] we came into
Μίλητον. 16 κεκρίκει γὰρ ὁ Παῦλος
Miletus; had judged for the Paul
παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ
to sail past the Ephesus, so that not
γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
it might occur to him to spend time in the
Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατόν
Asia, he was hastening for if possible
εἰῆ αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
it might be to him the day of the Pentecost
γενέσθαι εἰς Ἱεροσόλυμα.
to come to be into Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
From but the Miletus having sent into
Ἔφεσον μετεκαλέσατο τοὺς
Ephesus he called after (to him) the
πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ
older men of the ecclesia. As but
παρεγένοντο πρὸς αὐτὸν εἶπεν
they came to be alongside toward him he said
αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
to them You well know from first day
ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
from which I stepped upon into the Asia how
μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην
with you the all time I came to be
19 δουλεύων τῷ κυρίῳ μετὰ πάσης
slaving to the Lord with all
ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
lowliness of mind and tears and trials
τῶν συμβάντων μοι ἐν ταῖς
the (ones) having stepped together to me in the
ἐπιβουλαῖς τῶν Ἰουδαίων. 20 ὥς οὐδὲν
plots of the Jews; as nothing
ὑπεστειλάμην τῶν συμφερόντων
I drew back of the (things) bearing together
τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
of the not to recount to you and to teach you
δημοσίᾳ καὶ κατ' οἴκους,
to public [place] and according to houses,

15 and, sailing away
from there the suc-
ceeding day, we ar-
rived opposite Chi'os,
but the next day we
touched at Sa'mos,
and on the follow-
ing day we arrived
at Mi-le'tus. 16 For
Paul had decided to
sail past Eph'e-sus, in
order that he might
not spend any time
in the [district of]
Asia; for he was has-
tening to get to Je-
rusalem on the day
of the [festival of]
Pentecost if he pos-
sibly could.

17 However, from
Mi-le'tus he sent to
Eph'e-sus and called
for the older men
of the congregation.
18 When they got to
him he said to them:
"You well know how
from the first day
that I stepped into
the [district of] Asia
I was with you the
whole time, 19 slaving
for the Lord with
the greatest lowli-
ness of mind and
tears and trials that
befell me by the
plots of the Jews;
20 while I did not
hold back from tell-
ing you any of the
things that were prof-
itable nor from teach-
ing you publicly and
from house to house.

21 διαμαρτυρόμενος ἰουδαίοις τε καὶ ἑλλήσιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. 24 ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὥς τελειώσω τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν. 26 διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων, 27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν.

21 But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. 22 And now, look! I am journeying to Jerusalem, although not knowing the things that will happen to me in it, 23 except that from city to city the holy spirit repeatedly bears witness to me as it says that bonds and tribulations are waiting for me. 24 Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God. 25 "And now, look! I know that all of you among whom I went preaching the kingdom^a will see my face no more. 26 Hence I call you to witness this very day that I am clean from the blood of all men, 27 for I have not held back from telling you all the counsel of God.

25^a Kingdom, NBA; kingdom of God, VgSy^pJ^{8,13,14,16,18}; kingdom of Jehovah, J¹⁷.

28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν. 31 διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. 32 καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. 34 αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται. 35 πάντα

28 Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own [Son].^a 29 I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, 30 and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. 31 "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. 32 And now I commit you to God^b and to the word of his undeserved kindness, which [word] can build you up and give you the inheritance among all the sanctified ones. 33 I have coveted no man's silver or gold or apparel. 34 You yourselves know that these hands have attended to the needs of me and of those with me. 35 I have

28^a See Appendix under Acts 20:28. 32^b God, NADSy^pVgJ^{8,17,18}; the Lord, B, Gigas Latin MS.

ὕπεδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
I exhibited to you that thus laboring
δεῖ ἀντιλαμβάνεσθαι τῶν
it is necessary to be assisting of the (ones)
ἀσθενούντων, μνημονεύειν τε τῶν
being weak, to be remembering and of the
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
words of the Lord Jesus that he said
Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
Happy it is rather to be giving than
λαμβάνειν.
to be receiving.

36 καὶ ταῦτα εἰπὼν θεὶς
And these (things) having said having put
τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
the knees of him together with all them
προσηύξατο. 37 ἱκανὸς δὲ κλαυθμὸς
he prayed. Sufficient but weeping
ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
occurred of all, and having fallen upon the
τράχηλον τοῦ Παύλου
neck of the Paul
κατεφίλουσαν αὐτόν,
they were kissing down him,
38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
being pained the rather upon the word
ὧς εἰρήκει ὅτι οὐκέτι
to which he had spoken that not yet
μέλλουσιν τὸ πρόσωπον αὐτοῦ
they are about the face of him
θεωρεῖν. προέπεμπον δὲ
to be beholding. They were sending before but
αὐτὸν εἰς τὸ πλοῖον.
him into the boat.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
As but it occurred to be led up us
ἀποσπασθέντας ἀπ' αὐτῶν,
having been drawn away from them,
εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶ,
having run straight course we came into the Cos,
τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον,
to the [day] but of succession into the Rhodes,
κακεῖθεν εἰς Πάταρα· 2 καὶ
and from there into Patara; and
εὐρόντες πλοῖον διαπερὼν εἰς
having found boat passing through into
Φοινίκην ἐπιβάντες ἀνήχθημεν.
Phoenicia having stepped upon we were led up.
3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
Having made appear up but the Cyprus and

exhibited to you in
all things that by
thus laboring you
must assist those who
are weak, and must
bear in mind the
words of the Lord
Jesus, when he him-
self said, "There is
more happiness in
giving than there is
in receiving."

36 And when he
had said these things,
he kneeled down
with all of them
and prayed. 37 Indeed,
quite a bit of weep-
ing broke out among
them all, and they
fell upon Paul's neck
and tenderly kissed
him, 38 because they
were especially pained
at the word he had
spoken that they were
going to behold his
face no more. So
they proceeded to con-
duct him to the
boat.

21 Now when we
had torn our-
selves away from
them and put out
to sea, we ran with
a straight course
and came to Cos,
but on the next
[day] to Rhodes, and
from there to Pat'-
a-ra. 2 And when
we had found a boat
that was crossing
to Phoe-ni'cia, we
went aboard and
sailed away. 3 After
coming in sight of
the island of Cy'prus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,
ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself
τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. Having found up but the
μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας
disciples we remained upon in that place days
ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon
εἰς Ἱεροσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. When but it occurred
ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,
ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before
ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
us of all together with women and children
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the
γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed
6 ἀπῆσπασάμεθα ἀλλήλους,
we exchange parting greetings to one another,
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but
ὕπεστρεψαν εἰς τὰ ἴδια.
returned into their own (things).

7 Ἡμεῖς δὲ τὸν πλοῦν
We but the sailing
διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre
κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ
we attained down into Ptolemais, and
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
having greeted the brothers we remained
ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. To the but
ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς
morrow having gone out we came into
Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelist being out of the
ἑπτὰ ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ
seven we remained beside him. To this (one)

we left it behind on
the left side and
sailed on to Syria,
and landed at Tyre,
for there the boat
was to unload [its]
cargo. 4 By a search
we found the disci-
ples and remained
here seven days. But
through the spirit
they repeatedly told
Paul not to set foot
in Jerusalem. 5 So
when we had com-
pleted the days, we
went forth and started
on our way; but they
all, together with
the women and chil-
dren, conducted us
as far as outside
the city. And kneeling
down on the beach
we had prayer 6 and
said good-by to one
another, and we went
up into the boat
but they returned to
their homes.

7 We then com-
pleted the voyage
from Tyre and ar-
rived at Ptol·e·ma'is,
and we greeted the
brothers and stayed
one day with them.
8 The next day we
set out and arrived
in Caes·a·re'a, and
we entered into the
house of Philip the
evangelizer, who was
one of the seven
men, and we stayed
with him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμενόντων δὲ
prophesying. Of (ones) remaining upon but
ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς
days more came down some from the
Ἰουδαίας προφήτης ὀνόματι Ἀγαβος, 11 καὶ
Judea prophet to name Agabus, and
ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the
ζώνην τοῦ Παύλου δῆσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the
πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom
ἐστὶν ἡ ζώνη αὕτη οὕτως δῆσουσιν ἐν
is the girdle this thus will bind in
Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside
εἰς χεῖρας ἐθνῶν. 12 ὥς δὲ ἠκούσαμεν
into hands of nations. As but we heard
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and and the
ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up
αὐτὸν εἰς Ἰερουσαλὴμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered
ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are you doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into
Ἰερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the
ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. Not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent
εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will
γινέσθω.
let be occurring.
15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these
ἐπισκευασάμενοι ἀνεβαίνομεν εἰς
having put baggage on selves we were going up into

14^a Jehovah, J7,8,16-18; the Lord, NBA.

had four daughters, virgins, that prophesied. 10 But while we were remaining quite a number of days, a certain prophet named Agabus came down from Judea, 11 and he came to us and took up the girdle of Paul, bound his own feet and hands and said: "Thus says the holy spirit, 'The man to whom this girdle belongs the Jews will bind in this manner in Jerusalem and deliver into the hands of people of the nations.'" 12 Now when we heard this, both we and those of that place began entreating him not to go up to Jerusalem. 13 Then Paul answered: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." 14 When he would not be dissuaded, we acquiesced with the words: "Let the will of Jehovah take place."

15 Now after these days we prepared for the journey and began going up to

Ἰερουσόλυμα. 16 συνῆλθον δὲ καὶ
Jerusalem; they came with but also
τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with
ἡμῖν, ἄγοντες παρ' ᾧ
us, leading beside whom
ξενισθῶμεν Μνάσωνι
we might be received as strangers to Mnason
τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.
17 Γενομένων δὲ ἡμῶν εἰς Ἰερουσόλυμα
Having come to be but of us into Jerusalem
ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.
18 τῇ δὲ ἐπιούσῃ εἰσῆει ὁ
To the but succeeding [day] had gone in the
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,
πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.
19 καὶ ἀσπασάμενος αὐτοὺς
And having greeted them
ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)
ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the
ἐθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.
20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying
τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,
ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the
Ἰουδαίοις τῶν πεπιστευκότων, καὶ
Jews of the (ones) having believed, and
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.
all zealots of the Law they are;
21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως
that apostasy you are teaching from Moses
τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,
λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children
μηδὲ τοῖς ἔθεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What
οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But some of the disciples from Caesarea also went with us, to bring us to the man at whose home we were to be entertained, a certain Mnason of Cyprus, an early disciple. 17 When we got into Jerusalem, the brothers received us gladly. 18 But on the following [day] Paul went in with us to James; and all the older men were present. 19 And he greeted them and began giving in detail an account of the things God did among the nations through his ministry.

20 After hearing this they began to glorify God, and they said to him: "You behold, brother, how many thousands of believers there are among the Jews; and they are all zealous for the Law. 21 But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the [solemn] customs. 22 What, then, is to be done about it? In any case they are going to hear

ἐλήλυθας. 23 τοῦτο οὖν ποιήσου
you have come. This therefore do
ὃ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us
ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from
ἐαυτῶν. 24 τούτους παραλαβὼν
themselves. These having taken along
ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend
ἐπ' αὐτοῖς ἵνα ξυρῇσονται τὴν
upon them in order that they will shave the
κεφαλὴν, καὶ γνώσονται πάντες ὅτι
head, and will know all that
ὧν κατήχηνται
of which (things) they have been taught by echo down
περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
about you nothing it is, but
στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
you are walking orderly also very one guarding the
νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἔθνων
Law. About but of the having believed nations
ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged
φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον
to be guarding selves them the and idol sacrifice
καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
and blood and (thing) strangled and fornication.
26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the
ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with
αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ
them having been purified he had entered into the
ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the
ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ
days of the purification until which
προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ
was offered over one each of them the
προσφορά.
offering.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple
συνέχεον πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you:
We have four men
with a vow upon
themselves. 24 Take
these men along and
cleansed yourself cere-
monially with them
and take care of their
expenses, that they
may have their heads
shaved. And so every-
body will know that
there is nothing to
the rumors they were
told about you, but
that you are walking
orderly, you yourself
also keeping the Law.
25 As for the believers
from among the na-
tions, we have sent
out, rendering our de-
cision that they should
keep themselves from
what is sacrificed to
idols as well as from
blood and what is
strangled and from
fornication."
26 Then Paul took
the men along the
next day and cleansed
himself ceremonially
with them and went
into the temple, to
give notice of the
days to be fulfilled
for the ceremonial
cleansing, until the
offering should be pre-
sented for each one
of them.
27 Now when the
seven days were about
to be concluded, the
Jews from Asia on
beholding him in
the temple began
to throw all the crowd
into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
they imposed upon him the hands,
28 κράζοντες ἄνδρες Ἰσραηλεῖται,
crying out Male persons Israelites,
βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
be you helping; this is the man
ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
the (one) down on the people and the Law and
τοῦ τόπου τούτου πάντας πανταχῇ
the place this all (ones) everywhere
διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
teaching, yet and also Greeks he led in into
τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον
the temple and he has made common the holy
τόπον τούτον. 29 ἦσαν γὰρ
place this. They were for
προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν
having previously seen Trophimus the Ephesian in
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
the city together with him, whom they opined
ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.
that into the temple led in the Paul.
30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
Was set in motion and the city whole and
ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
occurred running together of the people, and
ἐπιλαβόμενοι τοῦ Παύλου εἵλκον
having laid hold of the Paul they were dragging
αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
him outside of the temple, and immediately
ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
were closed the doors. Of (ones) seeking and
αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
him to kill stepped up showing to the
χιλιάρχῳ τῆς σπείρης ὅτι ὅλη
chiliarch of the band that whole
συνχύνεται Ἱερουσαλήμ, 32 ὃς
is being confused Jerusalem, who
ἐξ αὐτῆς παραλαβὼν στρατιώτας
out of very [hour] having taken along soldiers
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
and centurions he ran down upon them,
οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ
the (ones) but having seen the chiliarch and
τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
the soldiers they ceased beating the
Παῦλον.
Paul.

they laid their hands
upon him, 28 cry-
ing out: "Men of
Israel, help! This is
the man that teaches
everybody everywhere
against the people
and the Law and
this place and, what
is more, he even
brought Greeks into
the temple and has
defiled this holy
place." 29 For they
had previously seen
Troph'i-mus the
E-ph'e'sian in the
city with him, but
they were imagin-
ing Paul had brought
him into the temple.
30 And the whole
city was set in an
uproar, and a run-
ning together of
the people occurred;
and they laid hold
of Paul and dragged
him outside the tem-
ple. And immediate-
ly the doors were
closed. 31 And while
they were seeking to
kill him, information
came up to the com-
mander of the band
that all Jerusalem
was in confusion;
32 and he at once
took soldiers and
army officers and
ran down to them.
When they caught
sight of the military
commander and the
soldiers, they quit
beating Paul.

33 τότε ἐγγίσας ὁ χιλιάρχος
Then having come near the chiliarch
ἐπέλαβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἀλύσει δυσί, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἶη καὶ τί ἐστὶν πεποιηκώς·
he may be and what he is having done;
34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were sounding upon in the crowd; not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon
τοὺς ἀναβαθμούς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,
36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες Αἶρε αὐτόν.
crying out Lift up him.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολήν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ· Εἰ ἔξεστίν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστί
toward you? The (one) but said In Greek
γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into the
ἔρημον τοὺς τετρακισχιλίους ἄνδρας
desolate [place] the four thousand male persons
τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicarii? Said but the Paul
Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς
I man indeed I am Jew, Tarsian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains; and he proceeded to inquire who he might be and what he had done. 34 But some in the crowd began shouting out one thing, and others another. So, being unable himself to learn anything certain because of the tumult, he commanded him to be brought to the soldiers' quarters. 35 But when he got upon the stairs, the situation became such that he was being carried along by the soldiers because of the violence of the crowd; 36 for the multitude of the people kept following, crying out: "Take him away!" 37 And as he was about to be led into the soldiers' quarters, Paul said to the military commander: "Am I allowed to say something to you?" He said: "Can you speak Greek? 38 Are you not really the Egyptian who before these days stirred up a sedition and led the four thousand dagger men out into the wilderness?" 39 Then Paul said: "I am, in fact, a Jew, of Tarsus in Ci-li'cia, a citizen of no obscure city.

πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
citizen; I supplicate but of you, permit to me
λαλήσαι πρὸς τὸν λαόν.
to speak toward the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having permitted but of him the Paul
ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε
having stood upon the steps up shook down
τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence
γενομένης προσεφώνησεν τῇ Ἑβραϊδί
having occurred he sounded toward to the Hebrew
διαλέκτῳ λέγων
language saying
22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear you of me of the toward you now
ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the
Ἑβραϊδί διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward
αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καὶ
them rather they furnished quietness. And
φησὶν — 3 Ἐγὼ εἰμι ἄνθρωπος
he is saying — I am male person
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
Jew having been generated in Tarsus of the
Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the
πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,
πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness
τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ
of the paternal Law, zealot being of the
θεοῦ καθὼς πάντες ὑμεῖς ἐστέ σήμερον,
God according as all you are today,
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until
θανάτου, δεσμεύων καὶ παραδιδούς εἰς
death, binding and giving beside into
φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5 ὥς
prisons male persons and also women, as
καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and
πάν τὸ πρεσβυτέριον παρ' ὧν καὶ
all the body of older men; beside of whom also
ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
letters having received toward the brothers

So I beg you, permit me to speak to the people." 40 After he gave permission, Paul, standing on the stairs, motioned with his hand to the people. When a great silence fell, he addressed them in the Hebrew language, saying:

22 "Men, brothers and fathers, hear my defense to you now." 2 (Well, when they heard he was addressing them in the Hebrew language, they kept all the more silent, and he said:) 3 "I am a Jew, born in Tarsus of Ci-li'cia, but educated in this city at the feet of Ga·ma'li·el, instructed according to the strictness of the ancestral Law, being zealous for God just as all of you are this day. 4 And I persecuted this Way to the death, binding and handing over to prisons both men and women, 5 as both the high priest and all the assembly of older men can bear me witness. From them I also procured letters to the brothers

εἰς Δαμασκὸν ἐπορευόμενῃ
into Damascus I was going my way
ἄξων καὶ τοὺς ἐκεῖσε ὄντας
being about to lead also the (ones) thither being
δεδεμένους εἰς Ἱερουσαλὴμ ἵνα
having been bound into Jerusalem in order that
τιμωρηθῶσιν.
they might be punished.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ
It occurred but to me going my way and
ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
coming near to the Damascus about midday
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς
suddenly out of the heaven to flash around light
ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
sufficient around me, I fell and into the

ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
ground and I heard of voice saying to me
Σαούλ Σαούλ, τί με διώκεις;
Saul Saul, why me are you persecuting?

8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
I but I answered Who are you, Lord?

εἶπέν τε πρὸς ἐμέ Ἐγὼ εἰμι Ἰησοῦς ὁ
He said and toward me I am Jesus the
Ναζωραῖος ὃν σὺ διώκεις.
Nazarene whom you are persecuting.

9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
The (ones) but together with me being the
μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
indeed light they viewed the but voice not
ἤκουσαν τοῦ λαλοῦντός μοι.
they heard of the (one) speaking to me.

10 εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ
I said but What shall I do, Lord? The but

κύριος εἶπεν πρὸς με Ἀναστὰς πορεύου
Lord said toward me Having stood up be going

εἰς Δαμασκόν, κάκει σοι λαληθήσεται
into Damascus, and there to you it will be spoken

περὶ πάντων ὧν τέτακται σοι
about all (things) which it has been arranged to you

ποιῆσαι. 11 ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ
to do. As but not I was looking on from

τῆς δόξης τοῦ φωτός ἐκείνου,
the glory of the light that,

χειραγωγούμενος ὑπὸ τῶν συνόντων
being led by the hand by the (ones) being with

μοι ἦλθον εἰς Δαμασκόν.
me I came into Damascus.

in Damascus, and I was on my way to bring also those who were there bound to Jerusalem to be punished.

6 "But as I was journeying and drawing close to Damascus, about midday, suddenly out of heaven a great light flashed all around me, 7 and I fell to the ground and heard a voice say to me,

'Saul, Saul, why are you persecuting me?' 8 I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Naz-

a-rene', whom you are persecuting.' 9 Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. 10 At

that I said, 'What shall I do, Lord?' The Lord said to me, 'Rise, go your way into Damascus, and there

you will be told about everything it is appointed for you to do.' 11 But as I could not see any-

thing for the glory of that light, I arrived in Damascus, being led by the hand of those who were

with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πάντων τῶν κατοικούντων Ἰουδαίων,
all the inhabiting Jews,

13 ἐλθὼν πρὸς ἐμέ καὶ ἐπιστάς
having come toward me and having stood upon
εἶπέν μοι Σαούλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.

14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers

ἡμῶν προεχειρίσατό σε γινῶναι
of us he took in advance into his hand you to know

τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)

καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward

πάντας ἀνθρώπους ὧν
all men of which (things)

έώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why

μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized

καὶ ἀπόλυσαι τὰς ἁμαρτίας σου
and wash away the sins of you

ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into

Ἱερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ
Jerusalem and praying of me in the

ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and

ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and

ἐξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ,
come you out in quickness out of Jerusalem,

διότι οὐ παραδέχονται
through which not they will receive alongside

σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An·a·ni'as, a certain man reverent according to the Law, well reported on by all the Jews dwelling there, 13 came to me and, standing by me, he said to me, 'Saul, brother, have your sight again!' And I looked up at him that

very hour. 14 He said, 'The God of our forefathers has chosen you to come to know his will and

to see the righteous One and to hear the voice of his mouth, 15 because you are to be a witness for him

to all men of things you have seen and heard. 16 And now why are you delay-

ing? Rise, get baptized and wash your sins away by your calling upon his name.'

17 "But when I had returned to Jerusalem and was praying in the temple, I fell into a trance"

18 and saw him saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not agree to your wit-

ness concerning me.' 19 And I said, 'Lord, they themselves well know that I used to

17^a I fell into a trance, NBA; Jehovah's hand was upon me, J¹⁷; Jehovah's spirit clothed me, J¹⁸; in the name of Jehovah, J^{12,13,15,16}.

φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
imprisoning and flaying down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ
the (ones) believing upon you; and
ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην
the witness of you, also very I was
ἐφειστώσας καὶ συνευδοκῶν καὶ
having stood upon and thinking well along with and
φυλάσσων τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρούντων αὐτόν. 21 καὶ εἶπεν πρὸς με
taking up him. And he said toward me
Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.
22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice
αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.
such one, not for it was fitting him to be living.
23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into
τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλιάρχος
the air commanded the chiliarch
εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,
εἰπας μάλιστα ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτὸν ἵνα ἐπιγνῶ δι'
him in order that he might know fully through
ἣν αἰτίαν οὕτως ἐπεφώνουν
which cause thus they were sounding upon
αὐτῷ. 25 ὥς δὲ προέτειναν αὐτόν
to him. As but they stretched forth him
τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν ἐστῶτα
to the straps he said toward the having stood
ἐκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον
centurion the Paul If man
Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν
Roman and uncondemned it is lawful to you
μαστιγίζειν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog in
one synagogue after
another those believ-
ing upon you; 20 and
when the blood of Ste-
phen your witness was
being spilled, I myself
was also standing by
and approving and
guarding the outer
garments of those do-
ing away with him. 21 And yet he said to
me, 'Get on your way,
because I shall send
you out to nations far
off.' 22 Now they kept
listening to him down
to this word, and they
raised their voices,
saying: "Take such a
[man] away from the
earth, for he was not
fit to live!" 23 And
because they were
crying out and throw-
ing their outer gar-
ments about and
tossing dust into the
air, 24 the military
commander ordered
him to be brought
into the soldiers'
quarters and said he
should be examined
under scourging, that
he might know ful-
ly for what cause
they were shouting
against him this way. 25 But when they had
stretched him out for
the whipping, Paul
said to the army offi-
cer standing there: "Is
it lawful for you men
to scourge a man that
is a Roman and un-
condemned?" 26 Well,
when the army
officer heard this,

ἐκατοντάρχης προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch
ἀπήγγειλεν λέγων Τί μέλλεις
he reported back saying What are you about
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman
ἐστίν. 27 προσελθὼν δὲ ὁ
is. Having come toward but the
χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ
chiliarch said to him Be saying to me, you
Ῥωμαῖός εἰ; ὁ δὲ ἔφη Ναί.
Roman are you? The (one) but said Yes.
28 ἀπεκρίθη δὲ ὁ χιλιάρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much
κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also
γεγέννημαι.
I have been generated.
29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off
ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about
αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος
him to be closely examining; and the chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι
but became afraid having known fully that
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν
Roman he is and that him he was
δεδεκώς.
having bound.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι
To the but morrow wishing to know
τὸ ἀσφαλές τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused
ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests
καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the
Παῦλον ἔστησεν εἰς αὐτούς.
Paul he made stand into them.
23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the
συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ
Sanhedrin said Male persons brothers, I to all
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the mili-
tary commander and
made report, saying:
"What are you in-
tending to do? Why,
this man is a Ro-
man." 27 So the mili-
tary commander
approached and said
to him: "Tell me,
Are you a Roman?"
He said: "Yes." 28 The
military commander
responded: "I pur-
chased these rights
as a citizen for a
large sum [of mon-
ey]." Paul said: "But
I was even born in
them." 29 Immediately,
therefore, the men
that were about to
examine him with
torture withdrew from
him; and the military
commander became
afraid on ascertaining
that he was a Roman
and that he had
bound him. 30 So, the next day,
as he desired to know
for sure just why he
was being accused by
the Jews, he let him
loose and commanded
the chief priests and
all the San'he-drin to
assemble. And he
brought Paul down
and stood him among
them. 23 Looking intently
at the San'he-
drin Paul said: "Men,
brothers, I have be-
haved before God
with a perfect-
ly clear conscience

θεῶ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
 God until this the day. The but
 ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς
 chief priest Ananias ordered to the (ones)
 παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
 having stood beside him to be striking of him the
 στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
 mouth. Then the Paul toward him
 εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
 said To be striking you is about the God, wall
 κεκοινιαμένε· καὶ σὺ κάθη κρίνων
 having been whitened; and you are sitting judging
 με κατὰ τὸν νόμον, καὶ
 me according to the Law, and
 παρὰ νόμον· κελεύεις με
 acting contrary to Law you are commanding me
 τύπτεσθαι; 4 οἱ δὲ
 to be being struck? The (ones) but
 παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
 having stood beside said The chief priest of the
 θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
 God you are reviling? Said and the Paul
 Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς·
 Not I had known, brothers, that he is chief priest;
 γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
 it has been written for that ruler of the people
 σου οὐκ ἐρεῖς κακῶς.
 of you not you will say badly.
 6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν
 Having known but the Paul that the one
 μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
 part is of Sadducees the but different
 Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ
 of Pharisees he was crying out in the Sanhedrin
 Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
 Male persons brothers, I Pharisee I am, son
 Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως
 of Pharisees; about hope and resurrection
 νεκρῶν κρίνομαι. 7 τοῦτο δὲ
 of dead (ones) I am being judged. This but
 αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
 of him speaking there occurred standing of the
 Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
 Pharisees and Sadducees, and was split the
 πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
 multitude. Sadducees for are saying not
 εἶναι ἀνάστασιν μὴτε ἄγγελον μὴτε πνεῦμα,
 to be resurrection nor angel nor spirit,
 Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
 Pharisees but are confessing the both (things).

down to this day."
 2 At this the high
 priest An·a·ni·as or-
 dered those standing
 by him to strike him
 on the mouth. 3 Then
 Paul said to him:
 "God is going to strike
 you, you whitewashed
 wall. Do you at one
 and the same time
 sit to judge me in
 accord with the Law
 and, transgressing the
 Law, command me to
 be struck?" 4 Those
 standing by said: "Are
 you reviling the high
 priest of God?" 5 And
 Paul said: "Brothers,
 I did not know he
 was high priest. For
 it is written, 'You
 must not speak in-
 juriously of a ruler of
 your people.'"
 6 Now when Paul
 took note that the
 one part was of Sad-
 ducees but the other
 of Pharisees, he pro-
 ceeded to cry out
 in the San'he-drin:
 "Men, brothers, I am
 a Pharisee, a son of
 Pharisees. Over the
 hope of resurrection of
 the dead I am being
 judged." 7 Because he
 said this, a dissension
 arose between the
 Pharisees and Saddu-
 cees, and the multi-
 tude was split. 8 For
 Sadducees say there
 is neither resurrection
 nor angel nor spirit,
 but the Pharisees pub-
 licly declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
 Occurred but outcry great, and
 ἀναστάντες τινὲς τῶν γραμματέων τοῦ
 having stood up some of the scribes of the
 μέρους τῶν Φαρισαίων διεμάχοντο
 part of the Pharisees were fighting through
 λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ
 saying Nothing bad we are finding in the
 ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
 man this; if but spirit spoke to him
 ἢ ἄγγελος—. 10 Πολλῆς δὲ γινομένης
 or angel —. Of much but occurring
 στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ
 of standing having feared the chiliarch not
 διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν
 should be drawn in two the Paul by them
 ἐκέλευσεν τὸ στράτευμα καταβὰν
 he commanded the soldier band having come down
 ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
 to snatch him out of middle of them,
 ἵνα αἴσῃ εἰς τὴν παρεμβολήν.
 to be leading into the encampment.
 11 Τῇ δὲ ἐπιούσῃ νυκτὶ
 To the but succeeding night
 ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
 having stood upon him the Lord said
 Θάρσει, ὥς γὰρ διεμαρτύρω
 Take courage, as for you gave thorough witness to
 τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω
 the (things) about me into Jerusalem thus
 σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
 you it is necessary also into Rome to bear witness.
 12 Γενομένης δὲ ἡμέρας ποιήσαντες
 Having occurred but of day having made
 συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
 turning together the Jews bound under curse
 ἑαυτοὺς λέγοντες μὴτε φαγεῖν μὴτε πεῖν
 themselves saying neither to eat nor to drink
 ἕως οὗ ἂν ἀποκτείνωσιν τὸν Παῦλον.
 until which they should kill the Paul.
 13 ἦσαν δὲ πλείους τεσσαράκοντα
 Were but more (ones) forty
 οἱ ταύτην τὴν συνωμοσίαν
 the (ones) this the swearing together
 ποιησάμενοι· 14 οἵτινες προσελθόντες
 having made; who having come toward
 τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
 the chief priests and to the older men
 εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς
 they said To curse we cursed selves
 with a curse

9 So there broke out
 a loud screaming, and
 some of the scribes
 of the party of the
 Pharisees rose and be-
 gan contending fiercel-
 ly, saying: "We find
 nothing wrong in this
 man; but if a spirit
 or an angel spoke to
 him,—." 10 Now when
 the dissension grew
 great, the military
 commander became
 afraid that Paul
 would be pulled to
 pieces by them, and
 he commanded the
 force of soldiers to
 go down and snatch
 him from their midst
 and bring him into
 the soldiers' quarters.
 11 But the following
 night the Lord stood
 by him and said:
 "Be of good courage!
 For as you have been
 giving a thorough
 witness on the things
 about me in Jerusa-
 lem, so you must al-
 so bear witness in
 Rome."
 12 Now when it be-
 came day, the Jews
 formed a conspiracy
 and bound themselves
 with a curse, saying
 they would neither
 eat nor drink un-
 til they had killed
 Paul. 13 There were
 more than forty men
 that formed this
 oathbound conspiracy;
 14 and they went
 to the chief priests
 and the older men
 and said: "We have
 solemnly bound our-
 selves with a curse

μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
of nothing to taste until which we may kill
τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
the Paul. Now therefore you
ἐμφανίσαιτε τῷ χιλιάρχῳ σὺν
make you apparent to the chiliarch together with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
the Sanhedrin so that he should lead down him
εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
into you as being about to be knowing thoroughly
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς
more accurately the (things) about him; we
δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοί
but before of the to have come near him ready
ἐσμεν τοῦ ἀνελεῖν αὐτόν.
we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Having heard but the son of the sister
Παύλου τὴν ἐνέδραν παραγενόμενος
of Paul the sitting in having come to be alongside
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
and having entered into the encampment

ἀπήγγειλεν τῷ Παύλῳ.
he reported back to the Paul.

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα
Having called toward self but the Paul one

τῶν ἑκατονταρχῶν ἔφη· Τὸν νεανίαν
of the centurions he said The young man

τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον,
this be leading off toward the chiliarch,

ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ.
he is having for to report back something to him.

18 ὁ μὲν οὖν παραλαβὼν
The (one) indeed therefore having taken along

αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ
him he led toward the chiliarch and

φησιν· Ὁ δέσμιος Παῦλος
he is saying The bound one Paul

προσκαλεσάμενός με ἠρώτησεν τοῦτον
having called toward self me he requested this

τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
the young man to lead toward you, having

τι λαλήσαι σοι. 19 ἐπιλαβόμενος
something to speak to you. Having taken upon

δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ
but of the hand of him the chiliarch and

ἀναχωρήσας κατ' ἰδίαν
having withdrawn according to own [place]

ἐπυνθάνετο· Τί ἐστὶν ὃ ἔχεις
he was inquiring What is it which you are having

not to take a bite of food until we have killed Paul. 15 Now, therefore, you together with the Sanhedrin make it clear to the military commander why he should bring him down to you as though you intended to determine more accurately the matters involving him. But before he gets near we will be ready to do away with him."

16 However, the son of Paul's sister heard of their lying in wait, and he came and entered into the soldiers' quarters and reported it to Paul.

17 So Paul called one of the army officers to him and said: "Lead this young man off to the military commander, for he has something to report to him." 18 Therefore this man took him and led him to the military commander and said: "The prisoner Paul called me to him and requested me to lead this young man to you, as he has something to tell you."

19 The military commander took him by the hand and withdrew and began inquiring privately: "What is it you have

ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι Οἱ
to report back to me? He said but that The

Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε
Jews put selves together of the to request you

ὅπως αὔριον τὸν Παῦλον καταγάγῃς
so that tomorrow the Paul you should lead down

εἰς τὸ συνέδριον ὡς μέλλων τι
into the Sanhedrin as being about something

ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ·
more accurately to be inquiring about him;

21 σὺ οὖν μὴ πεισθῇς
you therefore not you should be persuaded

αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him

ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)

τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse

ἑαυτοὺς μήτε φαγεῖν μήτε πεῖν ἕως
themselves neither to eat nor to drink until

οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
which they should take up him, and now they are

ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you

ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore

χιλιάρχος ἀπέλυσεν τὸν νεανίσκον παραγγεῖλας
chiliarch released the young man having charged

μηδενὶ ἐκλαλήσαι ὅτι ταῦτα
to no one to speak out that these (things)

ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τις δύο
And having called toward self some two

τῶν ἑκατονταρχῶν εἶπεν· Ἐτοιμάσατε
of the centurions he said Make you ready

στρατιώτας διακοσίους ὅπως πορευθῶσιν
soldiers two hundred so that they should go

ἕως Καισαρίας, καὶ ἵππεῖς ἑβδομήκοντα
until Caesarea, also horsemen seventy

καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας
and spearmen two hundred, from third hour

τῆς νυκτός, 24 κτήνη τε
of the night, acquired animals and

παραστήσαι ἵνα
to make stand alongside in order that

ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul

διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?" 20 He said: "The Jews have agreed to request you to bring Paul down to the Sanhedrin tomorrow as though intending to learn something more accurate about him. 21 Above all things, do not let them persuade you, for more than forty men of theirs are lying in wait for him, and they have bound themselves with a curse neither to eat nor to drink until they have done away with him; and they are now ready, waiting for the promise from you." 22 Therefore the military commander let the young man go after ordering him: "Do not blab to anyone that you have made these things clear to me."

23 And he summoned a certain two of the army officers and said: "Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. 24 Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the

ἡγεμόνα, 25 γράψας ἐπιστολὴν
governor, having written letter
ἔχουσιν τὸν τύπον τοῦτον·
having the type this;
26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The
ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
male person this having been seized by the
Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ'
Jews and being about to be taken up by
αὐτῶν ἐπιστάς σὺν τῷ
them having stood upon together with the
στρατεύματι ἐξειλάμην, μαθὼν ὅτι
soldier band I took out, having learned that
Ῥωμαῖός ἐστιν, 28 βουλόμενός τε
Roman he is, wishing and
ἐπιγνῶναι τὴν αἰτίαν δι' ἣν
to know fully the cause through which
ἐνεκάλουν αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into
τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον
the Sanhedrin of them; whom I found
ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law
αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds
ἔχοντα ἔγκλημα. 30 μηνυθείσης δὲ
having charge. Having been disclosed but
μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person
ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward
σέ, παραγγείλας καὶ τοῖς κατηγοροῖς
you, having charged also to the accusers
λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.
31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers
κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered
αὐτοῖς ἀναλαμβάνοντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led
διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·
through night into the Antipatris;
32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς
to the but morrow having permitted the
ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he wrote a letter having this form:
26 "Claudius Lysias as to his excellency, Governor Felix: Greetings! 27 This man was seized by the Jews and was about to be done away with by them, but I came suddenly with a force of soldiers and rescued him, because I learned he was a Roman. 28 And wishing to ascertain the cause for which they were accusing him, I brought him down into their Sanhedrin. 29 I found him to be accused about questions of their Law, but not charged with a single thing deserving of death or bonds. 30 But because a plot that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you."
31 Therefore these soldiers took Paul according to their orders and brought him by night to An·tip'a·tris. 32 The next day they permitted the horsemen to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who
εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor
παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.
34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ
Having read but and having inquired upon out of
ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired
ὅτι ἀπὸ Κιλικίας 35 Διακούσομαι
that from Cilicia I shall hear thoroughly
σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
of you, he said, whenever also the accusers
σου παραγένωνται·
of you should come to be alongside;
κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the
Ἡρώδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.
24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the
ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some
καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus some, who
ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor
κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but
αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus
λέγων
saying
Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and
διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this
διὰ τῆς σῆς προνοίας 3 πάντη
through the your forethought to every [way]
τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest
Φήλιξ, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.
4 ἵνα δὲ μὴ ἐπὶ πλεῖόν σε
In order that but not upon more you
ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned to the soldiers' quarters. 33 The [horsemen] entered into Caesarea and delivered the letter to the governor and also presented Paul to him. 34 So he read it and inquired from what province he was, and ascertained that he was from Ci·li'cia. 35 "I shall give you a thorough hearing," he said, "when your accusers arrive also." And he commanded that he be kept under guard in the prae-to-ri-an palace of Herod.

24 Five days later the high priest An·a·ni'as came down with some older men and a public speaker, a certain Ter·tul'us, and they gave information to the governor against Paul. 2 When he was called, Ter·tul'us started accusing him, saying:

"Seeing that we enjoy great peace through you and that reforms are taking place in this nation through your forethought, 3 at all times and also in all places we receive it, Your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further, I beseech you to hear us

συντόμως τῇ σῇ ἐπιεικίᾳ. 5 εὐρόντες
briefly to the your yieldingness. Having found
γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
for the male person this pestilence and
κινουῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις
moving standings to all the Jews
τοῖς κατὰ τὴν οἰκουμένην
the (ones) down the being inhabited (earth)
πρωτοστάτην τε τῆς τῶν Ναζωραίων
one standing first and of the of the Nazarenes
αἰρέσεως, 6 ὃς καὶ τὸ ἱερόν ἐπείρασεν
of sect, who also the temple tried
βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,
to profane, whom also we took hold of,
8 παρ' οὗ δυνήσῃ αὐτὸς
beside of whom you will be able very
ἀνακρίνας περὶ πάντων τούτων
having examined about all these (things)
ἐπιγνῶναι ὧν ἡμεῖς
to know fully of which (things) we
κατηγοροῦμεν αὐτοῦ.
are accusing of him.

9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
Joined in attack but also the Jews
φάσκοντες ταῦτα οὕτως ἔχειν.
asserting these (things) thus to be having.
10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
Answered and the Paul having nodded
αὐτῷ τοῦ ἡγεμόνος λέγειν
to him of the governor to be speaking

Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
Out of many years being you judge to the
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ
nation this knowing well readily the (things)
περὶ ἑμαυτοῦ ἀπολογοῦμαι,
about myself I am speaking in defense,
11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
being able of you to know fully, that not
πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ'
more (ones) are to me days twelve from
ἧς ἀνέβην προσκυνήσων εἰς
which [day] I went up intending to worship into
Ἱερουσαλὴμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem, and neither in the temple
εὐρόν με πρὸς τινὰ διαλεγόμενον ἢ
they found me toward anyone arguing or
ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
standing upon making of crowd neither in the

briefly in your kind-
liness. 5 For we have
found this man a
pestilent fellow and
stirring up seditions
among all the Jews
throughout the in-
habited earth and
a spearhead of the
sect of the Naz-a-
renes', 6 one who al-
so tried to profane
the temple and whom
we seized. 7 —
8 From him you your-
self can by exam-
ination find out about
all these things of
which we are accus-
ing him."

9 With that the
Jews also joined in
the attack, assert-
ing that these things
were so. 10 And Paul,
when the governor
nodded to him to
speak, answered:

"Knowing well that
this nation has had
you as judge for
many years, I read-
ily speak in my
defense the things
about myself, 11 as
you are in a po-
sition to find out
that for me it has
not been more than
twelve days since I
went up to worship
in Jerusalem; 12 and
they found me nei-
ther in the temple
arguing with anyone
nor causing a mob to
rush together, either in

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, 13 οὔδὲ
synagogues nor down the city, nor
παραστήσαι δύνανταί σοι περὶ
to set beside they are able to you about
ὧν νυνὶ κατηγοροῦσίν μου.
which (things) now they are accusing of me.
14 ὁμολογῶ δὲ τοῦτό σοι ὅτι
I am confessing but this to you that
κατὰ τὴν ὁδὸν ἣν λέγουσιν
according to the way which they are saying
αἵρεσιν οὕτως λατρεύω τῷ
sect thus I am rendering sacred service to the
πατρὶ ὁ Θεὸς, πιστεύων πᾶσι τοῖς
paternal God, believing to all the (things)
κατὰ τὸν νόμον καὶ τοῖς
according to the Law and to the (things)
ἐν τοῖς προφήταις γεγραμμένοις,
in the Prophets having been written,
15 ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ
hope having into the God, which also
αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
they these are receiving toward, resurrection
μέλλειν ἔσεσθαι δικαίων τε καὶ
to be about to be in future of just (ones) and also
ἀδίκων. 16 ἐν τούτῳ καὶ αὐτὸς
unjust (ones); in this also very
ἄσκῶ ἀπρόσκοπον συνείδησιν
I am taking exercise inoffensive conscience
ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς
to be having toward the God and the
ἄνθρώπους διὰ παντός. 17 δι' ἐτῶν
men through all [time]. Through years
δὲ πλείονων ἐλεημοσύνας ποιήσων
but more gifts of mercy intending to make
εἰς τὸ ἔθνος μου παρεγενόμην καὶ
into the nation of me I came to be alongside and
προσφοράς, 18 ἐν αἷς εὐρόν με
offerings, in which they found me
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
having been cleansed in the temple, not with
ὄχλου οὔδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
crowd nor with tumult, some ones but from
τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
the Asia Jews, whom it was necessary
ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἰ
upon you to be alongside and to be accusing if
τι ἔχοιεν πρὸς ἐμέ, —
anything they may be having toward me, —
20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὕρον
or they these let them say what they found

the synagogues or
throughout the city.
13 Nor can they prove
to you the things of
which they are ac-
cusing me right now.
14 But I do admit this
to you, that, according
to the way that they
call a 'sect,' in this
manner I am render-
ing sacred service to
the God of my fore-
fathers, as I believe
all the things set
forth in the Law and
written in the Proph-
ets; 15 and I have
hope toward God,
which hope these
[men] themselves also
entertain, that there
is going to be a resur-
rection of both the
righteous and the un-
righteous. 16 In this
respect, indeed, I am
exercising myself con-
tinually to have a
consciousness of com-
mitting no offense
against God and men.
17 So after quite a
number of years I ar-
rived to bring gifts of
mercy to my nation,
and offerings. 18 While
I was at these matters
they found me cere-
monially cleansed in
the temple, but not
with a crowd or with
a tumult. But there
were certain Jews from
the [district of] Asia,
19 who ought to be
present before you and
to accuse me if they
might have anything
against me. 20 Or, let
the [men] here say
for themselves what
wrong they found

7^a This verse is omitted in the Westcott and Hort Greek text.

ἀδίκημα στάντος μου ἐπὶ τοῦ
unrighteous thing having stood of me upon the
συνεδρίου 21 ἢ περὶ μίας ταύτης φωνῆς
Sanhedrin than about one this voice
ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς
of which I cried out in them having stood
ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ
that About resurrection of dead (ones) I
κρίνομαι σήμερον ἐφ' ὑμῶν.
am being judged today upon you.

22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
Thrust up but them the Felix,
ἀκριβέστερον εἰδὼς τὰ περὶ
more accurately having known the (things) about
τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ
the way, having said Whenever Lysias the
χιλίαρχος καταβῇ
chiliarch should step down

διαγνώσομαι τὰ καθ' ὑμᾶς·
I shall know thoroughly the (things) down you;

23 διαταξάμενος τῷ ἐκατοντάρχη
having ordered to the centurion
τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ
to observe him to be having and relaxation and
μηδένα κωλύειν τῶν ἰδίων αὐτοῦ
no one to be forbidding of the own (ones) of his
ὑπηρετεῖν αὐτῷ.
to be ministering to him.

24 Μετὰ δὲ ἡμέρας τινὰς
After but days some
παραγενόμενος ὁ Φῆλιξ
having come to be alongside the Felix

σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ
together with Drusilla the own woman being
Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
Jewess he sent after the Paul and
ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
he heard of him about the into Christ Jesus
πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ
faith. Reasoning but of him about

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
righteousness and self-control and the judgment
τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ
the being about in fear having become the
Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου,
Felix answered The now having be going you,

καιρὸν δὲ μεταλαβὼν
appointed time but having taken share in
μετακαλέσομαί σε· 26 ἅμα καὶ
I shall call after you; at the same time also

as I stood before the
San'he-drin, 21 except
with respect to this
one utterance which
I cried out while
standing among them,
'Over the resurrection
of the dead I am
today being judged
before you!'"

22 However, Felix,
knowing quite accu-
rately the matters
concerning this Way,
began to put the
[men] off and said:
"Whenever Lys'i-as
the military com-
mander comes down,
I shall decide upon
these matters in-
volving you." 23 And
he ordered the army
officer that the man
be kept and have
some relaxation [of
custody], and that he
forbid no one of his
people to wait upon
him.

24 Some days later
Felix arrived with
Dru-sil'la his wife,
who was a Jewess,
and he sent for Paul
and listened to him
on the belief in
Christ Jesus. 25 But
as he talked about
righteousness and
self-control and the
judgment to come,
Felix became fright-
ened and answered:
"For the present go
your way, but when
I get an opportune
time I shall send for
you again." 26 At the
same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by
τοῦ Παύλου· διὸ καὶ πυκνότερον
the Paul; through which also more often
αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.
him sending after he was conversing to him.

27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled
ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;
θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews
ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
the Felix left down the Paul

δεδεμένον.
having been bound.

25 Φῆστος οὖν ἐπιβὰς τῇ
Festus therefore having stepped upon the
ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into
Ἱεροσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,

2 ἐνεφάνισάν τε αὐτῷ οἱ
made (things) apparent and to him the
ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews

κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him

3 αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
requesting favor down on him so that

μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ,
he should send after him into Jerusalem,

ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the
ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered

τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,

ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;

5 Οἱ οὖν ἐν ὑμῖν, φησίν,
the (ones) therefore in you, he says,

δυνατοὶ συνκαταβάντες εἰ
powerful (ones) having stepped down together if

τί ἐστίν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place

κατηγορεῖτωσαν αὐτοῦ.
let them accuse him.

he was hoping for
money to be given
him by Paul. On that
account he sent for
him even more fre-
quently and would
converse with him.
27 But, when two
years had elapsed,
Felix was succeeded
by Porcius Festus;
and because Felix
desired to gain favor
with the Jews, he
left Paul bound.

25 Therefore Festus,
after entering
upon the [government
of] the province, went
up three days later
to Jerusalem from
Caes-a-re'a; 2 and the
chief priests and the
principal men of the
Jews gave him infor-
mation against Paul.
So they began to
entreat him, 3 asking
for themselves as a
favor against the
[man] that he would
send for him to come
to Jerusalem, as they
were laying an am-
bush to do away with
him along the road.
4 However, Festus an-
swered that Paul was
to be kept in Caes-
a-re'a and that he
himself was about to
depart shortly for
there. 5 "Hence let
those who are in
power among you,"
he said, "come down
with me and accuse
him, if there is any-
thing out of the way
about the man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
Having spent through but in them days
οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς
not more eight or ten, having stepped down
εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
into Caesarea, to the morrow having sat down
ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
upon the step he commanded the
Παῦλον ἀχθῆναι. 7 παραγενομένου
Paul to be led. Having come to be alongside
δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ
but of him stood around him the from
Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
Jerusalem having stepped down Jews,
πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
many and heavy causes of blame bringing against
ἃ οὐκ ἴσχυον ἀποδείξαι,
which not they were strong enough to show forth,
8 τοῦ Παύλου ἀπολογουμένου
of the Paul saying in defense
ὅτι Οὔτε εἰς τὸν νόμον
that Neither into the Law
τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν
of the Jews nor into the temple
οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 ὁ
nor into Caesar anything I sinned. The
Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
Festus but willing to the Jews favor
καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
to lay down having answered to the Paul
εἶπεν Θέλεις εἰς Ἱεροσόλυμα
he said Are you willing into Jerusalem
ἀναβὰς ἐκεῖ περὶ τούτων
having stepped up there about these (things)
κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
to be judged upon me? Said but the
Παῦλος Ἐστὼς ἐπὶ τοῦ βήματος
Paul Having stood upon the step
Καίσαρός εἰμι, οὐ με δεῖ
of Caesar I am, where me it is necessary
κρίνεσθαι. Ἰουδαίους οὐδὲν
to be being judged. Jews nothing
ἡδίκηκα, ὥς καὶ σὺ κάλλιον
I have treated unrighteously, as also you finer
ἐπιγινώσκεις. 11 εἰ μὲν οὖν
are knowing fully. If indeed therefore
ἀδικῶ καὶ ἄξιον θανάτου
I am doing unrighteously and worthy of death
πέπραχά τι, οὐ παραιτούμαι τὸ
I have done anything, not I am begging off the

6 So when he had spent not more than eight or ten days among them, he went down to Caesarea, and the next day he sat down on the judgment seat and commanded Paul to be brought in. 7 When he arrived, the Jews that had come down from Jerusalem stood round about him, leveling against him many and serious charges for which they were unable to show evidence. 8 But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any sin." 9 Festus, desiring to gain favor with the Jews, said in reply to Paul: "Do you wish to go up to Jerusalem and be judged there before me concerning these things?" 10 But Paul said: "I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. 11 If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from

ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν
to die; if but nothing is of which (things)
οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται
these are accusing me, no one me is able
αὐτοῖς χαρίσασθαι· Καίσαρα
to them to hand over as favor; Caesar
ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
I am calling upon. Then the Festus
συνλαλήσας μετὰ τοῦ συμβουλίου
having spoken together with the council
ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
he answered Caesar you have called upon, upon
Καίσαρα πορεύσῃ.
Caesar you will go.
13 Ἡμερῶν δὲ διαγενομένων
Of days but having occurred through
τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
of some Agrippa the king and Bernice
κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
attained down into Caesarea having greeted
τὸν Φῆστον. 14 ὥς δὲ πλείους ἡμέρας
the Festus. As but more days
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
they were spending through there, the Festus to the
βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
king put up the (things) according to the
Παῦλον λέγων
Paul saying
Ἄνθρωπος τις ἐστὶν
Male person some is
καταλελιμμένος ὑπὸ Φήλικος δέσμιος,
having been left down by Felix bound one,
15 περὶ οὗ γενομένου μου εἰς
about whom having come to be of me into
Ἱεροσόλυμα ἐνεφάνισαν οἱ
Jerusalem made (things) apparent the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
chief priests and the older men of the
Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
Jews, asking down on him
καταδίκην. 16 πρὸς οὓς ἀπεκρίθην
adverse judgment; toward whom I answered
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
that not is custom to Romans
χαρίζεσθαί τινι ἄνθρωπον πρὶν ἢ
to hand over as favor any man prior than
ὁ κατηγορούμενος κατὰ πρόσωπον
the (one) being accused according to face
ἔχει τοὺς κατηγοροὺς τόπον τε
may be having the accusers place and

dying; if, on the other hand, none of those things exists of which these [men] accuse me, no man can hand me over to them as a favor. 12 Then Festus, after speaking with the assembly of counselors, replied: "To Caesar you have appealed; to Caesar you shall go." 13 Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea for a visit of courtesy to Festus. 14 So, as they were spending a number of days there, Festus laid before the king the matters respecting Paul, saying: "There is a certain man left prisoner by Felix, 15 and when I was in Jerusalem the chief priests and the older men of the Jews brought information about him, asking a judgment of condemnation against him. 16 But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
Agrippa but toward the Paul said
Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
It is being permitted to you over yourself
λέγειν. τότε ὁ Παῦλος
to be saying. Then the Paul
ἐκτείνας τὴν χεῖρα
having stretched out the hand
ἀπελογεῖτο
he was making defense
2 Περὶ πάντων ὧν
About all (things) of which
ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
I am being charged by Jews, King
Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον
Agrippa, I have considered myself happy
ἐπὶ σοῦ μέλλων σήμερον
upon you being about today
ἀπολογεῖσθαι, **3** μάλιστα γνώστην ὄντα
to be making defense, most of all knower being
σε πάντων τῶν κατὰ Ἰουδαίους ἔθων
you of all the according to Jews customs
τε καὶ ζητημάτων διὸ
and and things sought; through which
δέομαι μακροθύμως ἀκοῦσαί μου.
I am supplicating long-spiritedly to hear of me.
4 Τὴν μὲν οὖν βίωσίν μου
The indeed therefore manner of life of me
ἐκ νεότητος τὴν ἀπ' ἀρχῆς
out of youth the from beginning
γενομένην ἐν τῷ ἔθνει μου ἐν τε
having occurred in the nation of me in and
Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
Jerusalem have known all Jews,
5 προγινώσκοντές με ἄνωθεν, ἐάν
previously knowing me from above, if ever
θέλωσι μαρτυρεῖν, ὅτι
they may will to be bearing witness, that
κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
according to the strictest sect of the
ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
our form of worship I lived Pharisee.
6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
And now upon hope of the into the
πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
fathers of us promise having occurred by
τοῦ θεοῦ ἔστηκα κρινόμενος, **7** εἰς ἣν
the God I have stood being judged, into which
τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα
the twelve tribeship of us in earnestness night

26 A·grip'pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:

2 "Concerning all the things of which I am accused by Jews, King A·grip'pa, I count myself happy that it is before you I am to make my defense this day, **3** especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.

4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews **5** that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee. **6** And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; **7** whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῖον ἐλπίζει
and day rendering sacred service is hoping
καταντῆσαι· περὶ ἧς ἐλπίδος
to attain down; about which hope
ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
I am being charged by Jews, king.
8 τί ἄπιστον κρίνεται παρ'
Why unbelievable is it being judged beside
ὕμιν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
you if the God dead (ones) is raising up?
9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς
I indeed therefore thought to myself toward
τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
the name of Jesus the Nazarene to be necessary
πολλὰ ἐναντία πράξαι·
many (things) contrary to perform;
10 ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις,
which (thing) also I did in Jerusalem,
καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν
and many and of the holy (ones) I in
φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
prisons locked down the beside of the
ἀρχιερέων ἐξουσίαν λαβὼν,
chief priests authority having received,
ἀναιρουμένων τε αὐτῶν κατήνεγκα
being taken up and of them I brought down
ψῆφον, **11** καὶ κατὰ πάσας τὰς συναγωγὰς
vote, and down all the synagogues
πολλάκις τιμῶν αὐτοὺς ἠνάγκαζον
many times punishing them I was compelling
βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
to be blaspheming, abundantly and being mad
αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
to them I was persecuting until also into the
ἔξω πόλεις.
outside cities.
12 Ἐν οἷς πορευόμενος εἰς τὴν
In which (things) going (my) way into the
Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
Damascus with authority and permission of the
τῶν ἀρχιερέων **13** ἡμέρας μέσης κατὰ τὴν
of the chief priests of day middle down the
ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
way I saw, king, from heaven over the
λαμπρότητα τοῦ ἡλίου περιλάμπαν
brightness of the sun having gleamed around
με φῶς καὶ τοὺς σὺν ἐμοὶ
me light and the (ones) together with me

rendering him^a sacred service night and day. Concerning this hope I am accused by Jews, O king.

8 "Why is it judged unbelievable among you men that God raises up the dead? **9** I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene; **10** which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. **11** And by punishing them many times in all the synagogues I tried to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.

12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, **13** I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

πορευομένους· 14 πάντων τε
going their way; of all (ones) and
καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard
φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδί
voice saying toward me to the Hebrew
διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me
διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward
κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who
εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ
are you, Lord? The but Lord said I
εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting;
16 ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet
σου· εἰς τοῦτο γὰρ ὥφθην σοι,
of you; into this for I became seen to you,
προχειρίσασθαί σε ὑπηρέτην καὶ
to take in advance into hand you subordinate and
μάρτυρα ὧν τε εἶδες με
witness of which (things) and you saw me
ὧν τε ὁφθήσομαί σοι,
of which (things) and I shall become seen to you,
17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of
τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you
18 ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ
to open up eyes of them, of the
ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the
ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the
λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and
κλῆρον ἐν τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified
πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.
19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not
ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ,
I became disobedient to the heavenly sight,
20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον
but to the (ones) in Damascus first

journeying with me.
14 And when we had
all fallen to the
ground I heard a
voice say to me in
the Hebrew language,
'Saul, Saul, why are
you persecuting me?
To keep kicking
against the goads
makes it hard for you.'
15 But I said, 'Who
are you, Lord?' And
the Lord said, 'I am
Jesus, whom you are
persecuting. 16 Nev-
ertheless, rise and
stand on your feet.
For to this end I have
made myself visible to
you, in order to choose
you as an attendant
and a witness both
of things you have
seen and things I
shall make you see re-
specting me; 17 while
I deliver you from
[this] people and
from the nations, to
whom I am sending
you, 18 to open their
eyes, to turn them
from darkness to light
and from the author-
ity of Satan to God,
in order for them to
receive forgiveness of
sins and an inheri-
tance among those
sanctified by [their]
faith in me.'
19 "Wherefore, King
A·grip'pa, I did not
become disobedient to
the heavenly sight,
20 but both to those
in Damascus first

τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country
τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν
of the Judea, and to the nations
ἀπήγγελλον μετάνοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning
ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works
πράσσοντας. 21 Ἔνεκα τούτων με
performing. On account of these (things) me
Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple
ἐπειρῶντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.
22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the
ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this
ἔστηκα μαρτυρόμενος μικρῷ τε
I have stood bearing witness to small (one) and
καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
and great (one), nothing outside saying
ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke
μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, if
παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of
ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about
καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the
ἔθνεσιν.
nations.
24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense
ὁ Φῆστος μεγάλη τῇ φωνῇ φησὶν Μαίνῃ,
the Festus to great the voice says You are mad,
Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν
Paul; the many you writings into madness
περιτρέπει. 25 ὁ δὲ Παῦλος Οὐ
is turning about. The but Paul Not
μαίνομαι, φησὶν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but
ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings
ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Je-
rusalem, and over all
the country of Ju·de'a,
and to the nations I
went bringing the
message that they
should repent and
turn to God by do-
ing works that be-
fit repentance. 21 On
account of these
things Jews seized me
in the temple and
attempted to slay me.
22 However, because I
have obtained the help
that is from God I
continue to this day
bearing witness to
both small and great,
but saying nothing
except things the
Prophets as well as
Moses stated were go-
ing to take place,
23 that the Christ was
to suffer and, as the
first to be resurrected
from the dead, he
was going to publish
light both to this
people and to the na-
tions."
24 Now as he was
saying these things in
his defense, Festus
said in a loud voice:
"You are going mad,
Paul! Great learning
is driving you into
madness!" 25 But
Paul said: "I am not
going mad, Your
Excellency Festus,
but I am uttering
sayings of truth and
of soundness of
mind. 26 In reality,

τούτων ὁ βασιλεὺς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ.
being outspoken I am speaking;

λανθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθομαι οὐθέν, οὐ γὰρ ἐστὶν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο.
in corner having been performed this.

27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφήταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.

28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul

ἔν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian

ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐξαίμην
to make. The but Paul I might long for

ᾧ τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great

οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)

ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
hearing of me today to become such (ones)

ὁποῖος καὶ ἐγὼ εἰμι παρεκτός τῶν
of what sort also I am with exception of the

δεσμῶν τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the

ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)

συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn

ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying

ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον
that Nothing of death or of bonds worthy

πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said

Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος
To have been released was able the man

οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom I am speaking with
freeness of speech well knows about
these things; for I am persuaded that
not one of these things escapes his
notice, for this thing has not been done in
a corner. 27 Do you, King A·grip'pa, be-
lieve the Prophets? I know you believe."

28 But A·grip'pa said to Paul: "In a short
time you would per-
suade me to become
a Christian." 29 At
this Paul said: "I
could wish to God
that whether in a
short time or in a
long time not only
you but also all those
who hear me today
would become men
such as I also am,
with the exception of
these bonds."

30 And the king
rose and so did the
governor and Ber-
nice and the men
seated with them.

31 But as they with-
drew they began talk-
ing with one another,
saying: "This man
practices nothing de-
serving death or
bonds." 32 Moreover,
A·grip'pa said to Fes-
tus: "This man could
have been released if
he had not appealed
to Caesar."

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
As but it was judged of the to be sailing away

ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν
us into the Italy, they were giving over the

τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας
and Paul also some different bound ones

ἐκατοντάρχη ὀνόματι Ἰουλίῳ σπειρῆς
to centurion to name Julius of band

Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ
of August One. Having stepped upon but to boat

Ἀδραμυνηνῶ μέλλοντι πλεῖν εἰς
from Adramyttium being about to be sailing into

τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν,
the down the Asia places we were led up,

ὄντος σὺν ἡμῖν Ἀριστάρχου
being together with us of Aristarchus

Μακεδόνης Θεσσαλονικέως. 3 τῇ τε
Macedonian of Thessalonica; to the and

ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα,
different [day] we were led down into Sidon,

φιλανθρώπως τε ὁ Ἰούλιος τῷ
with human affection and the Julius to the

Παύλῳ χρησάμενος ἐπέτρεπεν πρὸς τοὺς
Paul having used he permitted toward the

φίλους πορευθέντι ἐπιμελείας τυχεῖν.
friends having gone of care to obtain.

4 κάκειθεν ἀναχθέντες
And from there having been led up

ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
we sailed under the Cyprus through the the

ἀνέμους εἶναι ἐναντίους, 5 τό τε
winds to be contrary (ones), the and

πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
open sea the down the Cilicia and Pamphylia

διαπλεύσαντες κατήλθαμεν εἰς Μύρρα
having sailed through we came down into Myra

τῆς Λυκίας. 6 Κάκει εὐρὼν ὁ
of the Lycia. And there having found the

ἐκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον εἰς
centurion boat Alexandrian sailing into

τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
the Italy he made go in us into it.

7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
In sufficient but days sailing slowly

καὶ μόλις γέγονε κατὰ τὴν
and with difficulty having come to be down the

Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing toward us of the wind,

ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed under the Crete down Salmone,

27 Now as it was
decided for us
to sail away to Italy,
they proceeded to
hand both Paul and
certain other prisoners
over to an army offi-
cer named Julius of
the band of Augus-
tus. 2 Going aboard
a boat from Ad·ra-
myt'ti·um that was
about to sail to places
along the coast of
the [district of] Asia,
we set sail, there be-
ing with us Ar·is·tar-
chus a Mac·e·do·ni·an
from Thes·sa·lo·ni·ca.
3 And the next day
we landed at Si·don,
and Julius treated
Paul with human
kindness and permit-
ted him to go to his
friends and enjoy
[their] care.

4 And putting out
to sea from there
we sailed under the
[shelter of] Cypru,
because the winds
were contrary; 5 and
we navigated through
the open sea along
Ci·li·cia and Pam-
phyl'i·a and put into
port at My'ra in Ly-
ci·a. 6 But there the
army officer found a
boat from Alexandria
that was sailing for
Italy, and he made
us board it. 7 Then,
after sailing on slow-
ly quite a number
of days and coming
to Cni'dus with dif-
ficulty, because the
wind did not let us
get on, we sailed un-
der the [shelter of]
Crete at Sal·mo'ne,

8 μόλις τε παραλεγόμενοι
with difficulty and laying themselves beside
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις
Fine Harbors, to which near was city
Λασεά.
Lasea.

9 ἱκανοῦ δὲ χρόνου
Of sufficient but time
διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already
ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the
νηστείαν ἤδη παρεληλυθέναι,
fast already to have come alongside,

παρῆναι ὁ Παῦλος 10 λέγων
was recommending the Paul saying
αὐτοῖς ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with
ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ
damage and much loss not only of the
φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
souls of us to be about to be in future the
πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
pilot and to the shipowner rather

ἐπείθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by
Παύλου λεγομένοις. 12 ἀνευθέτου δὲ
Paul being said. Of inconvenient but
τοῦ λιμένος ὑπάρχοντος πρὸς
of the harbor being toward
παραχειμασίαν οἱ πλείονες ἔθεντο βουλήν
wintering the more (ones) put counsel
ἀναχθῆναι ἐκεῖθεν, εἴ πως
to be led up from there, if somehow

δύναιτο καταντήσαντες εἰς
they would be able having attained down into
Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης
Phoenix to winter, harbor of the Crete
βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.
looking down northeast and down southeast.

13 ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind
δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8 and coasting along
it with difficulty we
came to a certain
place called Fair
Havens, near which
was the city La-
se'a.

9 As considerable
time had passed and
by now it was haz-
ardous to navigate
because even the
fast [of atonement
day] had already
passed by, Paul
made a recommen-
dation, 10 saying to
them: "Men, I per-
ceive that naviga-
tion is going to be
with damage and
great loss not only
of the cargo and
the boat but also
of our souls." 11 How-
ever, the army of-
ficer went heeding
the pilot and the
ship owner rather
than the things said
by Paul. 12 Now
as the harbor was
inconvenient for
wintering, the ma-
jority advised set-
ting sail from there,
to see if we could
somehow make it to
Phoenix to winter,
a harbor of Crete
that opens toward
the northeast and
toward the south-
east.

13 Moreover, when
the south wind blew
softly, they thought
they had as good as
realized their purpose,

κεκρατηκέναι ἄραντες ἄσσον
to have laid hold having lifted close by

παρελέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.

14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
After not much but thrust down on it

ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων
wind typhonic the being called Euroaquilo;

15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the

πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
boat and not being able to be eyeing against

τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon

ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some

ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda

ἰσχύσαμεν μόλις
we had strength enough with difficulty

περικρατεῖς γενέσθαι τῆς
(ones) having full might over to become of the

σκάφης, 17 ἣν ἄραντες βοηθείαις
skiff, which having lifted up helps

ἐχρῶντο ὑποζωννύντες τὸ πλοῖον
they were using undergirding the boat;

φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
fearing and not into the Syrtis

ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,

οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but

χειμαζομένων ἡμῶν τῇ ἐξῆς
being tempest-tossed of us to the [day] of succession

ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the

τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling

τοῦ πλοίου ἔριψαν.
of the boat they threw.

20 μήτε δὲ ἡλίου μήτε ἄστρων
Neither but of sun nor of stars

ἐπιφαίνοντων ἐπὶ πλείονας ἡμέρας, χειμῶνός
appearing upon more days, of winter

τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)

περιηρεῖτο ἐλπίς πάσα τοῦ
was being lifted around from hope all of the

σώζεσθαι ἡμᾶς. 21 Πολλῆς τε
to be being saved us. Of much and

and they lifted anchor
and began coasting
inshore along Crete.
14 After no great
while, however, a tem-
pestuous wind called
Eu-ro-aq'ui-lo rushed
down upon it. 15 As
the boat was violently
seized and was not
able to keep its head
against the wind, we
gave way and were
borne along. 16 Now
we ran under [the
shelter of] a certain
small island called
Cau'da, and yet we
were hardly able to
get possession of the
skiff at the stern.
17 But after hoisting
it aboard they began
using helps to under-
gird the boat; and be-
ing in fear of running
aground on the Syr'tis,
they lowered the gear
and thus were driven
along. 18 Yet because
we were being violent-
ly tossed with the tem-
pest, the following
[day] they began to
lighten the ship;
19 and the third [day],
with their own hands,
they threw away the
tackling of the boat.

20 When, now, nei-
ther sun nor stars
appeared for many
days, and no little
tempest was lying up-
on us, all hope of
our being saved fi-
nally began to be cut
off. 21 And when
there had been a long

ἀσιτίας ὑπαρχούσης τότε
abstinence from grain existing then
σταθείς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
having stood the Paul in midst of them said
Ἔδει μὲν, ὦ ἄνδρες,
It was necessary indeed, O male persons,
πειθαρχήσαντάς μοι μὴ
having obeyed (as to ruler) to me not
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί
to be being led up from the Crete to gain
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
and the damage this and the loss. And
τὰ νῦν παραινῶ ὑμᾶς
the (things) now I recommend you
εὐθυμεῖν, ἀποβολὴ γὰρ
to be being well spirited, throwing off for
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
of soul not one will be out of you besides of the
πλοίου. 23 παρέστη γὰρ μοι ταύτῃ τῇ
boat; stood beside for to me to this the
νυκτὶ τοῦ θεοῦ οὗ εἰμί, ὃ καὶ
night of the God of whom I am, to whom also
λατρεύω, ἄγγελος 24 λέγων
I am rendering sacred service, angel saying
Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
Not fear, Paul; to Caesar you it is necessary
παραστῆναι, καὶ ἰδοὺ κεχάρισται
to stand beside, and look! has handed over as favor
σοι ὁ θεὸς πάντας τοὺς πλέοντας
to you the God all the (ones) sailing
μετὰ σοῦ. 25 διὸ
with you. Through which
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
be being well spirited, male persons; I believe for
τῷ θεῷ ὅτι οὕτως ἔσται καθ'
to the God that thus it will be according to
ὃν τρόπον λελάληταί μοι. 26 εἰς
which manner it had been spoken to me. Into
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
island but some it is necessary us to fall out.
27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ
As but fourteenth night
ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
occurred being borne through of us in the Adria,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
down middle of the night were supposing the
ναῦται προσάγειν τινὰ αὐτοῖς χώραν.
sailors to be leading toward some to them country.
28 καὶ βολίσαντες εὗρον
And having taken soundings they found

abstinence from food,
then Paul stood up
in the midst of them
and said: "Men, you
certainly ought to
have taken my ad-
vice and not have
put out to sea from
Crete and have sus-
tained this damage
and loss. 22 Still, now
I recommend to you
to be of good cheer,
for not a soul of
you will be lost,
only the boat will.
23 For this night
there stood near me
an angel of the
God to whom I be-
long and to whom
I render sacred ser-
vice, 24 saying, 'Have
no fear, Paul. You
must stand before
Caesar, and, look!
God has freely given
you all those sailing
with you.' 25 There-
fore be of good cheer,
men; for I believe
God that it will
be exactly as it has
been told me. 26 How-
ever, we must be cast
ashore on a certain
island."
27 Now as the four-
teenth night fell and
we were being tossed
to and fro on the
[sea of] A'dri-a, at
midnight the sailors
began to suspect they
were drawing near
to some land. 28 And
they sounded the
depth and found it

ὀργυιάς εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through
καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found
ὀργυιάς δεκαπέντε· 29 φοβούμενοί τε μὴ
fathoms fifteen; fearing and not
που κατὰ τραχεῖς τόπους
somewhere down rough places
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown
ἀγκύρας τέσσαρας ἤϋχοντο ἡμέραν
anchors four they were longing for day
γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
to occur. Of the but sailors seeking
φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the
σκάφην εἰς τὴν θάλασσαν προφάσει ὥς
skiff into the sea to pretense as
ἐκ πρῶρης ἀγκύρας μελλόντων
out of prow anchors being about
ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, said the Paul to the
ἐκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν
centurion and to the soldiers If ever
μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, you
σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not you are able. Then cut off
οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the ropes of the skiff and
εἶασαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.
33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν
Until but which day was being about
γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul
ἅπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying
Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν
Fourteenth today day
προσδοκῶντες ἄσιτοι
expecting without grain
διατελεῖτε, μηθὲν
you are finishing through, nothing
προσλαβόμενοι· 34 διὸ
having taken toward selves; through which
παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging you to partake of nourishment,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the your salvation

twenty fathoms; so
they proceeded a short
distance and again
made a sounding and
found it fifteen fath-
oms. 29 And because
of fearing we might
be cast somewhere
upon the rocks, they
cast out four an-
chors from the stern
and began wishing
for it to become day.
30 But when the sail-
ors began seeking to
escape from the boat
and lowered the skiff
into the sea under
the pretense of in-
tending to let down
anchors from the
prow, 31 Paul said to
the army officer and
the soldiers: "Unless
these men remain in
the boat, you cannot
be saved." 32 Then
the soldiers cut away
the ropes of the skiff
and let it fall off.
33 Now close to the
approach of day Paul
began to encourage
one and all to take
some food, saying:
"Today is the four-
teenth day you have
been on the watch
and you are contin-
uing without food,
having taken noth-
ing for yourselves.
34 Therefore I en-
courage you to
take some food, for
this is in the in-
terest of your safety;

ὕπάρχει· οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς
is; of no one for of you hair from the
κεφαλῆς ἀπολείται. 35 εἶπας δὲ
head will destroy self. Having said but
ταῦτα καὶ λαβὼν ἄρτον
these (things) and having taken bread
εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks to the God in sight of all (ones)
καὶ κλάσας ἤρξατο ἐσθίειν.
and having broken he started to be eating.
36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ
Cheerful but having become all also they
προσελάβοντο τροφῆς. 37 ἡμεθα δὲ
took to selves of nourishment. We were but
αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὥς
the all souls in the boat about
ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
seventy-six. Having been satisfied but
τροφῆς ἐκούφισον τὸ πλοῖον
of nourishment they were lightening the boat
ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.
throwing out the grain into the sea.
39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
When but day occurred, the earth not
ἐπεγίνωσκον, κόλπον δὲ τινὰ
they were recognizing, bay but some
κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
they were perceiving having beach into which
ἐβουλεύοντο εἰ δύναιτο ἐξῶσαι
they were wishing if they would be able to push out
τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
the boat. And the anchors
περιελόντες εἶων
having lifted away around they were permitting
εἰς τὴν θάλασσαν, ἅμα
into the sea, at the same time
ἀνέντες τὰς ζευκτηρίας τῶν
having loosened up the lashings of the
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
rudders, and having lifted upon the foresail

for not a hair of
the head of one of
you will perish." 35 After he said this,
he also took a loaf,
gave thanks to God
before them all and
broke it and start-
ed eating. 36 So they
all became cheerful
and themselves be-
gan taking some food.
37 Now, all together,
we souls in the boat
were about two hun-
dred and seventy-six.
38 When they had
been satisfied with
food, they proceeded
to lighten the boat
by throwing the wheat
overboard into the
sea.

39 Finally when it
became day, they
could not recognize
the land but they
were observing a cer-
tain bay with a beach,
and on this they
were determined, if
they could, to beach
the boat. 40 So, cut-
ting away the an-
chors, they let them
fall into the sea, at
the same time loosing
the lashings of the
rudder oars and, after
hoisting the foresail

37^a Two hundred and seventy-six, ^aNDVgSy^b; two hundred and seventy-five, A; about seventy-six, B and Sahidic Version. In the Westcott and Hort Greek text the Greek word (*hōs*) for "about" is marked by superior half-brackets, and in the footnote appears the Greek word (*diskōsiai*) for "two hundred." The copyist for the B manuscript evidently made a mistake by combining the final omega (ō) of the preceding Greek word with the next letter sigma (s) standing for 200, to form the Greek word *hōs* meaning "about."

τῇ πνεύσῃ κατεῖχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν
the indeed prow having stuck firmly remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened
ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers
βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds
ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
they should kill, not anyone having swum out
διαφύγῃ. 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion
βουλόμενος διασῶσαι τὸν Παῦλον
wishing to save through the Paul
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,
ἐκέλευσεν τε τοὺς δυναμένους
he commanded and the (ones) being able
κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off
πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ
first upon the earth to be going out, and
τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν
the leftover (ones) whom indeed upon planks
οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the
πλοίου· καὶ οὕτως ἐγένετο πάντας
boat; and thus it occurred all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then
ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος
we recognized that Melita the island
καλεῖται. 2 οἱ τε βάρβαροι
is being called. The and barbarians

παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened
φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ
affection for mankind to us, having touched off for
πυρὰν προσελάβοντο πάντας ἡμᾶς
fire they received alongside all us
διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ
through the rain the having stood upon and

to the wind, they
made for the beach.
41 When they lighted
upon a shoal washed
on each side by the
sea, they ran the ship
aground and the prow
got stuck and stayed
immovable, but the
stern began to be
violently broken to
pieces. 42 At this it
became the determi-
nation of the soldiers
to kill the prisoners,
that no one might
swim away and escape.
43 But the army offi-
cer desired to bring
Paul safely through
and restrained them
from their purpose.
And he commanded
those able to swim
to cast themselves
into the sea and
make it to land
first, 44 and the rest
to do so, some upon
planks and some upon
certain things from
the boat. And thus
it came about that all
were brought safely to
land.

28 And when we
had made it to
safety, then we learned
that the island was
called Malta. 2 And
the foreign-speaking
people showed us ex-
traordinary human
kindness, for they kin-
dled a fire and received
all of us helpfully
because of the rain
that was falling and

διὰ τὸ ψύχος. 3 συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the
Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and
ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ
having imposed upon the fire, viper from
τῆς θερμῆς ἐξελθοῦσα καθήψε
the heat having come out fastened self down
τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδαν οἱ
of the hand of him. As but saw the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying
Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος
By all means murderer is the man
οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the
θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν.
sea the justice to be living not permitted.
5 ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the
θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;
6 οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him
μέλλειν πίμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down
ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them
προσδοκῶντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing
ἄτοπον εἰς αὐτὸν γινόμενον,
out of place into him occurring,
μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him
εἶναι θεόν.
to be god.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that
ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the
νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received up
ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly
ἐξένισεν. 8 ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the
πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold. 3 But when Paul col-
lected a certain bun-
dle of sticks and laid
it upon the fire, a
viper came out due
to the heat and
fastened itself on his
hand. 4 When the for-
eign-speaking people
caught sight of the
venomous creature
hanging from his
hand, they began say-
ing to one another:
"Surely this man is a
murderer, and al-
though he made it
to safety from the
sea, vindictive justice
did not permit him
to keep on living."

5 However, he shook
the venomous crea-
ture off into the fire
and suffered no harm.
6 But they were ex-
pecting he was going
to swell up with in-
flammation or sudden-
ly drop dead. After
they waited for a
long while and beheld
nothing hurtful hap-
pen to him, they
changed their mind
and began saying he
was a god.

7 Now in the neigh-
borhood of that place
the principal man of
the island, named
Pub'li-us, had lands;
and he received us
hospitably and enter-
tained us benevolently
three days. 8 But it
happened that the
father of Pub'li-us
was lying down dis-
tressed with fever and

δυσεντερίῳ συνεχόμενον κατακεῖσθαι,
to dysentery being held together to be lying down,
πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul having gone in and
προσευξάμενος ἐπιθεῖς τὰς χεῖρας
having prayed having put upon the hands
αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but
γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in
τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses
προσῆρχοντο καὶ ἐθεραπεύοντο,
they were coming toward and they were being healed,
10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us
καὶ ἀναγομένοις ἐπέθεντο
and to (ones) being led up they put upon
τὰ πρὸς τὰς χρείας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in
πλοίῳ παρακεχειμακóτι ἐν τῇ νήσῳ
boat (it) having wintered in the island
'Αλεξανδρινῷ, παρασήμῳ Διοσκουρίοις.
Alexandrian, to ensign Dioscuri.
12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse
ἐπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which
περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into
'Ρήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day
ἐπιγενομένου νότου
having occurred upon of south (wind)
δευτεραῖοι ἦλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,
14 οὗ εὐρόντες ἀδελφοὺς
where having found brothers
παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them
ἐπιμείναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς
to remain upon days seven; and thus into
τὴν Ῥώμην ἦλθαμεν. 15 κάκειθεν οἱ
the Rome we came. And from there the
ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul
went in to him and
prayed, laid his hands
upon him and healed
him. 9 After this oc-
curred, the rest of
the people on the
island who had sick-
nesses also began to
come to him and
be cured. 10 And
they also honored
us with many gifts
and, when we were
setting sail, they
loaded us with things
for our needs.

11 Three months
later we set sail
in a boat from Al-
exandria that had
wintered in the is-
land and with the
figurehead "Sons of
Zeus." 12 And putting
into port at Syra-
cuse we remained
three days, 13 from
which place we went
around and arrived
at Rhe'gi-um. And
a day later a south
wind sprang up and
we made it into Pu-
te'o-li on the second
day. 14 Here we found
brothers and were en-
treated to remain
with them seven
days; and in this
way we came toward
Rome. 15 And from
there the brothers,
when they heard
the news about us,
came to meet us as
far as the Market
Place of Ap'pi-us

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
Forum and of Three Taverns, whom having seen
ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
the Paul having given thanks to the God
ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσῆλθαμεν εἰς
he took courage. 16 When but we entered into
Ῥώμην, ἐπετράπη τῷ Παύλῳ
Rome, it was permitted to the Paul
μένειν καθ' ἑαυτὸν σὺν
to be remaining according to himself together with
τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
It occurred but after days three
συνκαλέσασθαι αὐτὸν τοὺς ὄντας
to be calling together him the (ones) being
τῶν Ἰουδαίων πρώτους· συνελθόντων
of the Jews first (ones); having come together
δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
but of them he was saying toward them I,
ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
male persons brothers, nothing contrary
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
having done to the people or to the customs the
πατρώοις δέσμιος ἐξ Ἱεροσολύμων
paternal bound one out of Jerusalem
παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
I was given beside into the hands of the Romans,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο
who having examined me were wishing
ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release through the not one cause of death
ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
to be existing in me; saying against but
τῶν Ἰουδαίων ἠναγκάσθην
of the Jews I was put under necessity
ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ
to call upon Caesar, not as of the
ἔθνους μου ἔχων τι κατηγορεῖν.
nation of me having anything to be accusing.
20 διὰ ταύτην οὖν τὴν αἰτίαν
Through this therefore the cause
παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι,
I entreated you to see and to speak toward,
εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
on account for of the hope of the Israel
τὴν ἄλυσιν ταύτην περικείμεαι.
the chain this I am having lie around.
21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς
The (ones) but toward him said We

and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. 16 When, finally, we entered into Rome, Paul was permitted to stay by himself with the soldier guarding him.

17 However, three days later he called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: "Brothers, although I had done nothing contrary to the people or the customs of our forefathers, I was delivered over as a prisoner from Jerusalem into the hands of the Romans. 18 And these, after making an examination, were desirous of releasing me, as there was no cause for death in me. 19 But when the Jews kept speaking against it, I was compelled to appeal to Caesar, but not as though I had anything of which to accuse my nation. 20 Really on this account I entreated to see and speak to you, for because of the hope of Israel this chain I have around me." 21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from
τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or
ἐλάλησέν τι περὶ σοῦ πονηρόν.
he spoke anything about you wicked.
22 ἀξιούμεν δὲ παρὰ σοῦ
We are considering worthy but beside of you
ἀκοῦσαι ἃ φρονεῖς, περὶ
to hear what (things) you are minding, about
μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν
indeed for of the sect this known
ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere
ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day
ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)
πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God
πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from
τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets
ἀπὸ πρωὶ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)
μὲν ἐπείθοντο τοῖς
indeed were being persuaded to the (things)
λεγομένοις οἱ δὲ ἠπίστουν,
being said the (ones) but were disbelieving,
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another
ἀπελύοντο, εἰπόντος τοῦ
they were loosing selves off, having said of the
Παύλου ῥῆμα ἐν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy
ἐλάλησεν διὰ Ἡσαίου τοῦ
spoke through Isaiah the
προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of you saying
Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we received letters concerning you from Ju-de'a, nor has anyone of the brothers that has arrived reported or spoken anything wicked about you. 22 But we think it proper to hear from you what your thoughts are, for truly as regards this sect it is known to us that everywhere it is spoken against."

23 They now arranged for a day with him, and they came in greater numbers to him in his lodging place. And he explained the matter to them by bearing thorough witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening. 24 And some began to believe the things said; others would not believe. 25 So, because they were at disagreement with one another, they began to depart, while Paul made this one comment:

"The holy spirit aptly spoke through Isaiah the prophet to your forefathers, 26 saying, 'Go to this people and

εἰπόν· Ἄκοῦ· ἀκούσετε· καὶ οὐ
say To hearing you will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not you should put together, and looking
βλέψετε· καὶ οὐ μὴ ἴδητε·
you will be looking and not not you should see;
27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them
ἐκάμμυσαν· μή ποτε ἴδωσιν
they shut down; not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
to the eyes and to the ears they should hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.
28 γνωστὸν οὖν ὑμῖν· ἔστω ὅτι τοῖς
Known therefore to you let it be that to the
ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον
nations was sent off this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.
30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God
καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness
ἀκωλύτως.
unhinderedly.

say: "By hearing, you will hear but by no means understand; and, looking, you will look but by no means see. 27 For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them." 28 Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations; they will certainly listen to it." 29 — 30 So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, 31 preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.

29^a This verse is omitted in the Westcott and Hort Greek text.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
TOWARD ROMANS

1 Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
ἀπόστολος, ἀφωρισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἀγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
χάριν καὶ ἀποστολήν εἰς
undeserved kindness and apostleship into
ὕπακοήν πίστεως ἐν πάσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστὲ καὶ
the name of him, in which ones you are also
ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πάσιν
you called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις
to (ones) called holy;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of you,

1 Paul, a slave of Jesus Christ and called to be an apostle, separated to God's good news, 2 which he promised aforetime through his prophets in the holy Scriptures, 3 concerning his Son, who sprang from the seed of David according to the flesh, 4 but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord, 5 through whom we received undeserved kindness and an apostleship in order that among all the nations they might be obedient by faith respecting his name, 6 among which [nations] you also are those called to belong to Jesus Christ—7 to all those who are in Rome as God's beloved ones, called to be holy ones:

May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of you is being announced down
ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γάρ μου ἐστίν
in whole the world. Witness for of me is
ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the
υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
Son of him, as unceasingly remembrance
ὑμῶν ποιῶμαι πάντοτε ἐπὶ τῶν
of you I am making always upon the
προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already
ποτέ εὐδοθήσομαι ἐν τῷ
at sometime I shall be given good way in the
θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
will of the God to come toward you.
11 ἐπιποθῶ γάρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see you, in order that
τι μεταδῶ χάρισμα ὑμῖν πνευματικόν
any I may impart gracious gift to you spiritual
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
into the to be firmly fixed you, this but
ἐστίν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in you through
τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of you and and of me.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but you to be not knowing,
ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
brothers, that many times I purposed to come
πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ
toward you, and I was hindered until the
δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in you according as also in the leftover
ἔθνεσιν. 14 Ἑλληνσὶν τε καὶ βαρβάροις,
nations. To Greeks and and to barbarians,
σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)
ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager (ness) also to you the (ones) in Rome
εὐαγγελίσασθαι. 16 οὐ γὰρ
to declare good news. Not for
ἐπαισχύνομαι τὸ εὐαγγέλιον, δύνάμεις
I am being ashamed of the good news, power

because YOUR faith is
talked about through-
out the whole world.
9 For God, to whom
I render sacred service
with my spirit in con-
nection with the good
news about his Son,
is my witness of how
without ceasing I al-
ways make mention of
you in my prayers;
10 begging that if at
all possible I may now
at last be prospered in
the will of God so as
to come to you. 11 For
I am longing to
see you, that I
may impart some
spiritual gift to you
in order for you to
be made firm; 12 or,
rather, that there may
be an interchange of
encouragement among
you, by each one
through the other's
faith, both YOURS and
mine.

13 But I do not
want you to fail to
know, brothers, that
I many times pur-
posed to come to you,
but I have been hin-
dered until now, in
order that I might
acquire some fruitage
also among you even
as among the rest of
the nations. 14 Both
to Greeks and to Bar-
barians, both to wise
and to senseless ones
I am a debtor: 15 so
there is eagerness on
my part to declare the
good news also to you
there in Rome. 16 For
I am not ashamed
of the good news;

γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first
καὶ Ἑλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into
πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but
δίκαιος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.
18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and
ἀδικίαν ἀνθρώπων τῶν τὴν
unrighteousness of men the (ones) the
ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,
19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God
φανερὸν ἐστὶν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them
ἐφανερώσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him
ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made
νοούμενα καθοράται, ἥ τε αἰδῖος
being perceived is seen down, the and eternal
αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι
of him power and godship, into the to be
αὐτοὺς ἀναπολογήτους, 21 διότι
them defenseless, through which
γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God
ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in the reasonings of them
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them
καρδία· 22 φάσκοντες εἶναι σοφοὶ
heart; asserting to be wise (ones)
ἐμωράνθησαν, 23 καὶ ἥλλαξαν τὴν
they were made foolish, and they changed the
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
glory of the incorruptible God in likeness

it is, in fact, God's
power for salvation to
everyone having faith,
to the Jew first and
also to the Greek;
17 for in it God's
righteousness is being
revealed by reason
of faith and toward
faith, just as it is writ-
ten: "But the righ-
teous one—by means
of faith he will live."

18 For God's wrath
is being revealed from
heaven against all un-
godliness and unright-
eousness of men who
are suppressing the
truth in an unright-
eous way, 19 because
what may be known
about God is manifest
among them, for God
made it manifest to
them. 20 For his in-
visible [qualities] are
clearly seen from the
world's^a creation on-
ward, because they
are perceived by the
things made, even his
eternal power and
Godship, so that they
are inexcusable; 21 be-
cause, although they
knew God, they did
not glorify him as God
nor did they thank
him, but they became
empty-headed in their
reasonings and their
unintelligent heart
became darkened.
22 Although asserting
they were wise, they
became foolish 23 and
turned the glory of
the incorruptible God
into something like

^{20a} World's=κόσμου (kos'mou), NBA; ^{21b} ^{21c} (o-lahm'), J¹⁷; earth and
heaven's, J¹⁸.

εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of image of corruptible man and of fliers
καὶ τετραπόδων καὶ ἑρπετῶν.
and of four-footed (ones) and of creeping things.

24 Διὸ παρέδωκεν αὐτοὺς ὁ
Through which gave beside them the
θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
God in the desires of the hearts of them
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
into uncleanness of the to be being dishonored the
σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
bodies of them in them, who
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
exchanged the truth of the God in the
ψεῦδει, καὶ ἐσεβάσθησαν καὶ
lie, and they venerated and
ἐλάτρευσαν τῇ κτίσει παρὰ
they rendered sacred service to the creation beside
τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς
the One having created, who is blessed (one)
εἰς τοὺς αἰῶνας ἀμήν. 26 Διὰ τοῦτο
into the ages; amen. Through this
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
gave beside them the God into passions
ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
of dishonor; the and for females of them
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
exchanged the natural use into the (one)
παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
beside nature, likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
having let go off the natural use of the
θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
female were burned out in the lust of them
εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
into one another males in males, the
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
indecency working down and the
ἀντιμισθίαν ἣν ἔδει τῆς
return reward which it was necessary of the
πλάνης αὐτῶν ἐν αὐτοῖς
error of them in them
ἀπολαμβάνοντες.
receiving (back) from.

28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν
And according as not they approved the
θεὸν ἔχειν ἐν ἐπιγνώσει,
God to be having in accurate knowledge,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
gave beside them the God into disapproved

the image of cor-
ruptible man and of
birds and four-footed
creatures and creeping
things.

24 Therefore God,
in keeping with the
desires of their hearts,
gave them up to un-
cleanness, that their
bodies might be dis-
honored among them;
25 even those who
exchanged the truth
of God for the lie
and venerated and
rendered sacred ser-
vice to the creation
rather than the One
who created, who is
blessed forever. Amen.
26 That is why God
gave them up to dis-
graceful sexual appe-
tites, for both their
females changed the
natural use of them-
selves into one con-
trary to nature; 27 and
likewise even the
males left the natural
use of the female and
became violently in-
flamed in their lust
toward one another,
males with males,
working what is ob-
scene and receiving in
themselves the full
recompense, which
was due for their
error.

28 And just as they
did not approve of
holding God in ac-
curate knowledge,
God gave them up
to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not being fitting,
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness

πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοῦς
wickedness covetousness badness, (ones) full
φθόνου φόνου ἔριδος δόλου
of envy of murder of strife of deceit
κακοηθείας, ψιθυριστᾶς,
of bad-mannered state, whisperers,
30 καταλάλους, θεοστυγεῖς, ὕβριστᾶς,
speakers down, God abhorers, insolent,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετᾶς
superior appearing, vagrants, inventors
κακῶν, γονεῦσιν
of bad (things), to parents

ἄπειθεῖς, 31 ἄσυνέτους,
(ones) disobedient, (ones) without comprehension,
ἄσυνθέτους,
engagement breakers,

ἄστοργους, ἀνελεήμονας·
(ones) without natural affection, merciless;

32 οἵτινες τὸ δικάσιμα τοῦ θεοῦ
who the righteous decree of the God
ἐπιγνόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the

τοιαῦτα πράσσοντες ἄξιοι θανάτου
such (things) performing worthy of death
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but
καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)
πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἶ, ὦ
Through which defenseless you are, O

ἄνθρωπε πᾶς ὁ κρίνων ἐν ᾧ
man everyone the (one) judging; in what
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself
κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)
πράσσεις ὁ κρίνων
you are performing the (one) judging;

2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the
θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς
God is according to truth upon the (ones)
τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

mental state, to do
the things not fitting,
29 filled as they were
with all unrighteous-
ness, wickedness,
covetousness, injuri-
ousness, being full of
envy, murder, strife,
deceit, malicious dis-
position, being whis-
perers, 30 backbiters,
haters of God, inso-
lent, haughty, self-
assuming, inventors of
injurious things, dis-
obedient to parents,
31 without under-
standing, false to
agreements, having no
natural affection,
merciless. 32 Although
these know full well
the righteous decree
of God, that those
practicing such things
are deserving of
death, they not only
keep on doing them
but also consent
with those practicing
them.

2 Therefore you are
inexcusable, O
man, whoever you are,
if you judge; for in
the thing in which
you judge another,
you condemn yourself,
inasmuch as you that
judge practice the
same things. 2 Now
we know that the
judgment of God is,
in accord with truth,
against those who
practice such things.

3 λογίζη δὲ τοῦτο, ὦ ἄνθρωπε
You are reckoning but this, O man
ὁ κρίνων τοὺς τὰ τοιαῦτα
the (one) judging the (ones) the such (things)
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ
performing and (one) doing them, that you
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
Or of the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and of the forbearance and of the longness of spirit
καταφρονεῖς, ἀγνοῶν ὅτι τὸ
you are despising, not knowing that the
χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε
kind [quality] of the God into repentance you
ἄγει; 5 κατὰ δὲ τὴν σκληρότητά
is leading? According to but the hardness
σου καὶ ἀμετανόητον καρδίαν
of you and unrepentant heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
you are treasuring up to yourself wrath in day
ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
of wrath and of revelation of righteous judgment
τοῦ θεοῦ, 6 ὃς ἀποδώσει ἐκάστῳ
of the God, who will pay back to each (one)
κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς
according to the works of him; to the (ones)
μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
indeed according to endurance of work good
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
glory and honor and incorruptibleness seeking
ζωὴν αἰώνιον. 8 τοῖς δὲ ἐξ
life everlasting; to the (ones) but out of
ἐριθείας καὶ ἀπειθοῦσι τῇ
contentiousness and (ones) disobeying to the
ἀληθείᾳ πείθομένοις δὲ τῇ ἀδικίᾳ
truth obeying but to the unrighteousness
ὀργὴ καὶ θυμός, 9 θλίψις καὶ στενοχωρία,
wrath and anger, tribulation and distress,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
upon every soul of man of the (one)
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
working down the bad (thing), of Jew and
πρώτου καὶ Ἑλλήνος. 10 δόξα δὲ καὶ τιμὴ
first and of Greek; glory but and honor
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
and peace to everyone the (one) working
τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ
the good (thing), to Jew and first and

3 But do you have
this idea, O man,
while you judge those
who practice such
things and yet you do
them, that you will
escape the judgment
of God? 4 Or do you
despise the riches of
his kindness and for-
bearance and long-
suffering, because you
do not know that the
kindly [quality] of
God is trying to lead
you to repentance? 5 But according to
your hardness and
unrepentant heart you
are storing up wrath
for yourself on the
day of wrath and of
the revealing of God's
righteous judgment. 6 And he will render
to each one according
to his works: 7 ever-
lasting life to those
who are seeking glory
and honor and in-
corruptibleness by en-
durance in work that
is good; 8 however, for
those who are con-
tentious and who dis-
obey the truth but
obey unrighteousness
there will be wrath
and anger, 9 tribula-
tion and distress, upon
the soul of every man
who works what is
injurious, of the Jew
first and also of the
Greek; 10 but glory
and honor and peace
for everyone who
works what is good, for
the Jew first and also

Ἑλληνι. 11 οὐ γὰρ ἐστὶν προσωποληψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται. 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers
νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιηταὶ νόμου δικαιοθήσονται.
the doers of law will be justified.

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law
ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἑαυτοῖς εἰσὶν νόμος. 15 οἵτινες
to selves they are law; who
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the law
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,
συνμαρτυροῦσης αὐτῶν τῆς
bearing witness together of them of the
συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν
conscience and between one another of the
λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ἣ ἡμέρᾳ κρίνει
defending selves, in which day is judging
ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through
Χριστοῦ Ἰησοῦ.
Christ Jesus.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ
If but you Jew are being named and
ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting
ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excellent

for the Greek. 11 For
there is no partiality
with God.

12 For instance, all
those who sinned
without law will also
perish without law;
but all those who
sinned under law will
be judged by law.

13 For the hearers of
law are not the ones
righteous before God,
but the doers of law
will be declared righ-
teous. 14 For whenever
people of the nations
that do not have law
do by nature the
things of the law,
these people, although
not having law, are a
law to themselves.

15 They are the very
ones who demonstrate
the matter of the law
to be written in their
hearts, while their
conscience is bearing
witness with them
and, between their
own thoughts, they
are being accused or
even excused. 16 This
will be in the day
when God through
Christ Jesus judges
the secret things of
mankind, according to
the good news I de-
clare.

17 If, now, you are
a Jew in name and
are resting upon law
and taking pride in
God, 18 and you
know his will and
approve of things
that are excellent

κατηχούμενος ἐκ τοῦ νόμου, being orally instructed out of the Law,
19 πέποιθάς τε σεαυτὸν ὁδηγὸν you have persuaded and yourself guide
εἶναι τυφλῶν, φῶς τῶν ἐν to be of blind (ones), light of the (ones) in
σκοτει, **20** παιδευτὴν ἀφρόνων, darkness, educator of unreasonable (ones),
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν teacher of babes, having the form
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ of the knowledge and of the truth in the
νόμῳ, — **21** ὁ οὖν διδάσκων Law, — the (one) therefore teaching
ἕτερον σεαυτὸν οὐ διδάσκεις; different (one) yourself not are you teaching?
ὁ κηρύσσων μὴ κλέπτειν The (one) preaching not to be stealing
κλέπτεις; **22** ὁ λέγων are you stealing? The (one) saying
μὴ μοιχεύειν, Not to be committing adultery,
are you committing adultery? ὁ The (one)
βδελυσσόμενος τὰ εἰδωλα having disgust for the idols
ιεροσυλεῖς; **23** ὃς ἐν νόμῳ are you robbing temples? Who in law
καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ you are boasting, through the transgression of the
νόμου τὸν θεὸν ἀτιμάζεις; **24** τὸ γὰρ Law the God are you dishonoring? The for
ὄνομα τοῦ θεοῦ δι' ὑμᾶς name of the God through you
βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς is being blasphemed in the nations, according as
γέγραπται. it has been written.
25 περιτομὴ μὲν γὰρ ὠφελεῖ Circumcision indeed for is benefiting
ἐὰν νόμον πράσσης; ἐὰν δὲ if ever law you may be performing; if ever but
παραβάτης νόμου ᾖς, ἢ περιτομὴ transgressor of law you may be, the circumcision
σου ἀκροβυστία γέγονεν. **26** ἐὰν of you uncircumcision has become. If ever
οὖν ἢ ἀκροβυστία τὰ therefore the uncircumcision the
δικαιώματα τοῦ νόμου righteous requirements of the Law

because you are orally instructed out of the Law; **19** and you are persuaded that you are a guide of the blind, a light for those in darkness, **20** a corrector of the unreasonable ones, a teacher of babes, and having the framework of the knowledge and of the truth in the Law—**21** do you, however, the one teaching someone else, not teach yourself? You, the one preaching “Do not steal,” do you steal? **22** You, the one saying “Do not commit adultery,” do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples? **23** You, who take pride in law, do you by your transgressing of the Law dishonor God? **24** For “the name of God is being blasphemed on account of you people among the nations”; just as it is written.

25 Circumcision is, in fact, of benefit only if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision. **26** If, therefore, an uncircumcised person keeps the righteous requirements of the Law,

φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ it may be guarding, not the uncircumcision of him
εἰς περιτομὴν λογισθήσεται; **27** καὶ into circumcision will be reckoned? And
κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν will judge the out of nature uncircumcision the
νόμον τελούσα σὲ τὸν διὰ law completing you the (one) through
γράμματος καὶ περιτομῆς παραβάτην writing and of circumcision transgressor
νόμου. **28** οὐ γὰρ ὁ ἐν τῷ of law. Not for the (one) in the
φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν manifest [state]. Jew is, neither the in
τῷ φανερῷ ἐν σαρκὶ περιτομῇ the manifest [state] in flesh circumcision;
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, but the (one) in the hidden Jew,
καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ and circumcision of heart in spirit not
γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ to writing, of whom the praise not out of
ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ. men but out of the God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, What therefore the abundant of the Jew,
ἢ τίς ἡ ὠφελία τῆς περιτομῆς; or what the benefit of the circumcision?
2 πολὺ κατὰ πάντα τρόπον. πρῶτον Much according to every manner. First
μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ indeed for because they were entrusted with the
λόγια τοῦ θεοῦ. **3** τί γάρ; εἰ little words of the God. What for? If
ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν disbelieved some, not the disbelief of them the
πίστιν τοῦ θεοῦ faith (fulness) of the God
καταργήσῃ; **4** μὴ γένοιτο· it will make without effect? Not may it occur;
γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ let come to be but the God true, every but
ἄνθρωπος ψεύστης, καθάπερ man liar, according to which (things) even
γέγραπται Ὅπως ὄν it has been written So that likely
δικαιωθῇς ἐν τοῖς λόγοις σου καὶ you should be justified in the words of you and
νικήσεις ἐν τῷ κρίνεσθαί you should gain victory in the to be being judged

his uncircumcision will be counted as circumcision, will it not? **27** And the uncircumcised [person] that is such by nature will, by carrying out the Law, judge you who with its written code and circumcision are a transgressor of law. **28** For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. **29** But he is a Jew who is one on the inside, and [his] circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God.

3 What, then, is the superiority of the Jew, or what is the benefit of the circumcision? **2** A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God. **3** What, then, [is the case]? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? **4** Never may that happen! But let God be found true, though every man be found a liar, even as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
you. If but the unrighteousness of us of God
δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
righteousness is putting together, what shall we say?

μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
Not unrighteous the God the (one) bearing upon
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
the wrath? According to man I am saying.

6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς
Not may it occur; since how will judge the God
τὸν κόσμον;
the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
If but the truth of the God in the
ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
my lie it abounded into the glory

αὐτοῦ, τί ἔτι καὶ ἡ ἐγώ ὡς ἁμαρτωλὸς
of him, why yet also I as sinner

κρίνομαι, 8 καὶ μὴ καθὼς
am being judged, and not according as

βλασφημούμεθα καὶ καθὼς φασὶν
we are being blasphemed and according as assert

τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ
some us to be saying that Let us do the

κακὰ ἵνα ἔλθῃ τὰ
bad (things) in order that should come the

ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν
good (things)? Of whom the judgment just

ἐστίν.
is.

9 Τί οὖν; προεχόμεθα;
What therefore? Are we having selves before?

οὐ πάντως, προητιασάμεθα γὰρ
Not at all, we previously accused for

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ'
Jews and and Greeks all under

ἁμαρτίαν εἶναι, 10 καθὼς
sin to be, according as

γέγραπται ὅτι Οὐκ ἔστιν δίκαιος
it has been written that Not is righteous

οὐδὲ εἷς, 11 οὐκ ἔστιν συνίων,
not-but one, not is (one) comprehending,

οὐκ ἔστιν ἐκζητῶν τὸν θεόν· 12 πάντες
not is seeking out the God; all

ἐξέκλιναν, ἅμα ἡχρεώθησαν·
they inclined out, together they became useless;

οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
not is (one) doing kindness, not is

ἕως ἐνός. 13 τάφος ἀνεωγμένος
until one. Grave having been opened up

5 However, if our un-
righteousness brings
God's righteousness to
the fore, what shall we
say? God is not unjust
when he vents his
wrath, is he? (I am
speaking as a man
does.) 6 Never may
that happen! How,
otherwise, will God
judge the world?

7 Yet if by reason of
my lie the truth of
God has been made
more prominent to his
glory, why am I also
yet being judged as a
sinner? 8 And [why]
not [say], just as it
is falsely charged to
us and just as some
men state that we say:
"Let us do the bad
things that the good
things may come"?
The judgment against
those [men] is in
harmony with justice.

9 What then? Are
we in a better posi-
tion? Not at all! For
above we have made
the charge that Jews
as well as Greeks
are all under sin;
10 just as it is writ-
ten: "There is not a
righteous [man], not
even one; 11 there is
no one that has any
insight, there is no
one that seeks for God.
12 All [men] have de-
flected, all of them
together have become
worthless; there is no
one that does kindness,
there is not so much as
one." 13 "Their throat
is an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them

ἐδολιούσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
they deceived, poison of asps under the lips

αὐτῶν, 14 ὧν τὸ στόμα ἀρᾶς καὶ
of them, of whom the mouth of cursing and

πικρίας γέμει· 15 ὀξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them

ἐκχέαι αἷμα, 16 σύντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery

ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not

ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God

ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.

19 Οἶδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as

ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law

λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth

φραγῇ καὶ ὑπόδικος
might be fenced up and subject to punishment

γένηται πᾶς ὁ κόσμος τῷ θεῷ·
should become all the world to the God;

20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not

δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,

διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness

θεοῦ πεφανέρωται,
of God has been made manifest,

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the

προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through

πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the

πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.
(ones) believing, not for it is distinction.

23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and

ὕστεροῦνται τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit
with their tongues."

they have used deceit
with their tongues."

"Poison of asps is
behind their lips."

14 "And their mouth
is full of cursing
and bitter expression."

15 "Their feet are
speedy to shed blood."

16 "Ruin and misery
are in their ways,
17 and they have not
known the way of
peace." 18 "There is no
fear of God before
their eyes."

19 Now we know
that all the things
the Law says it ad-
dresses to those un-
der the Law, so that
every mouth may be
stopped and all the
world may become
liable to God for
punishment. 20 There-
fore by works of
law no flesh will be
declared righteous be-
fore him, for by law
is the accurate knowl-
edge of sin.

21 But now apart
from law God's righ-
teousness has been
made manifest, as it
is borne witness to
by the Law and the
Prophets; 22 yes, God's
righteousness through
the faith in Jesus
Christ, for all those
having faith. For
there is no distinc-
tion. 23 For all have
sinned and fall short
of the glory of God,

21 But now apart
from law God's righ-
teousness has been
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is borne witness to
by the Law and the
Prophets; 22 yes, God's
righteousness through
the faith in Jesus
Christ, for all those
having faith. For
there is no distinc-
tion. 23 For all have
sinned and fall short
of the glory of God,

24 δικαιοῦμενοι δωρεάν τῇ αὐτοῦ
being justified (as) free gift to the of him
χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom
τῆς ἐν Χριστῷ Ἰησοῦ. 25 ὃν προέθετο
of the in Christ Jesus; whom set forth
ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the
αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς
of him blood into showing within of the
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting go beside
τῶν προγεγονότων ἁμαρτημάτων
of the having previously occurred sins
26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the
ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him
δίκαιον καὶ δικαιοῦντα τὸν ἐκ
righteous and justifying the (one) out of
πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?
ἐξεκλείσθη. διὰ ποίου νόμου;
It was shut out. Through what sort of law?
τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law
πίστεως. 28 λογίζομεθα γὰρ
of faith. We are reckoning for
δικαιοῦσθαι πίστει ἄνθρωπον
to be being justified to faith man
χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or
Ἰουδαίων ὁ θεὸς μόνον; οὐχί
of Jews the God only? Not
καὶ ἐθνῶν; ναι καὶ ἐθνῶν, 30 εἴπερ
also of nations? Yes also of nations, if even
εἰς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ
one the God, who will justify circumcision out of
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργοῦμεν
Law therefore we are making ineffective
διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but
νόμον ἱστάνομεν.
law we are establishing.

24 and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom [paid] by Christ Jesus. 25 God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; 26 so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus.

27 Where, then, is the boasting? It is shut out. Through what law? That of works? No indeed, but through the law of faith. 28 For we reckon that a man is declared righteous by faith apart from works of law. 29 Or is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, 30 if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith. 31 Do we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραάμ τὸν
What therefore shall we say Abraham the
προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
forefather of us according to flesh? If
γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη,
for Abraham out of works was justified,
ἔχει καύχημα· ἀλλ' οὐ πρὸς
he is having cause for boasting; but not toward
θεόν, 3 τί γὰρ ἡ γραφή λέγει;
God, what for the scripture is saying?
Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ
Believed but Abraham to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
To the (one) but working the reward not
λογίζεται κατὰ χάριν
is being reckoned according to undeserved kindness
ἀλλὰ κατὰ ὀφείλημα. 5 τῷ
but according to debt; to the (one)
δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
but not working, believing but upon
τὸν δικαιοῦντα τὸν ἄσεβῃ,
the (one) justifying the irreverential,
λογίζεται ἡ πίστις αὐτοῦ εἰς
is being reckoned the faith of him into
δικαιοσύνην, 6 καθάπερ
righteousness, according to which (things) even
καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
also David is saying the happiness of the
ἀνθρώπου ᾧ ὁ θεὸς λογίζεται
man to whom the God is counting
δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι
righteousness apart from works Happy (ones)
ὧν ἀφέθησαν αἱ ἀνομίαι καὶ
of whom were let go off the lawlessnesses and
ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,
of whom were covered upon the sins,
8 μακάριος ἄνθρωπος οὗ οὐ μὴ
happy male person of whom not not
λογίσηται Κύριος ἁμαρτίαν.
should reckon Lord sin.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
The happiness therefore this upon the
περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
circumcision or also upon the uncircumcision?

4 That being so, what shall we say about Abraham our forefather according to the flesh? 2 If, for instance, Abraham were declared righteous as a result of works, he would have ground for boasting; but not with God. 3 For what does the scripture say? "Abraham exercised faith in Jehovah," and it was counted to him as righteousness." 4 Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. 5 On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 "Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah^b will by no means take into account."

9 Does this happiness, then, come upon circumcised people or also upon uncircumcised people?

3^a Jehovah, J7,8,17,20; God, NBA. 8^b Jehovah, J7,8,12-18,20; the Lord, NBA.

λέγομεν γάρ 'Ελογίσθη τῷ
We are saying for It was reckoned to the
'Αβραάμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.
10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In
περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
circumcision to [him] being or in uncircumcision?
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.
Not in circumcision but in uncircumcision;
11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,
σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith
τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him
πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through
ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them
τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision
τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but
καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the
ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
footsteps of the in uncircumcision of faith of the
πατρὸς ἡμῶν 'Αβραάμ.
father of us Abraham.
13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
Not for through law the promise
τῷ 'Αβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the
κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through
δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)
ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty
ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the
ἐπαγγελία. 15 ὁ γὰρ νόμος ὀργὴν
promise; the for Law wrath
κατεργάζεται, οὐ δὲ οὐκ ἔστιν νόμος,
is working down, where but not is law,
οὐδὲ παράβασις.
neither transgression.

For we say: "His faith was counted to Abraham as righteousness." 10 Under what circumstances, then, was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received a sign, namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all those having faith while in uncircumcision, in order for righteousness to be counted to them; 12 and a father of circumcised offspring, not only to those who adhere to circumcision, but also to those who walk orderly in the footsteps of that faith while in the uncircumcised state which our father Abraham had. 13 For it was not through law that Abraham or his seed had the promise that he should be heir of a world, but it was through the righteousness by faith. 14 For if those who adhere to law are heirs, faith has been made useless and the promise has been abolished. 15 In reality the Law produces wrath, but where there is no law, neither is there any transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
Through this out of faith, in order that
κατὰ χάριν, εἰς τὸ εἶναι
according to undeserved kindness, into the to be
βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
stable the promise to all the seed,
οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
not to the (one) out of the law only but
καὶ τῷ ἐκ πίστεως 'Αβραάμ,
also to the (one) out of faith of Abraham,
ὃς ἐστὶν πατὴρ πάντων ἡμῶν,
who is father of all of us,
17 καθὼς γέγραπται ὅτι Πατέρα
according as it has been written that Father
πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
of many nations I have placed you, down in front
οὗ ἐπίστευσεν θεοῦ τοῦ
of whom he believed of God the (one)
ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος
making alive the dead (ones) and calling
τὰ μὴ ὄντα ὡς ὄντα. 18 ὃς παρ'
the (things) not being as being; who beside
ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
hope upon hope he believed into the
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
to become him father of many nations
κατὰ τὸ εἰρημένον Οὕτως
according to the (thing) having been said Thus
ἔσται τὸ σπέρμα σου. 19 καὶ μὴ
will be the seed of you; and not
ἀσθενήσας τῇ πίστει κατενόησεν τὸ
having weakened to the faith he minded down the
ἑαυτοῦ σῶμα ἤδη νεκρωμένον,
of himself body already having been deadened,
ἐκατονταετῆς που ὑπάρχων, καὶ τὴν
of hundred years somewhere existing, and the
νέκρωσιν τῆς μήτρας Σάρρας, 20 εἰς δὲ
deadness of the womb of Sarah, into but
τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
the promise of the God not
διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
he was made undecisive in the unbelief but
ἐνεδυναμώθη τῇ πίστει, δοὺς
he was empowered to the faith, having given
δόξαν τῷ θεῷ. 21 καὶ πληροφορηθεὶς
glory to the God and having been fully borne
ὅτι ὃ ἐπηγγέλται δυνατός ἐστιν καὶ
that what he has promised powerful he is also

16 On this account it was as a result of faith, that it might be according to undeserved kindness, in order for the promise to be sure to all his seed, not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father of us all, 17 just as it is written: "I have appointed you a father of many nations.") This was in the sight of the One in whom he had faith, even of God, who makes the dead alive and calls the things that are not as though they were. 18 Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: "So your seed will be." 19 And, although he he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. 20 But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory 21 and being fully convinced that what he had promised he was also

ποιῆσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned
αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.
23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but
καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about
λογίζεσθαι, τοῖς πιστεύουσιν
to be being reckoned, to the (ones) believing
ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the
κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us
καὶ ἡγέρθη διὰ τὴν δικαίωσιν
and he was raised up through the justification
ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith
εἰρήνην ἔχωμεν πρὸς τὸν θεόν
peace may we be having toward the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward
ἐσχήκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the
χάριν ταύτην ἐν ᾗ
undeserved kindness this in which
ἐστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon
ἐλπίδι τῆς δόξης τοῦ θεοῦ. 3 οὐ μόνον
hope of the glory of the God; not only
δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
having known that the tribulation endurance
κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμὴν,
is working down, the but endurance testedness,
ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς οὐ
the but testedness hope, the but hope not
καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

able to do. 22 Hence
"it was counted to
him as righteousness."

23 That "it was
counted to him" was
written, however, not
for his sake only,
24 but also for the
sake of us to whom
it is destined to be
counted, because we
believe on him who
raised Jesus our Lord
up from the dead.
25 He was delivered
up for the sake of
our trespasses and
was raised up for the
sake of declaring us
righteous.

5 Therefore, now
that we have been
declared righteous as
a result of faith,
let us enjoy peace
with God through our
Lord Jesus Christ,
2 through whom also
we have gained our
approach by faith
into this undeserved
kindness in which
we now stand; and
let us exult, based
on hope of the glory
of God. 3 And not
only that, but let us
exult while in tribu-
lations, since we know
that tribulation pro-
duces endurance;
4 endurance, in turn,
an approved condition;
the approved condi-
tion, in turn, hope,
5 and the hope does
not lead to disappoint-
ment; because the love
of God has been poured
out into our hearts

διὰ πνεύματος ἁγίου τοῦ
through spirit holy the (thing)
δοθέντος ἡμῖν·
having been given to us;

6 εἰ γὰρ Χριστὸς ὢντων ἡμῶν ἀσθενῶν
if in fact Christ being of us weak
ἔτι κατὰ καιρὸν ὑπὲρ
yet according to appointed time over
ἀσεβῶν ἀπέθανεν. 7 μόλις
irreverential (ones) he died. With difficulty
γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
for over of righteous (one) anyone will die;
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
over for the good (one) swiftly anyone also
τολμᾷ ἀποθανεῖν. 8 συνίστησιν δὲ τὴν
is daring to die; is putting together but the
ἐαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
of himself love into us the God because
ἔτι ἀμαρτωλῶν ὢντων ἡμῶν Χριστὸς ὑπὲρ
yet of sinners being of us Christ over
ἡμῶν ἀπέθανεν. 9 πολλῷ οὖν μᾶλλον
us died. To much therefore rather

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now in the blood of him
σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we will be saved through him from the wrath.

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
If for enemies being we were reconciled
τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
to the God through the death of the Son

αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
of him, to much rather having been reconciled
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11 οὐ
we shall be saved in the life of him; not

μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
only but, but also (ones) boasting in the God

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,

δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.

12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς
Through this as-even through one

ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον
man the sin into the world

εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
entered and through the sin the

θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
death, and thus into all men

ὁ θάνατος διήλθεν ἐφ' ᾧ πάντες
the death went through upon which all

through the holy
spirit, which was
given us.

6 For, indeed, Christ,
while we were yet
weak, died for ungod-
ly men at the ap-
pointed time. 7 For
hardly will anyone die
for a righteous [man];
indeed, for the good
[man], perhaps, some-
one even dares to
die. 8 But God recom-
mends his own love
to us in that, while
we were yet sinners,
Christ died for us.
9 Much more, there-
fore, since we have
been declared righ-
teous now by his
blood, shall we be
saved through him
from wrath. 10 For
if, when we were
enemies, we became
reconciled to God
through the death of
his Son, much more,
now that we have
become reconciled, we
shall be saved by his
life. 11 And not only
that, but we are
also exulting in God
through our Lord
Jesus Christ, through
whom we have now
received the recon-
ciliation.

12 That is why, just
as through one man
sin entered into the
world and death
through sin, and thus
death spread to all
men because they had

ἥμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not
ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,
14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
having sinned upon the likeness of the
παραβάσεως Ἀδὰμ, ὃς ἐστὶν τύπος
transgression of Adam, who is type
τοῦ μέλλοντος.
of the (one) being about to.

15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνός
also the gracious gift; if for to the of the one
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ
to trespass the many died, to much
μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and
ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the
ἐνός ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the
πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through
ἐνός ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν
one having sinned the present; the indeed
γὰρ κρίμα ἐξ ἐνός εἰς κατάκριμα,
for judgment out of one into condemnation,
τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many
παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If
γὰρ τῷ τοῦ ἐνός παραπτώματι ὁ
for to the of the one to trespass the
θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ
death reigned through the one, to much
μᾶλλον οἱ τὴν περισσεῖαν τῆς
rather the (ones) the abundance of the
χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the
δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

all sinned—. 13 For until the Law sin was in the world, but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come.

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. 16 Also, it is not with the free gift as it was with the way things worked through the one [man] that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. 17 For if by the trespass of the one [man] death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness

βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.

18 Ἀρα οὖν ὡς δι' ἐνός
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἐνός
condemnation, thus also through one
δικαιώματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεισῆλθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερεπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζῶν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσωμεν ἐν αὐτῇ;
sin, how yet should we live in it?
3 ἢ ἄγνοεῖτε ὅτι ὅσοι
Or are you ignorant that as many as

rule as kings in life through the one [person], Jesus Christ.

18 So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. 19 For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one [person] many will be constituted righteous. 20 Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. 21 To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord.

6 Consequently, what shall we say? Shall we continue in sin, that undeserved kindness may abound? 2 Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it? 3 Or do you not know that all of us who

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
we were baptized into Christ Jesus into the
θάνατον αὐτοῦ ἐβαπτίσθημεν;
death of him we were baptized?

4 συνετάφημεν οὖν αὐτῷ
We were buried together therefore to him
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
through the baptism into the death,
ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ
in order that as-even was raised up Christ out of
νεκρῶν διὰ τῆς δόξης τοῦ πατρός,
dead (ones) through the glory of the Father,
οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
thus also we in newness of life

περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι
we should walk. If for (ones) planted together

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
we have become to the likeness of the death
αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα
of him, but also of the resurrection we shall be;

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
this knowing that the old of us

ἄνθρωπος συνεσταυρώθη, ἵνα
man was put on stake together, in order that

καταργηθῇ τὸ σῶμα τῆς
might be made ineffective the body of the

ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
sin, of the not yet to be slaving us

τῇ ἁμαρτίᾳ, 7 ὁ γὰρ ἀποθανὼν
to the sin, the (one) for having died

δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
has been justified from the sin.

8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
If but we died together with Christ,

πιστεύομεν ὅτι καὶ συνήσομεν αὐτῷ.
we are believing that also we shall live with him;

9 εἰδότες ὅτι Χριστὸς
having known that Christ

ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
having been raised up out of dead (ones) not yet

ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
he is dying, death of him not yet

κυριεύει. 10 ὁ γὰρ ἀπέθανεν, τῇ
is lording over; which for he died, to the

ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. ὁ δὲ
sin he died once for all time; which but

ζῇ, ζῇ τῷ θεῷ. 11 οὕτως
he is living, he is living to the God. Thus

καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι
also you be reckoning selves to be

were baptized into
Christ Jesus were bap-
tized into his death?

4 Therefore we were
buried with him
through our baptism
into his death, in or-
der that, just as Christ
was raised up from
the dead through the
glory of the Father,
we also should likewise
walk in a newness of
life. 5 For if we have
become united with
him in the likeness of
his death, we shall cer-
tainly also be [united
with him in the like-
ness] of his resurrec-
tion; 6 because we
know that our old per-
sonality was impaled
with [him], that our
sinful body might be
made inactive, that we
should no longer go
on being slaves to sin.

7 For he who has died
has been acquitted
from [his] sin.
8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is mas-
ter over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he
lives, he lives with ref-
erence to God. 11 Like-
wise also you: reck-
on yourselves to be

8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is mas-
ter over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he
lives, he lives with ref-
erence to God. 11 Like-
wise also you: reck-
on yourselves to be

νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας
dead (ones) indeed to the sin (ones) living
δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
but to the God in Christ Jesus.

12 Μὴ οὖν βασιλεύτω ἡ ἁμαρτία
Not therefore let be reigning the sin

ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
in the mortal of you body into the

ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μὴδὲ
to be obeying to the desires of it, neither

παριστάνετε τὰ μέλη ὑμῶν ὅπλα
be you presenting the members of you weapons

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ
of unrighteousness to the sin, but

παραστήσατε ἑαυτοὺς τῷ θεῷ
make you stand alongside selves to the God

ὥσεί ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
as if out of dead (ones) living and the members

ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.
of you weapons of righteousness to the God;

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
sin for of you not will lord over, not

γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
for you are under law but under

χάριν.
undeserved kindness.

15 Τί οὖν; ἁμαρτήσωμεν ὅτι
What therefore? Should we sin because

οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
not we are under law but under

χάριν; μὴ γένοιτο. 16 οὐκ
undeserved kindness? Not may it occur; not

οἶδατε ὅτι ᾧ παριστάνετε
have you known that to whom you are presenting

ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι
selves slaves into obedience, slaves

ἐστε. ᾧ ὑπακούετε, ἥτοι
you are to whom you are obeying, either

ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
of sin into death or of obedience into

δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
righteousness? Thanks but to the God that

ἦτε δούλοι τῆς ἁμαρτίας ὑπηκούσατε
you were slaves of the sin you obeyed

δὲ ἐκ καρδίας εἰς ὃν
but out of heart into which

παρεδόθητε τύπον διδασχῆς,
you were given beside type of teaching,

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
having been freed but from the sin

18 Yes, since you were
set free from sin,

dead indeed with ref-
erence to sin but living
with reference to God
by Christ Jesus.

12 Therefore do not
let sin continue to rule
as king in your mor-
tal bodies that you
should obey their de-
sires. 13 Neither go on
presenting your mem-
bers to sin as weapons
of unrighteousness,
but present yourselves
to God as those alive
from the dead, also
your members to God
as weapons of righ-
teousness. 14 For sin
must not be master
over you, seeing that
you are not under
law but under unde-
served kindness.

15 What follows?
Shall we commit a sin
because we are not
under law but under
undeserved kindness?
Never may that hap-
pen! 16 Do you not
know that if you keep
presenting yourselves
to anyone as slaves
to obey him, you are
slaves of him because
you obey him, either
of sin with death in
view or of obedience
with righteousness in
view? 17 But thanks
to God that you were
the slaves of sin but
you became obedient
from the heart to that
form of teach-
ing to which you
were handed over.
18 Yes, since you were
set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
you were enslaved to the righteousness;
19 ἀνθρώπινον λέγω διὰ
(thing) belonging to man I am saying through
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν ὥσπερ
the weakness of the flesh of you; as-even
γὰρ παρεστήσατε τὰ μέλη ὑμῶν
for you made stand alongside the members of you
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
slavish (things) to the uncleanness and to the
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
lawlessness into the lawlessness, thus now
παραστήσατε τὰ μέλη ὑμῶν
make you stand alongside the members of you
δοῦλα τῇ δικαιοσύνῃ εἰς
slavish (things) to the righteousness into
ἀγιασμόν· **20** ὅτε γὰρ δοῦλοι ἦτε τῆς
holiness; when for slaves you were of the
ἀμαρτίας, ἐλεύθεροι ἦτε τῇ
sin, free you were to the
δικαιοσύνῃ.
righteousness.

21 τίνα οὖν καρπὸν εἶχετε
What therefore fruit were you having
τότε ἐφ' οἷς νῦν
then upon which (things) now
ἐπαισχύνεσθε; τὸ γὰρ τέλος
you are being ashamed? The for end
ἐκείνων θάνατος· **22** νυνὶ δέ,
of those (things) death; now but,
ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας
having been freed from the sin
δουλωθέντες δὲ τῷ θεῷ, ἔχετε
having been enslaved but to the God, you are having
τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ
the fruit of you into holiness, the but
τέλος ζωὴν αἰώνιον. **23** τὰ γὰρ ὀψώνια
end life everlasting. The for wages
τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα
of the sin death, the but gracious gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
of the God life everlasting in Christ Jesus
τῷ κυρίῳ ἡμῶν.
the Lord of us.

7 Ἡ ἄγνοεῖτε, ἀδελφοί,
Or are you being ignorant, brothers,
γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
to (ones) knowing for law I am speaking, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
the law is lordship over of the man upon

you became slaves to
righteousness. **19** I am
speaking in human
terms because of the
weakness of your
flesh: for even as
you presented your
members as slaves
to uncleanness and
lawlessness with law-
lessness in view, so
now present your
members as slaves
to righteousness with
holiness in view.
20 For when you were
slaves of sin, you
were free as to right-
eousness.

21 What, then, was
the fruit that you
used to have at
that time? Things
of which you are
now ashamed. For
the end of those
things is death.
22 However, now, be-
cause you were set
free from sin but
became slaves to
God, you are having
your fruit in the
way of holiness, and
the end everlasting
life. **23** For the wages
sin pays is death,
but the gift God
gives is everlasting
life by Christ Jesus
our Lord.

7 Can it be that
you do not know,
brothers, (for I am
speaking to those
who know law,) that
the Law is
master over a man

ὅσον χρόνον ζῇ; **2** ἡ γὰρ
as much as time he is living? The for
ὑπανδρὸς γυνὴ τῷ ζῶντι
subject to male person woman to the living
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
male person has been bound to law; if ever but
ἀποθάνῃ ὁ ἀνὴρ, κατήργηται
should die the male person, she has been annulled
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **3** ἄρα
from the law of the male person. Really
οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς
therefore living of the male person adulteress
χρηματίσει· ἐὰν
she will get named (divinely) if ever
γένηται ἀνδρὶ ἐτέρῳ· ἐὰν
she should become to male person different; if ever
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
but should die the male person, free she is
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
from the law, of the not to be her
μοιχαλὶδα γενομένην ἀνδρὶ ἐτέρῳ.
adulteress having become to male person different.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
As-and, brothers of me, also you
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
were put to death to the Law through the
σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
body of the Christ, into the to become
ὑμᾶς ἐτέρῳ, τῷ ἐκ
you to different (one), to the (one) out of
νεκρῶν ἐγερθέντι ἵνα
dead (ones) having been raised up in order that
καρποφορήσωμεν τῷ θεῷ. **5** ὅτε γὰρ
we should bear fruit to the God. When for
ἡμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
we were in the flesh, the passions of the
ἀμαρτιῶν τὰ διὰ τοῦ νόμου
sins the (ones) through the Law
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
was at work within in the members of us into
τὸ καρποφορῆσαι τῷ θανάτῳ· **6** νυνὶ δὲ
the to bear fruit to the death; now but
κατηργήθημεν ἀπὸ τοῦ νόμου,
we have been annulled from the Law,
ἀποθανόντες ἐν ᾧ κατειχόμεθα,
having died in which we were being held down,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
as-and to be slaving us in newness

as long as he lives?
2 For instance, a mar-
ried woman is bound
by law to her hus-
band while he is
alive; but if her hus-
band dies, she is
discharged from the
law of her husband.
3 So, then, while her
husband is living,
she would be styled
an adulteress if she
became another man's.
But if her husband
dies, she is free
from his law, so
that she is not an
adulteress if she be-
comes another man's.

4 So, my brothers,
you also were made
dead to the Law
through the body
of the Christ, that
you might become
another's, the one's
who was raised up
from the dead, that
we should bear fruit
to God. **5** For when
we were in accord
with the flesh, the
sinful passions that
were excited by the
Law were at work
in our members that
we should bring forth
fruit to death. **6** But
now we have been
discharged from the
Law, because we
have died to that
by which we were
being held fast, that
we might be slaves^a
in a new sense

^a Be slaves, NBA; be servants to Jehovah, J¹⁸.

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not to oldness of writing.

7 Τί οὖν ἐροῦμεν; ὁ νόμος
What therefore shall we say? The Law
ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν
sin? Not may it occur; but the sin

οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ
not I knew if not through Law, the and for
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
desire not I had known if not the Law

ἔλεγεν Οὐκ ἐπιθυμήσεις· 8 ἀφορμὴν
was saying Not you shall desire; onrush off
δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς
but having received the sin through the

ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν
commandment worked down in me every
ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία
desire, apart from for of law sin

νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου
dead (one). I but was living apart from law

ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
once; having come but of the commandment the
ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 καὶ
sin lived again, I but died, and

εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς
was found to me the commandment the (one) into
ζωὴν αὕτη εἰς θάνατον· 11 ἡ γὰρ ἁμαρτία
life this into death; the for sin

ἀφορμὴν λαβοῦσα διὰ τῆς
onrush off having received through the

ἐντολῆς ἐξηπάτησέν με καὶ δι'
commandment seduced me and through
αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
it it killed. As-and the indeed

νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ
law holy, and the commandment holy and
δικαία καὶ ἀγαθή.
righteous and good.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ
The (thing) therefore good to me
ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ
became death? Not may it occur; but the
ἁμαρτία, ἵνα φανῇ ἁμαρτία
sin, in order that it might appear sin

διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
through the (thing) good to me working down
θάνατον· ἵνα γένηται καθ'
death; in order that might become according to

ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
over-cast sinful the sin through the

by the spirit, and not
in the old sense by
the written code.

7 What, then, shall
we say? Is the Law
sin? Never may that
become so! Really I
would not have come
to know sin if it had
not been for the Law;
and, for example, I
would not have known
covetousness if the
Law had not said:
"You must not covet."

8 But sin, receiving an
inducement through
the commandment,
worked out in me cov-
etousness of every sort,
for apart from law
sin was dead. 9 In fact,
I was once alive apart
from law; but when
the commandment ar-
rived, sin came to
life again, but I
died. 10 And the com-
mandment which was
to life, this I found
to be to death.
11 For sin, receiving an
inducement through
the commandment,
seduced me and
killed me through it.
12 Wherefore, on its
part, the Law is holy;
and the command-
ment is holy and
righteous and good.

13 Did, then, what
is good become death
to me? Never may
that happen! But sin
did, that it might be
shown as sin working
out death for me
through that which is
good; that sin might
become far more
sinful through the

ἐντολῆς. 14 οἶδαμεν γὰρ ὅτι ὁ
commandment. We have known for that the
νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός
Law spiritual is; I but fleshly

εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
I am, having been sold under the sin.

15 ὁ γὰρ κατεργάζομαι οὐ γινώσκω·
Which for I am working down not I am knowing;

οὐ γὰρ ὁ θέλω τοῦτο πράσσω,
not for which I am willing this I am performing,
ἀλλ' ὁ μισῶ τοῦτο ποιῶ. 16 εἰ
but which I am hating this I am doing. If

δὲ ὁ οὐ θέλω τοῦτο ποιῶ,
but which not I am willing this I am doing,

σύνφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ
I am saying with to the Law that fine. Now

δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
but not yet I am working down it but the
ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα
indwelling in me sin. I have known

γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστίν ἐν
for that not is dwelling in me, this is in

τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
the flesh of me, good (thing); the for

θέλειν παράκειται μοι, τὸ δὲ
to be willing is lying alongside to me, the but

κατεργάζεσθαι τὸ καλὸν οὐ· 19 οὐ
to be working down the (thing) fine not; not

γὰρ ὁ θέλω ποιῶ ἀγαθόν,
for which (thing) I am willing I am doing good,

ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο
but which (thing) not I am willing bad this

πράσσω. 20 εἰ δὲ ὁ οὐ
I am performing. If but which (thing) not

θέλω τοῦτο ποιῶ, οὐκέτι
I am willing this I am doing, not yet

ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν
I am working down it but the dwelling in

ἐμοὶ ἁμαρτία.
me sin.

21 Εὐρίσκω ἄρα τὸν νόμον τῷ
I am finding really the law to the (one)

θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι
willing to me to be doing the fine (thing) that

ἐμοὶ τὸ κακὸν παράκειται·
to me the bad (thing) is lying alongside;

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ
I delight with for to the law of the God

κατὰ τὸν ἔσω ἄνθρωπον,
according to the inside man,

commandment. 14 For
we know that the
Law is spiritual;
but I am fleshly,
sold under sin. 15 For
what I am working
out I do not know.
For what I wish,
this I do not prac-
tice; but what I
hate is what I do.
16 However, if what
I do not wish is
what I do, I agree
that the Law is fine.
17 But now the one
working it out is no
longer I, but sin
that resides in me.
18 For I know that
in me, that is, in
my flesh, there dwells
nothing good; for
ability to wish is
present with me, but
ability to work out
what is fine is not
[present]. 19 For the
good that I wish I
do not do, but the
bad that I do not
wish is what I prac-
tice. 20 If, now, what
I do not wish is
what I do, the one
working it out is
no longer I, but the
sin dwelling in me.

21 I find, then,
this law in my
case: that when I
wish to do what is
right, what is bad
is present with me.
22 I really delight in
the law of God
according to the
man I am within,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the
μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ
members of me warring against to the law
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in
τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
the members of me. Callous-bearing I
ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the
σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? Thanks
δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the
κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the
μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the
δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)
ἐν Χριστῷ Ἰησοῦ· 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus
ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the
ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. The for
ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which
ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God
τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin
κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,
4 ἵνα τὸ δικαίωμα τοῦ
in order that the righteous requirement of the
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not
κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but
κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; the (ones) for

23 but I behold in
my members another
law warring against
the law of my mind
and leading me cap-
tive to sin's law that
is in my members.
24 Miserable man
that I am! Who will
rescue me from the
body undergoing this
death? 25 Thanks to
God through Jesus
Christ our Lord! So,
then, with [my]
mind I myself am a
slave to God's law,
but with [my] flesh to
sin's law.

8 Therefore those
in union with
Christ Jesus have
no condemnation.
2 For the law of
that spirit which
gives life in union
with Christ Jesus has
set you free from
the law of sin and
of death. 3 For, there
being an incapa-
bility on the part
of the Law, while
it was weak through
the flesh, God, by
sending his own Son
in the likeness of
sinful flesh and con-
cerning sin, con-
demned sin in the
flesh, 4 that the righ-
teous requirement of
the Law might be ful-
filled in us who walk,
not in accord with
the flesh, but in ac-
cord with the spir-
it. 5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the
σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to
πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ
spirit the (things) of the spirit. The
γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but
φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;
7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh
ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God
οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;
8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please
οὐ δύνανται.
not they are able.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but
ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling
ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ
in you. If but anyone spirit of Christ not
ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but
Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in you, the indeed body dead
διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through
δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)
ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)
οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in you, the (one)
ἐγείρας ἐκ νεκρῶν
having raised up out of dead (ones)
Χριστὸν Ἰησοῦν ζωοποιήσκει καὶ τὰ
Christ Jesus will make alive also the
θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος
mortal bodies of you through the indwelling
αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors
ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with
the flesh set their
minds on the things
of the flesh, but those
in accord with the
spirit on the things
of the spirit. 6 For
the minding of the
flesh means death,
but the minding of
the spirit means life
and peace; 7 because
the minding of the
flesh means enmity
with God, for it is
not under subjection
to the law of God,
nor, in fact, can it
be. 8 So those who
are in harmony with
the flesh cannot
please God.

9 However, you are
in harmony, not with
the flesh, but with the
spirit, if God's spirit
truly dwells in you.
But if anyone does
not have Christ's spir-
it, this one does not
belong to him. 10 But
if Christ is in union
with you, the body
indeed is dead on ac-
count of sin, but the
spirit is life on ac-
count of righteousness.
11 If, now, the spirit
of him that raised up
Jesus from the dead
dwells in you, he that
raised up Christ Jesus
from the dead will al-
so make your mortal
bodies alive through
his spirit that resides
in you.

12 So, then, broth-
ers, we are under
obligation, not to the
flesh to live in ac-
cord with the flesh;

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
flesh to be living, if for according to
σάρκα ζῆτε μέλλετε ἀποθνήσκειν,
flesh you are living you are about to be dying,
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
if but to spirit the acts of the body
θανατοῦτε ζήσεσθε.
you are putting to death you will live.

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
As many as for to spirit of God are being led,
οὗτοι υἱοὶ θεοῦ εἰσίν. 15 οὐ γὰρ
these sons of God they are. Not for
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
you received spirit of slavery again into
φόβον, ἀλλὰ ἐλάβετε πνεῦμα
fear, but you received spirit

υἰοθεσίας, ἐν ᾧ κράζομεν
of placing as son, in which we are crying out
'Αββά ὁ πατήρ. 16 αὐτὸ τὸ πνεῦμα
Abba the Father; very the spirit

συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν
bears witness with the spirit of us that we are
τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
children of God. If but children, also

κληρονόμοι· κληρονόμοι μὲν θεοῦ,
heirs; heirs indeed of God,
συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
joint heirs but of Christ, if even

συνπάσχομεν ἵνα καὶ
we are suffering together in order that also

συνδοξασθῶμεν.
we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
I am reckoning for that not worthy the
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
sufferings of the now appointed time toward the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
being about glory to be revealed into us.

19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν
The for eager expectation of the creation the
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
revelation of the sons of the God is awaiting;

20 τῇ γὰρ ματαιότητι ἡ κτίσις
to the for vanity the creation
ὑπετάγη, οὐκ ἐκούσα ἀλλὰ διὰ
was subjected, not voluntary but through
τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
the (one) having subjected, upon hope

13 for if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live. 14 For all who are led by God's spirit, these are God's sons. 15 For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: "Abba, Father!" 16 The spirit itself bears witness with our spirit that we are God's children. 17 If, then, we are children, we are also heirs; heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together.

18 Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. 19 For the eager expectation of the creation is waiting for the revealing of the sons of God. 20 For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope

21 ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed

ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the
θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the

κτίσις συνστενάζει καὶ
creation is groaning together and

συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;

23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the
ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also

αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν
very ones in selves are groaning, placing as sons
ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the

σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope

ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν
we were saved; hope but being looked at not is
ἐλπίς, ὃ γὰρ βλέπει τίς
hope, which (thing) for is looking at who

ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not

βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through
ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit
συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the

γὰρ τί προσευξώμεθα καθὼς
for what we should pray according to what

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very

τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings

ἀλαλήτοις, 27 ὃ δὲ ἐραυνῶν τὰς
unspoken, the (one) but searching the

καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the mind of the

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on

ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. 22 For we know that all creation keeps on groaning together and being in pain together until now. 23 Not only that, but we ourselves also who have the first fruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. 24 For we were saved in [this] hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? 25 But if we hope for what we do not see, we keep on waiting for it with endurance.

26 In like manner the spirit also joins in with help for our weakness; for the [problem of] what we should pray for as we need to we do not know, but the spirit itself pleads for us with groanings unuttered. 27 Yet he who searches the hearts knows what the meaning of the spirit is, because it is pleading in accord with God for holy ones.

28 οἶδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because

οὓς προέγνω, καὶ προώρισεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς. 30 οὓς δὲ
brothers; which ones but

προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
which ones he called, these also he justified;

οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say toward
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all

παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?

33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν·
chosen (ones) of God? God the (one) justifying;

34 τίς ὁ κατακρινὼν; Χριστὸς
who the (one) judging down? Christ

Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ
Jesus the (one) having died, rather but

ἐγερθεὶς ἐκ νεκρῶν, ὃς
having been raised up out of dead (ones), who
ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
is in right [hand] of the God, who also

ἐντυγχάνει ὑπὲρ ἡμῶν·
is happening on over us;

28 Now we know that God makes all his works co-operate together for the good of those who love God, those who are the ones called according to his purpose; 29 because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the first-born among many brothers. 30 Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified.

31 What, then, shall we say to these things? If God is for us, who will be against us?

32 He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things? 33 Who will file accusation against God's chosen ones? God is the One who declares [them] righteous. 34 Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead, who is on the right hand of God, who also pleads for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? According as it has been written
ὅτι ἕνεκεν σοῦ θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. But in these (things) all

ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for

ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels

οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
nor rulerships nor (things) having stood in

οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers

39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation

ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the

ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ

Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not

ψεύδομαι, συνμαρτυρούσης μοι τῆς
I am lying, bearing witness with me of the

συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that

λύπη μοί ἐστὶν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and unceasing

ὀδύνη τῇ καρδίᾳ μου· 3 ἠυχόμην
pain to the heart of me; I was longing for

γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the

χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the

συγγενῶν μου κατὰ σάρκα, 4 οἵτινές
relatives of me according to flesh, who

εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία
are Israelites, of whom the placing as son

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? 36 Just as it is written: "For your sake we are being put to death all day long, we have been accounted as sheep for slaughtering." 37 To the contrary, in all these things we are coming off completely victorious through him that loved us. 38 For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers 39 nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

9 I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in holy spirit, 2 that I have great grief and unceasing pain in my heart. 3 For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers, my relatives according to the flesh, 4 who, as such, are Israelites, to whom belong the adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ
and the glory and the covenants and the
νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of
ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to
σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God
εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
blessed (one) into the ages; amen.

6 Οὐχ οἷον δὲ ὅτι
Not (thing) of what sort but that
ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for
πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
all the (ones) out of Israel, these (ones)
Ἰσραὴλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed
'Αβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
of Abraham, all children, but In Isaac
κληθήσεται σοι σπέρμα. 8 τοῦτ' ἔστιν, οὐ
will be called to you seed. This is, not
τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the
θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise

λογίζεται εἰς σπέρμα· 9 ἐπαγγελίας
it is being reckoned into seed; of promise

γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the
καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be
τῇ Σάρρα υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but
καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one [man] bed having,
'Ισαὰκ τοῦ πατρὸς ἡμῶν· 11 μήπω γὰρ
of Isaac the father of us; not as yet for

γεννηθέντων μηδὲ
of (ones) having been generated not-but

πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,

ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose

τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the
covenants and the giv-
ing of the Law and the
sacred service and the
promises; 5 to whom
the forefathers belong
and from whom Christ
[sprang] according
to the flesh: God,*
who is over all, [be]-
blessed forever. Amen.

6 However, it is not
as though the word of
God had failed. For
not all who [spring]
from Israel are really
"Israel." 7 Neither be-
cause they are Abra-
ham's seed are they
all children, but:

"What will be called
'your seed' will be
through Isaac." 8 That
is, the children in the
flesh are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For the
word of promise was
as follows: "At this
time I will come and
Sarah will have a
son." 10 Yet not that
case alone, but also
when Rebekah con-
ceived twins from the
one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue depen-
dent, not upon works,

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
but out of the (one) calling, it was said
αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
to her that The greater will be slave to the
ἐλάσσονι· 13 καθάπερ
lesser; according to what (things) even

γέγραπται Τὸν Ἰακώβ ἠγάπησα, τὸν
it has been written The Jacob I loved, the
δὲ Ἡσαὺ ἐμίσησα.
but Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
What therefore shall we say? Not injustice
παρὰ τῷ θεῷ; μὴ γένοιτο· 15 τῷ
beside the God? Not may it occur; to the

Μωυσεῖ γὰρ λέγει Ἐλεῖσω
Moses for he is saying I shall have mercy on
ὃν ἂν ἐλεῶ, καὶ
whom likely I may be having mercy, and

οἰκτερήσω ὃν ἂν
I shall show compassion on whom likely

οἰκτείρω. 16 ἄρα οὖν
I may be showing compassion. Really therefore

οὐ τοῦ θέλοντος οὐδὲ τοῦ
not of the (one) willing nor of the (one)

τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος
running, but of the (one) having mercy

θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ
of God. Is saying for the Scripture to the

Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
Pharaoh that Into very this I raised up out you

ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν
so that I should show within in you the power

μου, καὶ ὥπως διαγγελῇ τὸ ὄνομά
of me, and so that should be announced the name

μου ἐν πάσῃ τῇ γῇ. 18 ἄρα οὖν
of me in all the earth. Really therefore

ὃν θέλει ἐλεεῖ, ὃν
whom he is willing he is showing mercy on, whom

δὲ θέλει σκληρύνει.
but he is willing he is hardening.

19 Ἐρεῖς μοι οὖν Τί ἔτι
You will say to me therefore Why yet

μέμφεται; τῷ γὰρ βουλήματι
is he laying blame? To the for expressed will

αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
of him who has withstood? O man,

but upon the One
who calls, 12 it was
said to her: "The
older will be the slave
of the younger." 13 Just as it is writ-
ten: "I loved Jacob,
but Esau I hated."

14 What shall we
say, then? Is there
injustice with God?
Never may that be-
come so! 15 For he
says to Moses: "I
will have mercy upon
whomever I do have
mercy, and I will
show compassion to
whomever I do show
compassion." 16 So,
then, it depends,
not upon the one
wishing nor upon the
one running, but up-
on God, who has
mercy. 17 For the
Scripture says to
Phar'aoth: "For this
very cause I have
let you remain,* that
in connection with
you I may show my
power, and that my
name may be de-
clared in all the
earth." 18 So, then,
upon whom he wishes
he has mercy, but
whom he wishes he
lets become obstinate.
19 You will therefore
say to me: "Why
does he yet find
fault? For who has
withstood his ex-
press will?" 20 O man,

17* "I have let you remain," J17,18; or, "I have raised you up."—*BA.
Exodus 9:16, which Paul here quotes, reads, in the LXX: "You have
been preserved."

μενούνγε σὺ τίς εἶ ὁ
indeed-therefore-in fact you who are the (one)
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ
answering back to the God? Not will say
τὸ πλάσμα τῷ πλάσαντι,
the thing molded to the (one) having molded,
Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
Why me you made thus? Or not is having
ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
authority the potter of the clay out of the
αὐτοῦ φυράματος ποιῆσαι ὁ μὲν
very lump to make which (one) indeed
εἰς τιμὴν σκεύους, ὁ δὲ εἰς
into honor vessel, which (one) but into
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς
dishonor? If but willing the God
ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show within the wrath and to make known the
δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
powerful (ness) of him bore in much
μακροθυμίᾳ σκεύη ὀργῆς
longness of spirit vessels of wrath
κατηρτισμένα εἰς ἀπώλειαν,
having been adjusted down into destruction,
23 ἵνα γνωρίσῃ τὸν
in order that he might make known the
πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
riches of the glory of him upon vessels
ἐλέους, ἃ προητοίμασεν
of mercy, which (ones) he prepared beforehand
εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
into glory, whom also he called us not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
only out of Jews but also out of
ἐθνῶν—; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
nations—? As also in the Hosea he is saying
Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ
I shall call the not people of me people of me and
τὴν οὐκ ἡγαπημένην
the [woman] not having been loved
ἡγαπημένην· 26 καὶ ἔσται ἐν τῷ
(one) having been loved; and it will be in the
τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου
place where it was said to them Not people of me
ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
you, there they will be called sons of God
ζῶντος.
living.

who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, "Why did you make me this way?" 21 What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? 22 If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, 23 in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, 24 namely, us, whom he called not only from among Jews but also from among nations, [what of it]? 25 It is as he says also in Hosea: "Those not my people, I will call 'my people,' and her who was not beloved 'beloved'; 26 and in the place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 Ἡσαίας δὲ κράζει ὑπὲρ τοῦ
Isaiah but is crying out over the
Ἰσραὴλ Ἐὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν
Israel If ever may be the number of the sons
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
of Israel as the sand of the sea, the
ὑπόλοιμα σωθήσεται· 28 λόγον γὰρ
thing left behind will be saved; word for
συντελῶν καὶ συντέμνων ποιήσει Κύριος
concluding and cutting short will make Lord
ἐπὶ τῆς γῆς. 29 καὶ καθὼς
upon the earth. And according as
προεῖρηκεν Ἡσαίας Εἰ μὴ Κύριος
had said beforehand Isaiah If not Lord
Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
Sabaoth left within to us seed, as Sodom
ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
likely we became and as Gomorrah likely
ὁμοιωθήμεν.
we were likened.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
What therefore shall we say? That nations
τὰ μὴ διώκοντα δικαιοσύνην
the (ones) not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
took down on righteousness, righteousness but
τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
the (one) out of faith; Israel but
διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
pursuing law of righteousness into law not
ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
arrived at. Through what? Because not out of
πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν
faith but as out of works; they struck toward
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
the stone of the striking toward, according as
γέγραπται Ἰδοὺ τίθημι ἐν Σιών
it has been written Look! I am placing in Zion
λίθον προσκόμματος καὶ πέτραν
stone of striking toward and rock-mass
σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ
of fall-causer, and the (one) believing upon him
οὐ καταισχυνθήσεται.
not will be made ashamed.
10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the indeed well thinking of the my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the supplication toward the God

27 Moreover, Isaiah cries out concerning Israel: "Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. 28 For Jehovah^a will make an accounting on the earth, concluding it and cutting it short." 29 Also, just as Isaiah had said aforetime: "Unless Jehovah of armies^b had left a seed to us, we should have become just like Sodom, and we should have been made just like Go-mor'rah." 30 What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; 31 but Israel, although pursuing a law of righteousness, did not attain to the law. 32 For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the "stone of stumbling"; 33 as it is written: "Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment."

10 Brothers, the good will of my heart and my supplication to God

28^a Jehovah, J7,8,13,16,18margin,20; the Lord, NBA. 29^b Jehovah of hosts, J7,8,11-13,20; the Lord of Sab'a-oth, NBA.

ὕπὲρ αὐτῶν εἰς σωτηρίαν.
over them into salvation.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον
I am bearing witness for to them that zeal
θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to
ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own
ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness
τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; end
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every
τῷ πιστεύοντι.
the (one) believing.
5 Μωσῆς γὰρ γράφει ὅτι τὴν
Moses for is writing that the
δικαιοσύνην τὴν ἐκ νόμου Ὁ
righteousness the (one) out of Law The
ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.
6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus
λέγει Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν
Who will ascend into the heaven? this is
Χριστὸν καταγαγεῖν· 7 ἢ Τίς καταβήσεται
Christ to lead down; or Who will descend
εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
into the abyss? this is Christ out of
νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what
λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν
is it saying? Near you the saying is, in
τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·
the mouth of you and in the heart of you;
τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which
κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess
τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord
'Ιησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.
2 For I bear them
witness that they
have a zeal for God;
but not according to
accurate knowledge;
3 for, because of not
knowing the righ-
teousness of God but
seeking to establish
their own, they did
not subject themselves
to the righteousness
of God. 4 For Christ
is the end of the Law,
so that everyone ex-
ercising faith may
have righteousness.

5 For Moses writes
that the man that has
done the righteousness
of the Law will live
by it. 6 But the righ-
teousness resulting
from faith speaks in
this manner: "Do not
say in your heart,
'Who will ascend into
heaven?' that is, to
bring Christ down;
7 or, 'Who will descend
into the abyss?' that
is, to bring Christ up
from the dead." 8 But
what does it say?
"The word is near
you, in your own
mouth and in your
own heart"; that is,
the "word" of faith,
which we are preach-
ing. 9 For if you pub-
licly declare that
'word in your own
mouth,' that Jesus is
Lord,* and exercise
faith in your heart

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ
dead (ones), you will be saved; to heart for
πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;

11 λέγει γὰρ ἡ γραφή Πᾶς ὁ
Is saying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
believing upon him not will be made ashamed.
12 οὐ γὰρ ἔστιν διαστολὴ Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἑλλήνου, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),
πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely
ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.

14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe
οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but
κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?

καθάπερ
According to which (things) indeed
γέγραπται Ὡς ὡραῖοι οἱ πόδες
it has been written As beautiful the feet
τῶν εὐαγγελιζομένων ἀγαθὰ.
of the (ones) declaring as good news good things.

16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the
εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him
up from the dead, you
will be saved. 10 For
with the heart one ex-
ercises faith for righ-
teousness, but with
the mouth one makes
public declaration for
salvation.

11 For the Scripture
says: "None that rests
his faith on him will
be disappointed." 12 For there is no dis-
tinction between Jew
and Greek, for there
is the same Lord over
all, who is rich to all
those calling upon
him. 13 For "everyone
who calls on the name
of Jehovah^a will be
saved." 14 However,
how will they call on
him in whom they
have not put faith?
How, in turn, will
they put faith in him
of whom they have
not heard? How, in
turn, will they hear
without someone to
preach? 15 How, in
turn, will they preach
unless they have been
sent forth? Just as it
is written: "How
comely are the feet of
those who declare good
news of good things!"

16 Nevertheless, they
did not all obey the
good news. For Isaiah
says: "Jehovah,^b who
put faith in the
thing heard by us?"
17 So faith follows
the thing heard.
In turn the thing
heard is through

9^a Lord=Κύριος (ky'ri-os), NBA; 11787 (ha A-don'), J^{12,13,14,16-18}. Not "Jehovah."

13^a Jehovah, J^{7,8,13-18,20}; the Lord, NBA. 16^b Jehovah, J^{7,8,13-18}; Lord, NBA.

ρήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
saying of Christ. But I am saying, not
οὐκ ἤκουσαν; μενούνγε Εἰς
not they heard? Indeed-therefore-in fact Into
πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
all the earth went out the sound of them,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
and into the limits of the inhabited [earth]
τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
the sayings of them. But I am saying, not
'Ισραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
Israel not knew? First Moses is saying
'Εγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
I shall incite to jealousy you upon not
ἔθνει, ἐπ' ἔθνει ἄσυνέτω
nation, upon nation not comprehending
παροργιῶ ὑμᾶς. 20 Ἡσαίας δὲ
I shall incite to wrath you. Isaiah but
ἀποτολμᾷ καὶ λέγει Εὐρέθην
is daring off and he is saying I was found
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς
to the (ones) me not seeking, apparent
ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
I became to the (ones) me not questioning upon.
21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην
Toward but the Israel he is saying Whole
τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
the day I stretched out the hands of me
πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
toward people disobeying and speaking against.
11 Λέγω οὖν, μὴ ἀπώσατο
I am saying therefore, not pushed from self
ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
the God the people of him? Not may it occur; also
γὰρ ἐγὼ Ἰσραηλεῖτης εἰμί, ἐκ σπέρματος
for I Israelite I am, out of seed
'Αβραάμ, φυλῆς Βενιαμείν. 2 οὐκ
of Abraham, of tribe of Benjamin. Not
ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
pushed from self the God the people of him whom
προέγνω. ἢ οὐκ οἶδατε ἐν Ἠλείᾳ
he foreknew. Or not have you known in Elijah
τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
what is saying the Scripture, as he is happening on
τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; 3 Κύριε,
to the God down on the Israel? Lord,

the word about
Christ.^a 18 Neverthe-
less I ask, They did
not fail to hear, did
they? Why, in fact,
"into all the earth
their sound went out,
and to the extremities
of the inhabited earth
their utterances."
19 Nevertheless I ask,
Israel did not fail to
know, did they? First
Moses says: "I will
incite you people to
jealousy through that
which is not a nation;
I will incite you to
violent anger through
a stupid nation."
20 But Isaiah becomes
very bold and says:
"I was found by those
who were not seeking
me; I became mani-
fest to those who were
not asking for me."
21 But as respects Is-
rael he says: "All day
long I have spread
out my hands toward
a people that is dis-
obedient and talks
back."

11 I ask, then, God
did not reject
his people, did he?
Never may that hap-
pen! For I also am
an Israelite, of the
seed of Abraham, of
the tribe of Benjamin.
2 God did not reject
his people, whom he
first recognized. Why,
do you not know
what the Scripture
says in connection with
E-li'jah, as he pleads
with God against
Israel? 3 "Jehovah,"

17^a Word about Christ, NBP⁴⁶DVg; word of God, J11-14,16,17marginASyp;
word of Jehovah, J7,8,18margin. 3^b Jehovah, J7,8,11-18; Lord, NBA.

τοὺς προφῆτας σου ἀπέκτειναν, τὰ
the prophets of you they killed, the
θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ
altars of you they dug down, and I
ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
was left under alone, and they are seeking the
ψυχὴν μου. 4 ἀλλὰ τί λέγει αὐτῷ
soul of me. But what is saying to him
ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ
the divine pronouncement? I left down to myself
ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ
seven thousand male persons, who not
ἔκαμψαν γόνυ τῇ Βάαλ. 5 οὕτως οὖν
bent knee to the Baal. Thus therefore
καὶ ἐν τῷ νῦν καιρῷ λίμμα
also in the now appointed time something left over
κατ' ἐκλογὴν χάριτος
according to choosing of undeserved kindness
γέγονεν. 6 εἰ δὲ χάριτι,
has come to be; if but to undeserved kindness,
οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
not yet out of works, since the
χάρις οὐκέτι γίνεται
undeserved kindness not yet is becoming
χάρις.
undeserved kindness.

7 τί οὖν; ὁ
What therefore? which (thing)
ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ
is seeking upon Israel, this not
ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέτυχεν;
he happened upon, the but choosing happened upon;
οἱ δὲ λοιποὶ ἐπωρώθησαν,
the but leftover (ones) were made callous,
8 καθάπερ
according to which (things) even
γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς
it has been written Gave to them the God
πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ
spirit of deep sleep, eyes of the not
βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
to be looking and ears of the not to be hearing,
ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
until the today day. And David
λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς
is saying Let become the table of them into
παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ
snare and into trap and into fall-causer and

they have killed your
prophets, they have
dug up your altars,
and I alone am left,
and they are looking
for my soul." 4 Yet,
what does the divine
pronouncement say to
him? "I have left
seven thousand men
remain for myself,
[men] who have not
bent the knee to Ba'-
al." 5 In this way,
therefore, at the pres-
ent season also a
remnant has turned
up according to a
choosing due to unde-
served kindness. 6 Now
if it is by undeserved
kindness, it is no
longer due to works;
otherwise, the unde-
served kindness no
longer proves to be
undeserved kindness.

7 What, then? The
very thing Israel is
earnestly seeking he
did not obtain, but
the ones chosen ob-
tained it. The rest
had their sensibilities
blunted; 8 just as it
is written: "God^a has
given them a spirit
of deep sleep, eyes
so as not to see
and ears so as
not to hear, down
to this very day."
9 Also, David says:
"Let their table be-
come for them a
snare and a trap and
a stumbling block and

8^a God, NBAVgSypJ11-13,16,17; Jehovah, J7,8,14,18margin.

εἰς ἀνταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
into retribution to them, let be darkened
οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
the eyes of them of the not to be looking, and
τὸν νῶτον αὐτῶν διὰ παντὸς σὺνκαμψον.
the back of them through all [time] bend together.

11 Λέγω οὖν, μὴ ἔπταισαν
I am saying therefore, not they stumbled
ἵνα πέσωσιν; μὴ γένοιτο.
in order that they might fall? Not may it occur;
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
but to the of them falling beside the salvation
τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτοὺς.
to the nations, into the to incite to jealousy them.
12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
If but the falling beside of them riches
κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος
of world and the decrease of them riches
ἔθνῶν, πόσω μᾶλλον τὸ πλήρωμα
of nations, to how much rather the fullness
αὐτῶν.
of them.

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἔφ'
To you but I am saying to the nations. Upon
ὅσον μὲν οὖν εἰμὶ ἐγὼ ἔθνῶν
as much as indeed therefore am I of nations
ἀπόστολος, τὴν διακονίαν μου δοξάζω,
apostle, the service of me I glorify,
14 εἰ πως παραζηλώσω μου τὴν σάρκα
if somehow I might incite of me the flesh
καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
and I might save some out of them. If
γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
for the throwing off of them reconciliation
κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ
of world, what the toward receiving if not life
ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
out of dead (ones)? If but the firstfruits
ἁγία, καὶ τὸ φύραμα καὶ εἰ ἡ ῥίζα ἁγία,
holy, also the lump; and if the root holy,
καὶ οἱ κλάδοι.
also the branches.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,
If but some of the branches were broken out,
σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
you but field olive tree being you were grafted in
ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
in them and taking in common with of the root
τῆς πιότητος τῆς ἐλαίας ἐγένου,
of the fatness of the olive you became,

a retribution; 10 let
their eyes become
darkened so as not to
see, and always bow
down their back."

11 Therefore I ask,
Did they stumble so
that they fell com-
pletely? Never may
that happen! But by
their false step there
is salvation to people
of the nations, to in-
cite them to jealousy.
12 Now if their false
step means riches to
the world, and their
decrease means riches
to people of the na-
tions, how much more
will the full number
of them mean it!

13 Now I speak to
you who are people of
the nations. Foras-
much as I am, in real-
ity, an apostle to the
nations, I glorify my
ministry, 14 if I may
by any means incite
[those who are] my
own flesh to jealousy
and save some from
among them. 15 For if
the casting of them
away means reconcil-
iation for the world,
what will the receiving
of them mean but life
from the dead? 16 Fur-
ther, if the [part taken
as] first fruits is holy,
the lump is also; and
if the root is holy, the
branches are also.

17 However, if some
of the branches were
broken off but you, al-
though being a wild
olive, were grafted in
among them and be-
came a sharer of the
olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but
κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying
ἀλλὰ ἡ ῥίζα σέ. 19 ἐρεῖς οὖν
but the root you. You will say therefore

Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I
ἐνκεντρίσθῃ. 20 καλῶς τῇ ἀπιστίᾳ
might be grafted in. Finely; to the unbelief

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith
ἑστήκας. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,
ἀλλὰ φοβοῦ. 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the

κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,
οὐδὲ σοῦ φείσεται. 22 Ἴδε οὖν
not-but of you he will spare. See therefore
χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed

τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you
χρηστότης θεοῦ, ἐὰν
kindness of God, if ever

ἐπιμένῃς τῇ χρηστότητι,
you may be remaining upon the kindness,
ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κάκεῖνοι
since also you will be cut out. And those

δέ, ἐὰν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the
ἀπιστίᾳ, ἐνκεντρίσθονται· δυνατὸς γὰρ
unbelief, they will be grafted in; powerful for
ἐστὶν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτοὺς.
is the God again to graft in them.

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature
ἐξεκόπῃς ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside
φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,

πόσω μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to
φύσιν ἐνκεντρίσθονται τῇ ἰδίᾳ
nature they will be grafted in to the own
ἐλαίᾳ.
olive tree.

18 do not be exulting
over the branches. If,
though, you are exult-
ing over them, it is
not you that bear
the root, but the
root [bears] you.
19 You will say, then:
"Branches were bro-
ken off that I might
be grafted in." 20 All
right! For [their]
lack of faith they
were broken off, but
you are standing by
faith. Quit having
lofty ideas, but be in
fear. 21 For if God did
not spare the natural
branches, neither will
he spare you. 22 See,
therefore, God's kind-
ness and severity. To-
ward those who fell
there is severity, but
toward you there is
God's kindness, pro-
vided you remain in
his kindness; other-
wise, you also will be
lopped off. 23 They
also, if they do not
remain in their lack
of faith, will be graft-
ed in; for God is
able to graft them in
again. 24 For if you
were cut out of the
olive tree that is wild
by nature and were
grafted contrary to
nature into the gar-
den olive tree, how
much rather will these
who are natural be
grafted into their own
olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
Not for I am willing you
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
to be being ignorant, brothers, the mystery
τοῦτο, ἵνα μὴ ᾗτε ἐν ἑαυτοῖς
this, in order that not you may be in selves
φρόνιμοι, ὅτι πώρωςις ἀπὸ μέρους τῷ
discreet, that callousness from part to the
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
Israel has occurred until which (time) the
πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
fullness of the nations should come in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
thus all Israel will be saved; according as
γέγραπται Ἦξει ἐκ Σιών ὁ
it has been written Will come out of Zion the (one)
ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
drawing to self, he will turn away irreverence from
Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ'
Jacob. And this to them the beside
ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
of me covenant, whenever I should take off the
ἀμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
sins of them. According to indeed the
εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
good news enemies through you, according to
δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
but the choosing loved (ones) through the
πατέρας· 29 ἀμεταμέλητα γὰρ
fathers; not to be regretted afterward for
τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.
the gracious gifts and the calling of the God.
30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
As-even for you sometime you disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
to the God, now but you were shown mercy to the
τούτων ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι
of them disobedience, thus also these
νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει
now disobeyed to the your mercy
ἵνα καὶ αὐτοὶ νῦν
in order that also they now
ἐλεηθῶσιν· 32 συνέκλεισεν γὰρ
might be shown mercy; shut up together for
ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν
the God the all into disobedience
ἵνα τοὺς πάντας
in order that the (ones) all
ἐλεήσῃ.
he might show mercy to.

25 For I do not want you, brothers, to be ignorant of this sacred secret, in order for you not to be discreet in your own eyes: that a dulling of sensibilities has happened in part to Israel until the full number of people of the nations has come in, 26 and in this manner all Israel will be saved. Just as it is written: "The deliverer will come out of Zion and turn away ungodly practices from Jacob. 27 And this is the covenant on my part with them, when I take their sins away." 28 True, with reference to the good news they are enemies for your sakes, but with reference to God's choosing they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are not things he will regret. 30 For just as you were once disobedient to God but have now been shown mercy because of their disobedience, 31 so also these now have been disobedient with mercy resulting to you, that they themselves also may now be shown mercy. 32 For God has shut them all up together in disobedience, that he might show all of them mercy.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ
O depth of riches and of wisdom and
γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ
of knowledge of God; as unsearchable the
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
judgments of him and untraceable the ways
αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
of him. Who for knew mind of Lord,
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ
or who counselor of him became? Or
τίς προέδωκεν αὐτῷ, καὶ
Who gave before to him, and
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
it will be recompensed to him? Because out of
αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
him and through him and into him the
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας·
all (things); to him the glory into the ages;
ἀμήν.
amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
I am entreating therefore you, brothers,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
through the compassions of the God
παραστήσαι τὰ σώματα ὑμῶν
to make stand alongside the bodies of you
θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
sacrifice living holy to the God well pleasing,
τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
the logical sacred service of you; and not
συνσχηματίζεσθε τῷ αἰῶνι τούτῳ,
be you being fashioned with to the age this,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
but be you transformed to the renewing
τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
of the mind, into the to be proving you what the
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will of the God, the good and well pleasing
καὶ τέλειον.
and perfect.

3 Λέγω γὰρ διὰ τῆς
I am saying for through the
χάριτος τῆς δοθείσης
undeserved kindness the (one) having been given
μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
to me to everyone the being in you not
ὑπερφρονεῖν παρ' ὃ δεῖ
to be minding over beside which it is necessary

33 O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments [are] and past tracing out his ways [are]! 34 For "who has come to know Jehovah's^a mind, or who has become his counselor?" 35 Or, "Who has first given to him, so that it must be repaid to him?" 36 Because from him and by him and for him are all things. To him be the glory forever. Amen.

12 Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. 2 And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God.

3 For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to

34^a Jehovah's, J7,8,13-18,20; the Lord's, NBA.

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέρισεν μέτρον πίστεως.
apportioned measure of faith.

4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having

πρᾶξιν, 5 οὕτως οἱ πολλοὶ ἐν σώμα
performance, thus the many one body

ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς
we are in Christ, the but downward one

ἀλλήλων μέλη. 6 ἔχοντες δὲ
of one another members. Having but

χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness

τὴν δοθείσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],

εἴτε προφητείαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion

τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the

διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the

διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging

ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν
in the encouragement, the (one) imparting in

ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,

ὁ ἐλεῶν ἐν ἰλαρότητι.
the (one) showing mercy in cheerfulness.

9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστρυγούντες
The love unhypocritical. Abhorring

τὸ πονηρόν, κολλώμενοι τῷ
the (thing) wicked, gluing selves to the (thing)

ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into

ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affection, to the honor

ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup

μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith. 4 For just as we have in one body many members, but the members do not all have the same function, 5 so we, although many, are one body in union with Christ, but members belonging individually to one another. 6 Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, [let us prophecy] according to the faith proportioned to us; 7 or a ministry, [let us be] at this ministry; or he that teaches, [let him be] at his teaching; 8 or he that exhorts, [let him be] at his exhortation; he that distributes, [let him do it] with liberality; he that presides, [let him do it] in real earnest; he that shows mercy, [let him do it] with cheerfulness.

9 Let [your] love be without hypocrisy. Abhor what is wicked, cling to what is good.

10 In brotherly love have tender affection for one another. In showing honor to one another take the lead.

11 Do not loiter at your business. Be aglow with the spirit.

κυρίῳ δουλεύοντες, 12 τῇ ἐλπίδι
Lord slaving, to the hope

χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
rejoicing, to the tribulation enduring, to the

προσευχῇ προσκατεροῦντες, 13 ταῖς
prayer persevering, to the

χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
needs of the holy (ones) having in common, the

φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
hospitality pursuing. Be you blessing

τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
the (ones) persecuting, be you blessing and not

καταρᾶσθε. 15 χαίρειν μετὰ
you should curse. To be rejoicing with

χαιρόντων, κλαίειν μετὰ
(ones) rejoicing, to be weeping with

κλαίωντων. 16 τὸ αὐτὸ εἰς
(ones) weeping. The very (thing) into

ἀλλήλους φρονούντες, μὴ τὰ ὑψηλὰ
one another minding, not the high (things)

φρονούντες ἀλλὰ τοῖς ταπεινοῖς
minding but to the lowly (things)

συναπαγόμενοι. Μὴ γίνεσθε
being led off together. Not be you becoming

φρόνιμοι παρ' ἑαυτοῖς.
discreet (ones) beside selves.

17 μηδενὶ κακὸν ἀντὶ κακοῦ
To no one bad instead of bad

ἀποδιδόντες· προνοούμενοι καλὰ
giving back; thinking of beforehand fine (things)

ἐνώπιον πάντων ἀνθρώπων. 18 εἰ δυνατόν,
in sight of all men; if possible,

τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
the out of you with all men

εἰρηνεύοντες. 19 μὴ ἑαυτοὺς ἐκδικούντες,
being peaceable; not selves avenging,

ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
loved (ones), but give you place to the wrath,

γέγραπται γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ
it has been written for To me vengeance, I

ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
shall give back instead, is saying Lord. But

ἐὰν πεινᾷ ὁ ἐχθρὸς σου,
if ever is hungering the enemy of you,

ψώμιζε αὐτόν· ἐὰν διψᾷ,
be you feeding him; if ever he is thirsting,

πότιζε αὐτόν· τοῦτο γὰρ ποίῳ
be you making drink him; this for doing

Slave for Jehovah.* 12 Rejoice in the hope [ahead]. Endure under tribulation. Persevere in prayer. 13 Share with the holy ones according to their needs. Follow the course of hospitality. 14 Keep on blessing those who persecute; be blessing and do not be cursing. 15 Rejoice with people who rejoice; weep with people who weep. 16 Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes.

17 Return evil for evil to no one. Provide fine things in the sight of all men.

18 If possible, as far as it depends upon you, be peaceable with all men. 19 Do not avenge yourselves, be-

loved, but yield place to the wrath; for it is written: "Vengeance is mine; I will

repay, says Jehovah." 20 But, "if your enemy is hungry, feed him; if he

is thirsty, give him something to drink; for by doing this

11^a Jehovah, J7,8,13,16,19; the Lord, NBA. 19^b Jehovah, J7,8,11-15,17,18; the Lord, NBA.

ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
coals of fire you will heap upon the head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
of him. Not be you being conquered by the
κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ
bad, but be conquering in the good the
κακόν.
bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
Every soul to authorities having over
ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία
let be subjecting himself, not for is authority
εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ
if not by God, the [authorities] but being by
θεοῦ τεταγμέναι εἰσὶν. 2 ὥστε
God having been set in order they are; as-and
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
the (one) setting self against the authority to the
τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
of the God thorough setting has taken stand against,
οἱ δὲ ἀνθεστηκότες
the (ones) but having taken stand against
ἑαυτοῖς κρίμα λήμψονται. 3 οἱ
to themselves judgment they will receive. The
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
for rulers not are fear to the good
ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
work but to the bad. You are willing but not
φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
to be fearing the authority? the (thing) good
ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.
be doing, and you will have praise out of her;
4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
of God for servant she is to you into the
ἀγαθόν. ἂν δὲ τὸ κακὸν
good. If ever but the (thing) bad
ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ
you may be doing, be fearing; not for purposelessly
τὴν μάχαιραν φορεῖ· θεοῦ γὰρ
the sword she is bearing; of God for
διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ
servant she is, avenger into wrath to the (one)
τὸ κακὸν πράσσοντι.
the (thing) bad performing.

5 διὸ ἀνάγκη
Through which necessity
ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
to be subjecting oneself, not only through the
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
wrath but also through the conscience,

you will heap fiery
coals upon his head.”
21 Do not let yourself
be conquered by the
evil, but keep conquer-
ing the evil with the
good.

13 Let every soul be
in subjection to
the superior authori-
ties, for there is no
authority except by
God; the existing au-
thorities stand placed
in their relative posi-
tions by God. 2 There-
fore he who opposes
the authority has tak-
en a stand against the
arrangement of God;
those who have taken
a stand against it
will receive judgment
to themselves. 3 For
those ruling are an
object of fear, not to
the good deed, but to
the bad. Do you, then,
want to have no fear
of the authority? Keep
doing good, and you
will have praise from
it; 4 for it is God's
minister to you for
your good. But if you
are doing what is bad,
be in fear: for it is
not without purpose
that it bears the
sword; for it is
God's minister, an
avenger to express
wrath upon the one
practicing what is bad.

5 There is there-
fore compelling rea-
son for you people
to be in subjection,
not only on account
of that wrath but
also on account
of [YOUR] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought
τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν
you are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
into very this (thing) persevering.
7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give you back to all (ones) the dues,
τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,
τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)
τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor
τὴν τιμὴν.
the honor.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be you owing, if not the
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
one another to be loving; the (one) for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The
γὰρ οὐ μοιχεύσεις, οὐ
for Not you will commit adultery, Not
φονεύσεις, οὐ κλέψεις, οὐκ
you will murder, Not you will steal, Not
ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή,
you will desire, and if any different commandment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ
in the word this it is being summed up, in the
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You will love the neighbor of you as yourself.
10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not
ἐργάζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.

11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the
καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already you out of
ὑπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν
sleep to be roused, now for nearer of us
ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The
νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.
ἀποθώμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works
τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
you are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.
7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.

8 Do not you people
be owing anybody a
single thing, except to
love one another; for
he that loves his fel-
low man has fulfilled
the law. 9 For the
[law code], "You must
not commit adultery,
You must not murder,
You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."
10 Love does not work
evil to one's neighbor;
therefore love is the
law's fulfillment.

11 [Do] this, too,
because you people
know the season, that
it is already the hour
for you to awake from
sleep, for now our sal-
vation is nearer than
at the time when
we became believers.
12 The night is well
along; the day has
drawn near. Let us
therefore put off
the works belonging
to darkness and
let us put on the

ὄπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ
weapons of the light. As in day
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries
καὶ μέθαις, μὴ κοιταῖς καὶ
and to drunken bouts, not to beds and
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.
14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν
But put you on selves the Lord Jesus
Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
Christ, and of the flesh forethought not
ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
The but one being weak to the faith
προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into
διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed
πιστεύει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but
ἀσθενῶν λάχανα ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)
ἐσθίων τὸν μὴ ἐσθιοντα μὴ
eating the (one) not eating not
ἐξουθενεῖτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not
ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You
τίς εἶ ὁ κρίνων ἀλλότριον
who are the (one) judging another's
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house servant? To the own lord he is standing
ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for
ὁ κύριος στήσαι αὐτόν.
the Lord to make stand him.

5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside
ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν
day, who but is judging every day;
ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω·
each (one) in the own mind let him be fully borne;

weapons of the light.
13 As in the day-
time let us walk
decently, not in rev-
elries and drunken
bouts, not in illicit
intercourse and loose
conduct, not in
strife and jealousy.
14 But put on the
Lord Jesus Christ,
and do not be plan-
ning ahead for the
desires of the flesh.

14 Welcome the
[man] having
weaknesses in [his]
faith, but not to make
decisions on inward
questionings. 2 One
[man] has faith to
eat everything, but
the [man] who is
weak eats vegetables.
3 Let the one eating
not look down on the
one not eating, and
let the one not eating
not judge the one
eating, for God has
welcomed that one.
4 Who are you to
judge the house ser-
vant of another? To
his own master he
stands or falls. In-
deed, he will be made
to stand, for Jehovah^a
can make him stand.

5 One [man] judges
one day as above
another; another
[man] judges one
day as all others;
let each [man]
be fully convinced
in his own mind.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord
φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,
καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. No one
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
for of us to himself is living, and no one
ἑαυτῷ ἀποθνήσκει. 8 ἔάν τε γὰρ
to himself is dying; if ever and for
ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,
ἔάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord
ἀποθνήσκομεν. 9 ἔάν τε οὖν
we are dying. If ever and therefore
ζῶμεν ἔάν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,
τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. Into this for
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ
Christ died and he lived in order that and
νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother
σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing
τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for
παραστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the
θεοῦ. 11 γέγραπται γὰρ Ζῶ
God; it has been written for Am living
ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every
γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the
θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. Really therefore each (one) of us about
ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes the
day observes it to
Jehovah.^a Also, he
who eats, eats to Je-
hovah,^a for he gives
thanks to God; and he
who does not eat does
not eat to Jehovah,^b
and yet gives thanks
to God. 7 None of us,
in fact, lives with
regard to himself only,
and no one dies with
regard to himself
only; 8 for both if we
live, we live to Jeho-
vah,^c and if we die,
we die to Jehovah.^c
Therefore both if we
live and if we die,
we belong to Jehovah.^c
9 For to this end
Christ died and came
to life again, that he
might be Lord over
both the dead and
the living.

10 But why do you
judge your brother?
Or why do you also
look down on your
brother? For we shall
all stand before the
judgment seat of God;
11 for it is written:
“‘As I live,’ says
Jehovah,^d ‘to me ev-
ery knee will bend
down, and every
tongue will make open
acknowledgment to
God.’” 12 So, then,
each of us will render
an account for him-
self to God.

^a Jehovah, J¹⁸; the Lord, NBA; God, DVgSy^hJ⁸.

^{6a} Jehovah, J^{7,8,13,18}; the Lord, NBA. ^{6b} Jehovah, J^{7,8,13}; the Lord, NBA.
^{8c} Jehovah, J^{7,8,13-15,18}; the Lord, NBA. ^{11d} Jehovah, J^{7,8,11-18}; the Lord,
NBA.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another
κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον,
we may judge; but this judge you rather,
τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother
ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that
οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not
τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,
ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through
βρῶμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.
μὴ τῷ βρώματί σου ἐκείνον
Not to the thing eaten of you that (one)
ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.
16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of you the
ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία
good (thing). Not for is the kingdom
τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit
ἀγίῳ. 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving
τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and
δόκιμος τοῖς ἀνθρώποις.
approved to the men.
19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace
διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the
οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ
upbuilding the (one) into one another; not
ἐνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down the
ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ,
work of the God. All (things) indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us not be judging one another any longer, but rather make this your decision, not to put before a brother a stumbling block or a cause for tripping. 14 I know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled. 15 For if because of food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. 16 Do not, therefore, let the good you people do be spoken of with injury to you. 17 For the kingdom of God does not mean eating and drinking, but [means] righteousness and peace and joy with holy spirit. 18 For he who in this regard slaves for Christ is acceptable to God and has approval with men.

19 So, then, let us pursue the things making for peace and the things that are upbuilding to one another. 20 Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion

προσκόμματος ἐσθίουσι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the
μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in
ὧ ὁ ἀδελφός σου
which (thing) the brother of you
προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which
ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having
ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not
κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;
23 ὁ δὲ διακρινόμενος ἔαν
the (one) but being made undecided if ever
φάγη κατακέκριται, ὅτι οὐκ
he should eat has been judged down, because not
ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ
out of faith; everything but which not out of
πίστεως ἁμαρτία ἐστίν.
faith sin is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ
We are owing but we the powerful (ones)
τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful
βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.
2 ἕκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward
οἰκοδομῆν. 3 καὶ γὰρ ὁ Χριστὸς οὐχ
upbuilding; and for the Christ not
ἑαυτῷ ἠρεσεν· ἀλλὰ καθὼς
to himself pleased; but according as
γέγραπται Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)
ὀνειδίζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.
4 ὅσα γὰρ προεγράφη,
As many (things) for was written before,
πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures
τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς
the hope we may be having. The but God

for stumbling eats. 21 It is well not to eat flesh or to drink wine or do anything over which your brother stumbles. 22 The faith that you have, have it in accord with yourself in the sight of God. Happy is the man that does not put himself on judgment by what he approves. 23 But if he has doubts, he is already condemned if he eats, because [he does] not [eat] out of faith. Indeed, everything that is not out of faith is sin.

15 We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. 2 Let each of us please [his] neighbor in what is good for [his] upbuilding. 3 For even Christ did not please himself; but just as it is written: "The reproaches of those who were reproaching you have fallen upon me." 4 For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope. 5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort

δῶν ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding

ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
in one another according to Christ Jesus,

6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι
in order that like-mindedly in one mouth

δοξάζητε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.

7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves

ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
one another, according as also the Christ

προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.

8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant

γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth

θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises

τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy

δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
Through this (thing) I shall confess out to you in

ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you

ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.

11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,

τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all

οἱ λαοί. 12 καὶ πάλιν Ἡσαίας λέγει
the peoples. And again Isaiah is saying

Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)

ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him

ἔθνη ἐλπιούσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, 6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

7 Therefore welcome one another, just as the Christ also welcomed us, with glory to God in view.

8 For I say that Christ actually became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers;

9 and that the nations^a might glorify God for his mercy. Just as it is written:

"That is why I will openly acknowledge you among the nations and to your name I will make melody." 10 And again

he says: "Be glad, you nations, with his people." 11 And again:

"Praise Jehovah,"^b all you nations, and let all the peoples praise him." 12 And again

Isaiah says: "There will be the root of Jes'se, and there will be one arising to rule nations; on him nations will rest their hope." 13 May the God who gives

ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ
hope may he fill you of all joy and

εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
peace in the to be believing, into the

περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
to be abounding you in the hope in power

πνεύματος ἁγίου.
of spirit holy.

14 Πέπεισμαι δέ, ἀδελφοί μου,
I have been persuaded but, brothers of me,

καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
also very I about you, that also very (ones)

μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
full you are of goodness, having been filled

πάσης τῆς γνώσεως, δυνάμενοι καὶ
of all the knowledge, being powerful (ones) also

ἀλλήλους νοθετεῖν.
one another to be putting mind in.

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
More daringly but I wrote to you from

μέρους, ὥς ἐπαναμνήσκων
part, as putting back in remembrance again

ὑμᾶς, διὰ τὴν χάριν τὴν
you, through the undeserved kindness the (one)

δοθείσάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
having been given to me from the God into

τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
the to be me public servant of Christ Jesus into

τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον
the nations, administering sacredly the good news

τοῦ θεοῦ, ἵνα γένηται ἡ
of the God, in order that might become the

προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
offering of the nations well receivable,

ἡγιασμένη ἐν πνεύματι ἁγίῳ.
having been sanctified in spirit holy.

17 ἔχω οὖν τὴν καύχησιν ἐν
I am having therefore the boasting in

Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
Christ Jesus the (things) toward the God;

18 οὐ γὰρ τολμήσω τι λαλεῖν
not for I shall dare anything to be speaking

ὧν οὐ κατειργάσατο Χριστὸς
of which (things) not worked down Christ

δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
through me into obedience of nations, to word

καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
and to work, in power of signs and

τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
portents, in power of spirit holy; as-and

hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.

14 Now I myself also am persuaded about you, my brothers, that you yourselves are also full of goodness, as you have been filled with all knowledge, and that you can also admonish one another. 15 However, I am writing you the more outspokenly on some points, as if reminding you again, because of the undeserved kindness given to me from God 16 for me to be a public servant of Christ Jesus to the nations, engaging in the holy work of the good news of God, in order that the offering, namely, these nations, might prove to be acceptable, it being sanctified with holy spirit.

17 Therefore I have cause for exulting in Christ Jesus when it comes to things pertaining to God. 18 For I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by [my] word and deed, 19 with the power of signs and portents, with the power of holy spirit; so that

9^a Nations, BASy^p; nations, O Lord, N³Vg^(c.s), MSS. 33,1611; nations, O Jehovah, J¹⁸margin. 11^b Jehovah, J^{7,8,11-18,20}; the Lord, NBA.

με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as
τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled the
εὐαγγέλιον τοῦ χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ
being fond of honor to be declaring good news not
ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon
ἀλλότριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,
21 ἀλλὰ καθὼς γέγραπται
but according as it has been written
Ὅψονται οἷς οὐκ ἀνηγγέλη περὶ
They will see to whom not it was announced about
αὐτοῦ, καὶ οἱ οὐκ ἀκηκόασιν
him, and which (ones) not have heard
συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the
πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς
many (things) of the to come toward you;
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the
κλίμασι τούτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the
ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
to come toward you from sufficient years,
24 ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view
ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
you and by you to be sent forward there
ἐάν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of you first from part
ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but
πορεύωμαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the
ἁγίοις. 26 ηὐδόκησαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia
καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
and Achaia sharing some to make into
τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)
ἐν Ἱερουσαλὴμ. 27 ηὐδόκησαν γάρ,
in Jerusalem. They thought well for,

from Jerusalem and in a circuit as far as Il-lyr'i-cum I have thoroughly preached the good news about the Christ. 20 In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation; 21 but, just as it is written: "Those to whom no announcement has been made about him will see, and those who have not heard will understand."

22 Therefore also I was many times hindered from getting to you. 23 But now that I no longer have [untouched] territory in these regions, and for some years having had a longing to get to you 24 whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company. 25 But now I am about to journey to Jerusalem to minister to the holy ones. 26 For those in Mac-e-do-ni-a and A-cha'ia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. 27 True,

καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
also debtors they are of them; if for to the
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,
spiritual (things) of them they shared the nations,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
they are owing also in the fleshly (things)
λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
to serve publicly to them. This therefore
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
having finished, and having sealed to them
τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
the fruit this, I shall come off through
ὑμῶν εἰς Σπανίαν. 29 οἶδα δὲ ὅτι
you into Spain; I have known but that
ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
coming toward you in fullness of blessing
Χριστοῦ ἐλεύσομαι.
of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am entreating but you, brothers, through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
the Lord of us Jesus Christ and through
τῆς ἀγάπης τοῦ πνεύματος
the love of the spirit
συναγωνίσασθαι μοι ἐν ταῖς
to exert yourselves together with me in the
προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
prayers over me toward the God,
31 ἵνα ῥυσθῶ ἀπὸ
in order that I might be drawn to self from
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
the (ones) disobeying in the Judea and the
διακονία μου ἢ εἰς Ἱερουσαλὴμ
service of me the (one) into Jerusalem
εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
well receivable to the holy (ones) might become,
32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς
in order that in joy having come toward
ὑμᾶς διὰ θελήματος θεοῦ
you through will of God
συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
I might rest up with you. The but God
τῆς εἰρήνης μετὰ πάντων ὑμῶν ἀμήν.
of the peace with all of you; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
I am putting together but to you Phoebe the
ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς
sister of us, being also servant of the
ἐκκλησίας τῆς ἐν Κενχρεαῖς,
ecclesia the (one) in Cenchreae,

they have been pleased to do so, and yet they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister publicly to these with things for the fleshly body. 28 Hence after I have finished with this and have got this fruit securely to them, I shall depart by way of you for Spain. 29 Moreover, I know that when I do come to you I shall come with a full measure of blessing from Christ.

30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me, 31 that I may be delivered from the unbelievers in Ju-de'a and that my ministry which is for Jerusalem may prove to be acceptable to the holy ones, 32 so that when I get to you with joy by God's will I shall be refreshed together with you. 33 May the God who gives peace be with all of you. Amen.

16 I recommend to you Phoe'be our sister, who is a minister of the congregation that is in Cen'chre-ae,

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
 Greet you Apelles the (one) approved
 ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
 in Christ. Greet you the (ones) out of
 τῶν Ἀριστοβούλου. **11** ἀσπάσασθε
 the (ones) of Aristobulus. Greet you
 Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
 Herodion the relative of me. Greet you
 τοὺς ἐκ τῶν Ναρκίσσου τοὺς
 the (ones) out of the (ones) of Narcissus the (ones)
 ὄντας ἐν κυρίῳ. **12** ἀσπάσασθε Τρύφαιναν
 being in Lord. Greet you Tryphaena
 καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
 and Tryphosa the [women] laboring in Lord.
 ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις
 Greet you Persis the loved [woman], who
 πολλὰ ἐκοπίασεν ἐν κυρίῳ.
 many (things) labored in Lord.
13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν
 Greet you Rufus the chosen (one) in
 κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
 Lord and the mother* of him and of me.
14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
 Greet you Asyncritus, Phlegon,
 Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς
 Hermes, Patrobas, Hermas, and the
 σὺν αὐτοῖς ἀδελφούς. **15** ἀσπάσασθε
 together with them brothers. Greet you
 Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
 Philologus and Julia, Nereus and the
 ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
 sister of him, and Olympas, and the (ones)
 σὺν αὐτοῖς πάντας ἁγίους.
 together with them all (ones) holy.
16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
 Greet you one another in kiss
 ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
 holy. Are greeting you the ecclesias
 πᾶσαι τοῦ χριστοῦ.
 all of the Christ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
 I am entreating but you, brothers,
 σκοπεῖν τοὺς τὰς διχοστασίας
 to be keeping eyes on the (ones) the divisions
 καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν
 and the fall-causers beside the teaching which
 ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
 you learned making, and
 ἐκκλίνετε ἀπ' αὐτῶν. **18** οἱ γὰρ
 be you inclining out from them; the for

10 Greet A·pel·les, the approved one in Christ. Greet those from the household of A·ris·tob'u·lus. **11** Greet He·ro'di·on my relative. Greet those from the household of Nar·cis'sus who are in [the] Lord. **12** Greet Try·phae'na and Try·pho'sa, [women] who are working hard in [the] Lord. Greet Per'sis our beloved one, for she performed many labors in [the] Lord. **13** Greet Ru'fus the chosen one in [the] Lord, and his mother and mine. **14** Greet A·syn'cri·tus, Phle'gon, Her'mes, Pat'robas, Her'mas, and the brothers with them. **15** Greet Phi·lol'o·gus and Julia, Ne'reus and his sister, and O·lym'pas, and all the holy ones with them. **16** Greet one another with a holy kiss. All the congregations of the Christ greet you.

17 Now I exhort you, brothers, to keep your eye on those who cause divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them. **18** For

τοιούτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not
δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and
εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts
τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of you
ὑπακοῇ εἰς πάντα ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon you
οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but you
σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,
ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The
δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the
Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of you in quickness.
Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ μεθ' ὑμῶν.
Jesus with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting you Timothy the
συνεργός μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason
καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting you I Tertius the (one)
γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.

23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting you Gaius the
ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἑραστός ὁ
ecclesia. Is greeting you Erastus the
οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the
ἀδελφός.
brother.

men of that sort
are slaves, not of
our Lord Christ,
but of their own
bellies; and by smooth
talk and compli-
mentary speech they
seduce the hearts
of guileless ones.
19 For your obedience
has come to the
notice of all. I there-
fore rejoice over
you. But I want
you to be wise as
to what is good,
but innocent as to
what is evil. 20 For
his part, the God
who gives peace
will crush Satan un-
der your feet shortly.
May the undeserved
kindness of our
Lord Jesus be with
you.

21 Timothy my fel-
low worker greets
you, and so do Lu-
cius and Ja'son and
So-sip'a-ter my rela-
tives.

22 I, Ter'tius, who
have done the writ-
ing of this letter,
greet you in [the]
Lord.

23 Ga'ius, my host
and that of all the
congregation, greets
you. E-ras'tus the
city steward greets
you, and so does
Quar'tus his brother.

24 —^a

25 Τῷ δὲ δυναμένῳ ὑμᾶς
To the (one) but being powerful you
στηρίξαι κατὰ τὸ εὐαγγέλιον
to make firmly fixed according to the good news
μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
of me and the preaching of Jesus Christ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
according to revelation of mystery to times
αἰωνίοις σεσιγημένου
everlasting of (one) having been kept silenced
26 φανερωθέντος δὲ νῦν
of (one) having been manifested but now
διὰ τε γραφῶν προφητικῶν κατ'
through and scriptures prophetic according to
ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
enjoiner of the everlasting God into obedience
πίστεως εἰς πάντα τὰ ἔθνη
of faith into all the nations
γνωρισθέντος, 27 μόνῳ
of (one) having been made known, to alone
σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
wise God through Jesus Christ to whom
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
the glory into the ages; amen.

25 Now to him who
can make you firm
in accord with the
good news I declare
and the preaching of
Jesus Christ, accord-
ing to the revelation
of the sacred secret
which has been kept
in silence for long-
lasting times 26 but
has now been made
manifest and has been
made known through
the prophetic scrip-
tures among all the
nations in accord with
the command of the
everlasting God to
promote obedience by
faith; 27 to God, wise
alone, be the glory
through Jesus Christ
forever. Amen.

24^a This verse is omitted in the Westcott and Hort Greek text.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α
TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένους
through will of God and Sosthenes
ὁ ἀδελφός **2** τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ οὔσῃ ἐν Κορίνθῳ,
the (one) being in Corinth,
ἡγιασμένοις ἐν Χριστῷ
to (ones) having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν
place of them and of us;

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given to you in Christ

Ἰησοῦ, **5** ὅτι ἐν παντί ἐπλουτίσθητε
Jesus, that in every (thing) you were enriched
ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνώσει,
in him, in all word and all knowledge,

6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ
according as the witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, **7** ὥστε ὑμᾶς
was stabilized in you, as-and you

μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ. **8** ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in the day

1 Paul, called to be
an apostle of Je-
sus Christ through
God's will, and Sos-
the-nes our brother
2 to the congregation
of God that is in
Corinth, to you who
have been sanctified in
union with Christ Je-
sus, called to be holy
ones, together with all
who everywhere are
calling upon the name
of our Lord, Jesus
Christ, their Lord and
ours:

3 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.

4 I always thank
God for you in view
of the undeserved
kindness of God given
to you in Christ Je-
sus; **5** that in every-
thing you have been
enriched in him, in
full ability to speak
and in full knowl-
edge, **6** even as the
witness about the
Christ has been ren-
dered firm among you,
7 so that you do
not fall short in any
gift at all, while you
are eagerly waiting for
the revelation of our
Lord Jesus Christ.
8 He will also make
you firm to the end,
that you may be
open to no accu-
sation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **9** πιστὸς
of the Lord of us of Jesus Christ. Faithful
ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)

λέγητε πάντες, καὶ μὴ ἡ ἐν
you may be saying all (ones), and not may be in
ὑμῖν σχίσματα, ἦτε δὲ
you splits, you may be but

κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. **11** ἐδηλώθη γάρ
in the very opinion. It was made evident for

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἐρίδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this that each (one) of you
λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but
Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. **13** μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?

14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαῖον,
I baptized if not Crispus and Gaius,

15 ἵνα μή τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε;
into the my name you were baptized;

16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I have known if anybody

of our Lord Jesus
Christ. **9** God is faith-
ful, by whom you
were called into a
sharing with his Son
Jesus Christ our Lord.

10 Now I exhort
you, brothers, through
the name of our Lord
Jesus Christ that you
should all speak in
agreement, and that
there should not be
divisions among you,
but that you may be
fitly united in the
same mind and in the
same line of thought.

11 For the disclosure
was made to me
about you, my broth-
ers, by those of [the
house of] Chlo'e,
that dissensions exist
among you. **12** What
I mean is this, that
each one of you
says: "I belong to
Paul," "But I to
A-pol'los," "But I
to Ce'phas," "But I to
Christ." **13** The Christ
exists divided. Paul
was not impaled for
you, was he? Or were
you baptized in the
name of Paul? **14** I
am thankful I bap-
tized none of you
except Cris'pus and
Ga'ius, **15** so that no
one may say that
you were baptized in
my name. **16** Yes, I
also baptized the
household of Steph'a-
nas. As for the rest, I
do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλέν με
other I baptized. Not for sent off me
Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but
εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,
ἵνα μὴ κενωθῇ ὁ
in order that not might be made empty the
σταυρὸς τοῦ Χριστοῦ.
stake of the Christ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake
τοῖς μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves
μωρία ἐστίν, τοῖς δὲ σωζόμενοις
foolishness it is, to the (ones) but being saved
ἡμῖν δύναμις θεοῦ ἐστίν.
to us power of God it is.

19 γέγραπται γὰρ Ἀπολῶ τὴν
It has been written for I will destroy the
σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension
τῶν συνεισῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
Where wise (one)? Where scribe? Where
συνζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not
ἐμώρανε· ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
Since for in the wisdom of the God
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom the
θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
God, thought well the God through the
μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)
πιστεύοντας.
believing.

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
Since and Jews signs
αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν;
are asking for and Greeks wisdom are seeking;

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ
ἑσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody else. 17 For Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake^a of the Christ should not be made useless.

18 For the speech about the torture stake^a is foolishness to those who are perishing, but to us who are being saved it is God's power. 19 For it is written: "I will make the wisdom of the wise [men] perish, and the intelligence of the intellectual [men] I will shove aside."

20 Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? 21 For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing.

22 For both the Jews ask for signs and the Greeks look for wisdom; 23 but we preach Christ im-

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews
τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν
and and to Greeks, Christ of God power
καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish
τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger
τῶν ἀνθρώπων.
of the men.

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
You are looking at for the calling of you,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many
εὐγενεῖς. 27 ἀλλὰ τὰ μωρὰ
well-generated (ones); but the (things) foolish
τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
of the world chose the God, in order that
καταισχύνῃ τοὺς σοφοὺς, καὶ
he might shame down the wise (ones), and
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose the
θεός, ἵνα καταισχύνῃ τὰ
God, in order that he might shame down the (things)
ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the
κόσμου καὶ τὰ
world and the (things)

ἐξουθενημένα ἐξελέξατο ὁ θεός,
having been treated as nothing chose the God,
καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)
ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not
καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
might boast all flesh in sight of the God.
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ
Out of him but you are in Christ
Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ,
Jesus, who became wisdom to us from God,
δικαιοσύνη τε καὶ ἁγιασμός καὶ
righteousness and and sanctification and
ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling but to the nations foolishness; 24 however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men.

26 For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; 27 but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; 28 and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, 29 in order that no flesh might boast in the sight of God. 30 But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; 31 that it may be just as

17, 18^a See the Appendix under Matthew 10:38.

γέγραπται Ὁ καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, **2** οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον. **3** κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῶ ἐγενόμην πρὸς ὑμᾶς, **4** καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, **5** ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων. **7** ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν. **8** ἣν οὐδεὶς τῶν
into glory of us; which no one of the

it is written: "He that boasts, let him boast in Jehovah."^a

2 And so I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. **2** For I decided not to know anything among you except Jesus Christ, and him impaled. **3** And I came to you in weakness and in fear and with much trembling; **4** and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, **5** that your faith might be, not in men's wisdom, but in God's power.

6 Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this system of things, who are to come to nothing. **7** But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. **8** This [wisdom] not one of the

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
rulers of the age this has known, if
γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
for they knew, not likely the Lord of the
δόξης ἐσταύρωσαν. **9** ἀλλὰ καθὼς
glory they put on stake; but according as
γέγραπται Ἄ ὁφθαλμὸς οὐκ
it has been written Which (things) eye not
εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίᾳ
saw and ear not heard and upon heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα
of man not ascended, as many (things) as
ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
prepared the God to the (ones) loving
αὐτόν. **10** ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. To us for revealed the God
διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
through the spirit, the for spirit
πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ
all (things) is searching, and the depths of the
θεοῦ.
God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
Who for has known of men the (things)
τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
of the man if not the spirit of the
ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
man the in him? Thus also the (things)
τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
of the God no one has known if not the spirit
τοῦ θεοῦ. **12** ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
of the God. We but not the spirit of the
κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
world received but the spirit the out of
τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
the God, in order that we might know the (things)
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.
by the God having been graciously given to us;
13 ἃ καὶ λαλοῦμεν οὐκ
which (things) also we are speaking not
ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
in (ones) taught of human wisdom words,
ἀλλ' ἐν διδακτοῖς πνεύματος,
but in (ones) taught of spirit,
πνευματικοῖς πνευματικὰ
to spiritual (things) spiritual (things)
συνκρίνοντες.
judging with.

rulers of this system of things came to know, for if they had known [it] they would not have impaled the glorious Lord. **9** But just as it is written: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him." **10** For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God.

11 For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. **12** Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. **13** These things we also speak, not with words taught by human wisdom, but with those taught by [the] spirit, as we combine spiritual [matters] with spiritual [words].

31^a Jehovah, J7,8,11-14,17,18; the Lord, NBA.

14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving
τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able
γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;
15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed
πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς
all (things), he but by no one
ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind
Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We
δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.
3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι
And I, brothers, not I was able to speak
ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς
to you as to spiritual (ones) but as
σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.
2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk you I made drink, not thing eaten,
οὐπω γὰρ ἐδύνασθε. Ἀλλ'
not as yet for you were being able. But
οὐδὲ ἔτι νῦν δύνασθε, 3 ἔτι γὰρ σαρκικοί
neither yet now you are able, yet for fleshly (ones)
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις,
you are. Where for in you jealousy and strife,
οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are you and according to
ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man you are walking about? Whenever for
λέγει τις Ἐγὼ μὲν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,
ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ
different (one) but I of Apollos, not
ἄνθρωποι ἐστε;
men are you?
5 τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν
What therefore is Apollos? What but is
Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε,
Paul? Servants through whom you believed,
καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

16^a Jehovah, J13,14,17,18; the Lord, 8BA; God, J8.
Syp^{17,18}; the Lord, BDiT.

14 But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know [them], because they are examined spiritually. 15 However, the spiritual man examines indeed all things, but he himself is not examined by any man. 16 For "who has come to know the mind of Jehovah," that he may instruct him?" But we do have the mind of Christ.
3 And so, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. 2 I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, 3 for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? 4 For when one says: "I belong to Paul," but another says: "I to A-pollos," are you not simply men?
5 What, then, is A-pollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
I planted, Apollos made to drink,
ἀλλὰ ὁ θεὸς ἡύξανεν. 7 ὥστε
but the God was making to grow; as-and
οὔτε ὁ φυτεύων ἐστὶν τι οὔτε
neither the (one) planting he is anything nor
ὁ ποτίζων, ἀλλ' ὁ
the (one) making to drink, but the (one)
αὐξάνων θεός. 8 ὁ φυτεύων δὲ
making to grow God. The (one) planting but
καὶ ὁ ποτίζων ἐν εἰσιν,
and the (one) making to drink one (thing) they are,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
each (one) but the own reward he will receive
κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γὰρ
according to the own labor, of God for
ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ
we are fellow workers; of God farmed field, of God
οἰκοδομῇ ἐστε.
building you are.
10 Κατὰ τὴν χάριν τοῦ
According to the undeserved kindness of the
θεοῦ τὴν δοθείσαν μοι ὡς σοφός
God the having been given to me as wise
ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
chief craftsman foundation I put, another (one)
δὲ ἐποικοδομεῖ. ἕκαστος δὲ
but is building upon. Each (one) but
βλεπέτω πῶς ἐποικοδομεῖ·
let him be looking at how he is building upon;
11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
foundation for other no one is able
θεῖναι παρὰ τὸν κείμενον, ὃς
to put beside the (one) lying, which
ἐστὶν Ἰησοῦς Χριστός. 12 εἰ δέ τις
is Jesus Christ; if but anyone
ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
is building upon upon the foundation gold,
ἄργύριον, λίθους τιμίους, ξύλα, χόρτον,
silver, stones precious, woods, hay,
καλάμην, 13 ἐκάστου τὸ ἔργον φανερόν
stubble, of each (one) the work manifest
γενήσεται, ἡ γὰρ ἡμέρα δηλώσει·
will become, the for day will make evident;
ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
because in fire it is being revealed, and
ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ
of each (one) the work of what sort it is the
πῦρ αὐτὸ δοκιμάσει. 14 εἴ τις τὸ ἔργον
fire very will prove. If of anyone the work

6 I planted, A-pollos watered, but God kept making [it] grow; 7 so that neither is he that plants anything nor is he that waters, but God who makes [it] grow. 8 Now he that plants and he that waters are one, but each [person] will receive his own reward according to his own labor. 9 For we are God's fellow workers. You people are God's field under cultivation, God's building.
10 According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. 11 For no man can lay any other foundation than what is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, 13 each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is. 14 If anyone's work

μενεῖ ὁ ἐποικοδόμησεν, μισθὸν
will remain which he built upon, reward
λήμψεται· 15 εἴ τινος τὸ ἔργον
he will receive; if of anyone the work
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.

16 Οὐκ οἴδατε ὅτι ναὸς
Not you have known that divine habitation
θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God you are and the spirit of the God in
ὕμιν οἰκεῖ; 17 εἴ τις τὸν
you is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
divine habitation of the God holy is,
οἵτινές ἐστε ὑμεῖς.
which (ones) are you.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out; if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in you in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γὰρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν· 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἰσχυρίσιν· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of you is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on
it remains, he will re-
ceive a reward; 15 if
anyone's work is
burned up, he will
suffer loss, but he
himself will be saved;
yet, if so, [it will be]
as through fire.

16 Do you not know
that you people are
God's temple, and that
the spirit of God
dwells in you? 17 If
anyone destroys the
temple of God, God
will destroy him; for
the temple of God
is holy, which [tem-
ple] you people
are.

18 Let no one be
seducing himself: If
anyone among you
thinks he is wise in
this system of things,
let him become a fool,
that he may become
wise. 19 For the wis-
dom of this world is
foolishness with God;
for it is written:
"He catches the wise
in their own cun-
ning." 20 And again:
"Jehovah^a knows that
the reasonings of the
wise men are futile." 21 Hence let no one
be boasting in men;
for all things belong
to you, 22 whether
Paul or A-pol'los or
Ce'phas or the
world or life or

θανάτος εἴτε ἐνεστῶτα εἴτε
death whether (things) having stood in whether
μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
(things) being about, all (things) of you, you
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
but of Christ, Christ but of God.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
Thus us let reckon man as
ὑπηρετάς Χριστοῦ καὶ οἰκονόμους μυστηρίων
subordinates of Christ and stewards of mysteries
θεοῦ. 2 ὧδε λοιπὸν ζητεῖται
of God. Here leftover (thing) it is being sought
ἐν τοῖς οἰκονόμοις ἵνα πιστός τις
in the stewards in order that faithful someone
εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν
might be found. To me but into least (thing)
ἐστίν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
it is in order that by you I should be judged up
ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
or by human day; but not-but
ἐμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ
myself I am judging up; nothing for to myself
σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
I have been conscious, but not in this
δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
I have been justified, the (one) but judging up me
κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
Lord is. As-and not before appointed time
τι κρίνετε, ἕως ἂν ἔλθῃ
anything be you judging, until likely should come
ὁ κύριος, ὃς καὶ φωτίσει τὰ
the Lord, who also will bring to light the
κρυπτὰ τοῦ σκότους καὶ
hidden (things) of the darkness and
φανερώσει τὰς βουλὰς τῶν καρδιῶν,
he will make manifest the counsels of the hearts,
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ
and then the praise will come to be to each (one)
ἀπὸ τοῦ θεοῦ.
from the God.

6 Ταῦτα δέ, ἀδελφοί,
These (things) but, brothers,
μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν
I refashioned into myself and Apollos
δι' ὑμᾶς, ἵνα ἐν ἡμῖν
through you, in order that in us
μάθητε τὸ Μὴ ὑπὲρ ἃ
you might learn the Not over what (things)

death or things now
here or things to come,
all things belong to
you; 23 in turn you
belong to Christ;
Christ, in turn, be-
longs to God.

4 Let a man so ap-
praise us as being
subordinates of Christ
and stewards of sa-
cred secrets of God.
2 Besides, in this case,
what is looked for in
stewards is for a man
to be found faithful.
3 Now to me it is a
very trivial matter
that I should be ex-
amined by you or by a
human tribunal. Even
I do not examine
myself. 4 For I am not
conscious of anything
against myself. Yet by
this I am not proved
righteous, but he that
examines me is Jeho-
vah.^a 5 Hence do not
judge anything before
the due time, until the
Lord comes, who will
both bring the secret
things of darkness to
light and make the
counsels of the hearts
manifest, and then
each one will have his
praise come to him
from God.

6 Now, brothers,
these things I have
transferred so as to
apply to myself and
A-pol'los for your
good, that in our
case you may learn
the [rule]: "Do not
go beyond the things

20^a Jehovah, J7,8,11-14,16-18,20; the Lord, NBA.

4^a Jehovah, J7,8,18; the Lord (Κύριος, ky'ri-os), P⁴⁶NBA.

γέγραπται, ἵνα μὴ εἰς ὑπὲρ
has been written, in order that not one over
τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ
the one you are being puffed up down on the
ἐτέρου. 7 τίς γάρ σε διακρίνει;
different (one). Who for you judges through?
τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
What but are you having which not you received?
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting
ὡς μὴ λαβών;
as not having received?

8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are you?
ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already you became rich? Apart from us
ἐβασίλευσατε; καὶ ὀφελόν γε ἐβασίλευσατε,
you reigned? and I owed in fact you reigned,
ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to you
συνβασιλεύσωμεν. 9 δοκῶ γάρ, ὃ
we might reign together. I am thinking for, the
θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)

ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
showed off from as appointed to death, because
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels
καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ.
Christ, you but discreet (ones) in Christ;
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί.
we weak (ones), you but strong (ones);
ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ
you glorious (ones), we but

ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour
καὶ πεινῶμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and
γυμνιτεύομεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist

καὶ ἀστατοῦμεν. 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring
ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled

εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,

13 δυσφημούμενοι παρακαλοῦμεν· ὡς
being defamed we are entreating; as

that are written," in order that you may not be puffed up individually in favor of the one against the other. 7 For who makes you to differ from another? Indeed, what do you have that you did not receive? If now, you did indeed receive [it], why do you boast as though you did not receive [it]?

8 You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, both to angels and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. 11 Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be homeless 12 and to toil, working with our own hands. When being reviled, we bless; when being persecuted, we bear up; 13 when being defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,
πάντων περίψημα, ἕως ἄρτι.
of all offscouring, until right now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on you I am writing
ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)

νοουθετῶν. 15 ἐὰν γὰρ μυρίου
putting mind into; if ever for myriad
παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders you may have in Christ, but

οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus

διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I you I generated.

16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
I am entreating therefore you, imitators of me

γίνεσθε. 17 Διὰ τοῦτο ἔπεμψα ὑμῖν
be becoming. Through this I sent to you

Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητόν
Timothy, who is of me child loved

καὶ πιστόν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who you

ἀναμνήσει τὰς ὁδοὺς μου
will put back in remembrance the ways of me

τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere

ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward

ὑμᾶς ἐφυσιώθησάν τινες. 19 ἐλεύσομαι
you were puffed up some ones; I shall come

δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος
but quickly toward you, if ever the Lord

θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
should will, and I shall know not the word

τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the

δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom

τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What

θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς
are you willing? In staff I should come toward

ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;
you, or in love to spirit and of mildness?

we have become as the refuse of the world, the offscouring of all things, until now.

14 I am writing these things, not to shame you, but to admonish you as my beloved children. 15 For though you may have ten thousand tutors in Christ, [you] certainly [do] not [have] many fathers; for in Christ Jesus I have become your father through the good news. 16 I entreat you, therefore, become imitators of me. 17 That is why I am sending Timothy to you, as he is my beloved and faithful child in [the] Lord; and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation.

18 Some are puffed up as though I were in fact not coming to you. 19 But I will come to you shortly, if Jehovah^a wills, and I shall get to know, not the speech of those who are puffed up, but [their] power. 20 For the kingdom of God [lies] not in speech, but in power. 21 What do you want? Shall I come to you with a rod, or with love and mildness of spirit?

19^a Jehovah, J^{7,8,17}; the Lord, NBA.

5 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινά τοῦ πατρὸς ἔχειν. **2** καὶ ὑμεῖς πεφυσιωμένοι εἴστε, καὶ οὐχὶ μάλλον ἐπενθήσατε, ἵνα ὁ ἄρθῃ ἐκ μέσου ὑμῶν τὸ ἔργον τοῦτο πράξας; **3** Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον **4** ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, **5** παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὀλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. Lord.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; **7** ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· **8** ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ as-and may we be keeping festival, not in leaven

5 Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain [man] has of [his] father. **2** And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from YOUR midst? **3** I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this, **4** that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, **5** you hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord.

6 YOUR [cause for] boasting is not fine. Do you not know that a little leaven ferments the whole lump? **7** Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. **8** Consequently let us keep the festival, not with old leaven,

παλαιᾷ μὴδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας. **9** Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, **10** οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. **11** νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν. **12** τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει; **13** ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. out of you very (ones).

6 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; **2** ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; **3** οὐκ οἴδατε

neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth.

9 In my letter I wrote you to quit mixing in company with fornicators, **10** not [meaning] entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world. **11** But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. **12** For what do I have to do with judging those outside? Do you not judge those inside, **13** while God judges those outside? "Remove the wicked [man] from among yourselves."

6 Does anyone of you that has a case against the other dare to go to court before unrighteous men, and not before the holy ones? **2** Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unfit to try very trivial matters? **3** Do you not know

ὅτι ἀγγέλους κρινοῦμεν, μήτιγε
that angels we shall judge, not something in fact
βιωτικά; 4 βιωτικὰ μὲν
(things) pertaining to life? Pertaining to life indeed
οὖν κριτήρια ἐὰν ἔχητε,
therefore judging places if ever you may be having,
τοὺς ἐξουθενημένους ἐν τῇ
the (ones) being treated as nothing in the
ἐκκλησίᾳ, τούτους καθίζετε;
ecclesia, these (ones) are you seating?
5 πρὸς ἐντροπὴν ὑμῖν λέγω.
Toward embarrassment to you I am saying.
οὕτως οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς
Thus not is in you no one wise who
δυνήσεται διακρίναι ἀνὰ μέσον τοῦ
will be able to judge through up midst of the
ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
brother of him, but brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
brother is getting judged, and this upon
ἀπίστων;
unbelievers?

7 ἤδη μὲν οὖν ὅλως ἥττημα
Already indeed therefore wholly decrease
ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ'
to you it is that lawsuits you are having with
ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον
selves; through what not rather
ἀδικεῖσθε; διὰ τί οὐχὶ
be you being treated unjustly? Through what not
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
rather be depriving yourselves? But you
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
are treating unjustly and you are depriving, and
τοῦτο ἀδελφούς.
this brothers.

9 ἢ οὐκ οἶδατε ὅτι ἄδικοι
Or not have you known that unjust (ones)
θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
of God kingdom not they will inherit? Not
πλανᾶσθε· οὔτε πόρνοι οὔτε
be you being misled; neither fornicators nor
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
idolaters nor adulterers nor soft [men]
οὔτε ἀρσενοκοῖται 10 οὔτε κλέπται οὔτε
nor liars with males nor thieves nor
πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι,
covetous (ones), not drunkards, not revilers,
οὐχ ἄρπαγες βασιλείαν θεοῦ
not snatchers kingdom of God

that we shall judge
angels? Why, then, not
matters of this life?
4 If, then, you do have
matters of this life to
be tried, is it the men
looked down upon in
the congregation that
you put in as judges?
5 I am speaking to
move you to shame.
Is it true that there
is not one wise man
among you that will
be able to judge be-
tween his brothers,
6 but brother goes to
court with brother,
and that before un-
believers?

7 Really, then, it
means altogether a
defeat for you that
you are having law-
suits with one another.
Why do you not rath-
er let yourselves be
wronged? Why do you
not rather let your-
selves be defrauded?
8 To the contrary, you
wrong and defraud,
and YOUR brothers at
that.

9 What! Do you not
know that unrighteous
persons will not in-
herit God's kingdom?
Do not be misled.
Neither fornicators,
nor idolaters, nor
adulterers, nor men
kept for unnatural
purposes, nor men who
lie with men, 10 nor
thieves, nor greedy per-
sons, nor drunkards,

κληρονομήσουσιν. 11 Καὶ ταῦτά
they will inherit. And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.

12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I
ἐξουσιασθήσομαι ὑπὸ τινος.
shall be brought under authority by anyone.
13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but
θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.

15 οὐκ οἶδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not
οἶδατε ὅτι ὁ κολλώμενος
have you known that the (one) making self stick
τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησὶν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)
δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύματι
but making self stick to the Lord one spirit
ἐστίν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

nor revilers, nor ex-
tortioners will inherit
God's kingdom. 11 And
yet that is what some
of you were. But you
have been washed
clean, but you have
been sanctified, but
you have been de-
clared righteous in the
name of our Lord Je-
sus Christ and with
the spirit of our God.

12 All things are
lawful for me; but
not all things are ad-
vantagous. All things
are lawful for me;
but I will not let my-
self be brought under
authority by anything.
13 Foods for the bel-
ly, and the belly for
foods; but God will
bring both it and
them to nothing. Now
the body is not for
fornication, but for
the Lord; and the
Lord is for the body.
14 But God both raised
up the Lord and will
raise us up out of
[death] through his
power.

15 Do you not know
that your bodies are
members of Christ?
Shall I, then, take
the members of the
Christ away and make
them members of a
harlot? Never may
that happen! 16 What!
Do you not know
that he who is joined
to a harlot is one
body? For, "The two,"
says he, "will be one
flesh." 17 But he who
is joined to the Lord
is one spirit. 18 Flee
from fornication. Every

ἁμαρτήματα ὅ ἐάν ποιήσῃ ἄνθρωπος
sinful (thing) which if ever might do man
ἐκτὸς τοῦ σώματος ἐστίν, ὁ δὲ
outside of the body it is, the (one) but
πορνεύων εἰς τὸ ἴδιον σῶμα
committing fornication into the own body
ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ
is sinning. Or not have you known that the
σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν
body of you divine habitation of the in you
ἁγίου πνεύματος ἐστίν, οὗ ἔχετε
holy spirit is, of which you are having
ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,
from God? And not you are of selves,
20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε
you were bought for of price; glorify you
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
actually the God in the body of you.

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν
About but which (things) you wrote, fine
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·
to man of woman not to be touching;
2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν
through but the fornications each (one) the
ἑαυτοῦ γυναῖκα ἔχεται, καὶ
of himself woman let him be having, and
ἕκαστη τὸν ἴδιον ἄνδρα
each [woman] the own male person
ἔχεται. 3 τῇ γυναικὶ ὁ
let her be having. To the woman the
ἄνθρωπος τὴν ὀφειλὴν ἀποδιδότω,
male person the debt let him be giving off,
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.
likewise but also the woman to the male person.
4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
The woman of the own body not
ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως
is having authority but the male person; likewise
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
but also the male person of the own body
οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. 5 μὴ
not is having authority but the woman. Not
ἀποστερεῖτε ἀλλήλους, εἰ μή τι
be you depriving one another, if not what
ἂν ἐκ συμφώνου πρὸς καιρὸν
likely out of consent toward appointed time
ἵνα σχολάσῃτε τῇ
in order that you might have leisure to the
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
prayer and again upon the very (thing)

other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body. 19 What! Do you not know that the body of you people is the temple of the holy spirit within you, which you have from God? Also, you do not belong to yourselves, 20 for you were bought with a price. By all means, glorify God in the body of you people.

7 Now concerning the things about which you wrote, it is well for a man not to touch a woman; 2 yet, because of prevalence of fornication, let each man have his own wife and each woman have her own husband. 3 Let the husband render to [his] wife her due; but let the wife also do likewise to [her] husband. 4 The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. 5 Do not be depriving each other [of it] except by mutual consent for an appointed time; that you may devote time to prayer and may come together again,

ἦτε, ἵνα μὴ πειράζῃ
you may be, in order that not may be tempting
ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν
you the Satan through the lack of might
ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
of you. This but I am saying according to
συγγνώμην, οὐ κατ' ἐπιταγὴν.
opinion together, not according to enjoiner.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
I am willing but all men to be as
καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει
also myself; but each (one) own he is having
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
gracious gift out of God, the (one) indeed thus,
ὁ δὲ οὕτως.
the (one) but thus.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ
I am saying but to the unmarried (ones) and
ταῖς χήραις, καλὸν αὐτοῖς ἐάν
to the widows, fine to them if ever
μείνωσιν ὡς καὶ ἐγώ· 9 εἰ δὲ οὐκ
they should remain as also I; if but not
ἐγκρατεύονται, γαμησάτωσαν,
they are having might within, let them marry,
κρεῖττον γάρ ἐστιν γαμεῖν ἢ
better for it is to be marrying than
πυροῦσθαι.
to be being set on fire.
10 Τοῖς δὲ γεγαμηκόσιν
To the (ones) but having married
παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
I am announcing beside, not I but the Lord,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, —
woman from male person not to be put apart, —
11 ἐάν δὲ καὶ χωρισθῇ,
if ever but and she should be put apart,
μενέτω ἄγαμος ἢ τῷ
let her be remaining unmarried or to the
ἀνδρὶ καταλλαγῇτω, — καὶ
male person let her be reconciled, — and
ἄνδρα γυναῖκα μὴ ἀφιέναι.
male person woman not to be letting go off.
12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ
To the but leftover (ones) am saying I, not
ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
the Lord; if any brother woman is having
ἄπιστον, καὶ αὕτη
unbelieving, and this [woman]
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
is thinking well together to be dwelling with him,

that Satan may not keep tempting you for your lack of self-regulation. 6 However, I say this by way of concession, not in the way of a command. 7 But I wish all men were as I myself am. Nevertheless, each one has his own gift from God; one in this way, another in that way.

8 Now I say to the unmarried persons and the widows, it is well for them that they remain even as I am. 9 But if they do not have self-control, let them marry, for it is better to marry than to be inflamed [with passion].

10 To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; 11 but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife.

12 But to the others I say, yes, I, not the Lord: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him,

μὴ ἀφιέτω αὐτήν· 13 καὶ γυνή
not let him be letting go off her; and woman
ἣτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and
οὗτος συνευδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling
μετ' αὐτῆς, μὴ ἀφιέτω τὸν
with her, not let her be letting go off the
ἄνδρα. 14 ἡγίασται γὰρ ὁ
male person. Has been sanctified for the
ἄνθρωπος ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
male person the unbelieving in the woman, and
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν
has been sanctified the woman the unbelieving in
τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
the brother; since really the children of you
ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.
unclean (ones) is, now but holy (ones) is.
15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,
χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved
ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις,
the brother or the sister in the such (things),
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called you the God. What
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
for have you known, woman, if the male person
σώσεις; ἢ τί οἶδας,
you will save? Or what have you known,
ἄνερ, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?
17 Εἰ μὴ ἐκάστω ὡς μεμέρικεν
If not to each (one) as has given part
ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,
οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the
ἐκκλησίαις πάσαις διατάσσομαι.
ecclesias all I am ordaining.
18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?
μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ
Not let him be drawing upon; in uncircumcision
κέκληται τις; μὴ
has been called anyone? Not

let him not leave her;
13 and a woman who
has an unbelieving
husband, and yet he
is agreeable to dwell-
ing with her, let
her not leave her
husband. 14 For the
unbelieving husband
is sanctified in re-
lation to [his] wife,
and the unbelieving
wife is sanctified in
relation to the broth-
er; otherwise, your
children would really
be unclean, but now
they are holy. 15 But
if the unbelieving
one proceeds to de-
part, let him depart;
a brother or a sister
is not in servitude
under such circum-
stances, but God has
called you to peace.
16 For, wife, how do
you know but that
you will save [your]
husband? Or, husband,
how do you know but
that you will save
[your] wife?

17 Only, as Jeho-
vah^a has given each
one a portion, let each
one so walk as God
has called him. And
thus I ordain in all
the congregations.
18 Was any man called
circumcised? Let him
not become uncir-
cumcised. Has any
man been called
in uncircumcision?

17^a Jehovah, J^{7,8} (in accord with Romans 12:3, 2 Corinthians 10:13 and Hebrews 2:4); God, J¹⁷ and Textus Receptus; the Lord, P⁴⁶ BACD Vg Sy^p J¹⁸.

περιτεμνέσθω. 19 ἡ περιτομή
let him be being circumcised. The circumcision
οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision
οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν
nothing is, but observance of commandments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ἣ
of God. Each (one) in the calling to which
ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.
21 δοῦλος ἐκλήθη; μὴ σοι
Slave were you called? Not to you
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free
γενέσθαι, μάλλον χρῆσαι. 22 ὁ γὰρ
to become, rather use you. The (one) for
ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
in Lord having been called slave freedman
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)
κληθεὶς δοῦλος ἐστίν Χριστοῦ.
having been called slave is of Christ.
23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming
δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in
ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this
μενέτω παρὰ θεῷ.
let him be remaining beside God.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord
οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
not I am having, opinion but I am giving as
ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.
26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.
27 δέδεσται γυναικί; μὴ ζῆτει
Have you been bound to woman? Not be seeking
λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not
ζῆτει γυναῖκα· 28 ἐὰν δὲ καὶ
be seeking woman; if ever but also
γαμήσης, οὐχ ἡμαρτες. καὶ ἐὰν
you should marry, not you sinned. And if a

Let him not get cir-
cumcised. 19 Circum-
cision does not mean
a thing, and uncir-
cumcision means not
a thing, but obser-
vance of God's com-
mandments [does].
20 In whatever state
each one was called,
let him remain in it.
21 Were you called
when a slave? Do not
let it worry you; but
if you can also become
free, rather seize the
opportunity. 22 For
anyone in [the] Lord
that was called when
a slave is the Lord's
freedman; likewise he
that was called when
a free man is a slave
of Christ. 23 You were
bought with a price;
stop becoming slaves
of men. 24 In what-
ever condition each
one was called, broth-
ers, let him remain
in it associated with
God.

25 Now concerning
virgins I have no com-
mand from the Lord,
but I give my opinion
as one who had mercy
shown him by the
Lord to be faithful.
26 Therefore I think
this to be well in
view of the necessity
here with us, that it
is well for a man to
continue as he is.
27 Are you bound to
a wife? Stop seeking
a release. Are you
loosed from a wife?
Stop seeking a wife.
28 But even if you did
marry, you would com-
mit no sin. And if a

γήμη ἡ παρθένος, οὐχ ἡμαρτεν.
should marry the virgin, not she sinned.
θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ
Tribulation but to the flesh will have the
τοιούτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of you I am sparing.

29 Τοῦτο δέ φημι, ἀδελφοί, ὁ
This but I say, brothers, the
καιρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;
τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)
ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,
30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and
οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,
31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as
μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the
σχῆμα τοῦ κόσμου τούτου. 32 Θέλω
fashion of the world this. I am willing
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but you free from anxiety to be. The
ἄγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)
τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;
33 ὁ δὲ γαμήσας
the (one) but having married
μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,
πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and
μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος
he has been parted. And the woman the unmarried
καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)
τοῦ κυρίου, ἵνα ἡ ἁγία καὶ
of the Lord, in order that she may be holy and
τῷ σώματι καὶ τῷ πνεύματι· ἡ
to the body and to the spirit; the [woman]
δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)
τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] married, such one would commit no sin. However, those who do will have tribulation in their flesh. But I am sparing you.

29 Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, 30 and also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing, 31 and those making use of the world as those not using it to the full; for the scene of this world is changing. 32 Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. 33 But the married man is anxious for the things of the world, how he may gain the approval of his wife; 34 and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her

ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of you
αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not
ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to you I might throw upon,
ἀλλὰ πρὸς τὸ εὐσχημον καὶ
but toward the (thing) holding well and
εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord
ἀπερισπάστως.
undistractedly.

36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly
ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἔαν
upon the virgin of him he is opining if ever
ἡ ὑπέρρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing
γίνεσθαι, ὃ θέλει ποιεῖτω·
to be occurring, what he is willing let him be doing;
οὐχ ἁμαρτάνει· γαμήτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who
δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ
but has stood in the heart of him settled, not
ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about
τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the own will, and this he has judged
ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself
παρθένον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and
ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself
παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not
γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.

39 Γυνὴ δέδετα ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time
ζῇ ὁ ἀνὴρ αὐτῆς· ἔαν δὲ
is living the male person of her; if ever but
κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν
should sleep the male person, free she is
ὃ θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in
κυρίῳ. 40 μακαριώτερα δὲ ἐστὶν ἔαν οὕτως
Lord; happier but she is if ever thus
μεῖνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better.

39 A wife is bound during all the time her husband is alive. But if her husband should fall asleep [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she remains as she is, according to my opinion.

δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ
I am thinking for also I spirit of God
ἔχειν.
to be having.

8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,
οἵδαμεν ὅτι πάντες γινώσκιν
we have known that all (ones) knowledge
ἔχομεν. ἡ γινώσις φυσιοῖ, ἡ δὲ
we are having. The knowledge is puffing up, the but
ἀγάπη οἰκοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking
ἐγνωκέναι τι, οὕτω ἔγνω
to have known anything, not as yet he knew
καθὼς δεῖ γινῶναι. 3 εἰ δέ τις
according as it is binding to know; if but anyone
ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται ὑπ'
is loving the God, this (one) has been known by
αὐτοῦ.
him.

4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the
εἰδωλοθύτων οἵδαμεν ὅτι
(things) sacrificed to idols we have known that
οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God
εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or
ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords
πολλοί, 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and
εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
one Lord Jesus Christ, through whom the
πάντα καὶ ἡμεῖς δι' αὐτοῦ.
all (things) and we through him.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσις· τινὲς
But not in all (ones) the knowledge; some
δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol
ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the
συνείδησις αὐτῶν ἀσθενὴς οὖσα
conscience of them weak being
μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ
is being defiled. Thing eaten but us not

I certainly think I also have God's spirit.

8 Now concerning foods offered to idols: we know we all have knowledge. Knowledge puffs up, but love builds up. 2 If anyone thinks he has acquired knowledge of something, he does not yet know [it] just as he ought to know [it]. 3 But if anyone loves God, this one is known by him.

4 Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is no God but one. 5 For even though there are those who are called "gods," whether in heaven or on earth, just as there are many "gods" and many "lords," 6 there is actually to us one God the Father, out of whom all things are; and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.

7 Nevertheless, there is not this knowledge in all persons; but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, being weak, is defiled. 8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἂν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστερούμεθα, οὔτε
not we should eat, we are coming behind, nor
ἂν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.

9 βλέπετε δὲ μή πως ἡ ἐξουσία
Be you looking but not somehow the authority
ὑμῶν αὕτη πρόσκομμα γένηται
of you this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἂν γὰρ τις
to the weak (ones). If ever for anyone
ἴδῃ σὲ τὸν ἔχοντα γινώσκιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the

τὰ εἰδωλόθυτα ἐσθίειν;
the (things) sacrificed to idols to be eating?

11 ἀπόλλυται γὰρ ὁ ἀσθενὴς ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες
Christ died. Thus but sinning

εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν
into the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ
ἁμαρτάνετε. 13 διόπερ εἰ
you are sinning. Through which even if

βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing to fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίσω.
not the brother of me I should cause to fall.

9 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
Not am I free? Not am I apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; 2 εἰ
the work of me you are in Lord? If
ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν
to others not I am apostle, but in fact to you
εἰμὶ, ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship
ὑμεῖς ἐστὲ ἐν κυρίῳ.
you are in Lord.

commend us to God; if we do not eat, we do not fall short, and, if we eat, we have no credit to ourselves. 9 But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak. 10 For if anyone should see you, the one having knowledge, reclining at a meal in an idol temple, will not the conscience of that one who is weak be built up to the point of eating foods offered to idols? 11 Really, by your knowledge, the man that is weak is being ruined, [your] brother for whose sake Christ died. 12 But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ. 13 Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble.

9 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work in [the] Lord? 2 If I am not an apostle to others, I most certainly am to you, for you are the seal confirming my apostleship in relation to [the] Lord.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμέ
The my defense to the (ones) me
ἀνακρίνουσιν ἐστὶν αὕτη. 4 μὴ οὐκ
judging up is this. Not not
ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;
we are having authority to eat and to drink?
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
Not not we are having authority sister
γυναικὰ περιάγειν, ὥς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover
ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not
ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who
στρατεύεται ἰδίῳ ὀψωνίῳ ποτέ; τίς
serves as soldier to own provisions sometime? Who
φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and
ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ
out of the milk of the flock not
ἐσθίει;
he is eating?
8 Μὴ κατὰ ἄνθρωπον ταῦτα
Not according to man these (things)
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not
λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ
is saying? In for the of Moses law
γέγραπται Οὐ φιμώσεις βοῦν
it has been written Not you will muzzle bull
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,
ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?
10 δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because
ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing
ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope
τοῦ μετέχειν.
of the to be partaking.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to you the spiritual (things)
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of you the

3 My defense to those who examine me is as follows: 4 We have authority to eat and drink, do we not? 5 We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not? 6 Or is it only Bar'nabas and I that do not have authority to refrain from [secular] work? 7 Who is it that ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat some of the milk of the flock? 8 Am I speaking these things by human standards? Or does not the Law also say these things? 9 For in the law of Moses it is written: "You must not muzzle a bull when it is threshing out the grain." Is it bulls God is caring for? Or is it altogether for our sakes he says it? 10 Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker.

11 If we have sown spiritual things to you, is it something great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον
of your authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority
ταύτῃ, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering
ἵνα μὴ τινα ἐνκοπήν δώμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not
οἴδατε ὅτι οἱ τὰ ἱερὰ
have you known that the (ones) the sacred (things)
ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar
παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar
συνμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord
διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news
ζῆν.
to be living.
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ
I but not have used to nothing
τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)
ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine
γὰρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the
καύχημά μου οὐδεὶς κενώσει. 16 ἐὰν
boasting of me no one will make empty. If ever
γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me
καύχημα, ἀνάγκη γὰρ μοι ἐπικεῖται οὐαὶ
boasting, necessity for to me is lying upon; woe
γὰρ μοι ἐστὶν ἐὰν μὴ
for to me it is if ever not
εὐαγγελίσωμαι. 17 εἰ γὰρ ἐκὼν
I should declare good news. If for voluntary
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but
ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things for the flesh from you? 12 If other men partake of this authority over you, do we not much more so? Nevertheless, we have not made use of this authority, but we are bearing all things, in order that we might not offer any hindrance to the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? 14 In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news.

15 But I have not made use of a single one of these [provisions]. Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than—no man is going to make my reason for boasting void! 16 If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! 17 If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me.

18 τίς οὖν μου ἐστὶν ὁ μισθός;
What therefore of me is the reward?

ἵνα εὐαγγελιζόμενος ἀδάπανον
In order that declaring good news without expense
θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
I might put the good news, into the not
καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
to abuse to the authority of me in
τῷ εὐαγγελίῳ.
the good news.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
Free for being out of all (ones)

πᾶσιν ἑμαυτὸν ἐδοῦλωσα, ἵνα τοὺς
to all (ones) myself I enslaved, in order that the
πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς
more (ones) I might gain; and I became to the

Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους
Jews as Jew, in order that Jews

κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
I might gain; to the (ones) under law as under
νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον,
law, not being very (one) under law,

ἵνα τοὺς ὑπὸ νόμον κερδήσω·
in order that the (ones) under law I might gain;

21 τοῖς ἀνόμοις ὡς ἄνομος,
to the (ones) without law as (one) without law,

μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος
not being without law of God but within law

Χριστοῦ, ἵνα κερδανῶ τοὺς
of Christ, in order that I shall gain the (ones)

ἀνόμους· 22 ἐγενόμην τοῖς
without law; I became to the

ἀσθενέσιν ἀσθενής, ἵνα τοὺς
strengthless (ones) strengthless, in order that the

ἀσθενεῖς κερδήσω· τοῖς πᾶσιν
strengthless (ones) I might gain; to all (ones)

γέγονα πάντα, ἵνα πάντως
I have become all (things), in order that by all means

τινὰς σώσω. 23 πάντα δὲ ποιῶ
some I might save. All (things) but I am doing

διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνός
through the good news, in order that sharer

αὐτοῦ γένωμαι.
of it I should become.

24 Οὐκ οἶδατε ὅτι οἱ ἐν
Not have you known that the (ones) in

σταδίῳ τρέχοντες πάντες μὲν
stadium running all indeed

τρέχουσιν, εἷς δὲ λαμβάνει τὸ
they are running, one but is receiving the

18 What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news.

19 For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. 20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law.

21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

24 Do you not know that the runners in a race all run, but only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
prize? Thus be you running in order that

καταλάβητε. 25 πᾶς δὲ ὁ
you might receive down. Everyone but the

ἀγωνιζόμενος πάντα
being contestant all (things)

ἐγκρατεῖται, ἐκεῖνοι μὲν
he is exercising self-control, those indeed

οὖν ἵνα φθαρτὸν στέφανον
therefore in order that corruptible crown

λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.
they might receive, we but incorruptible (one).

26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ
I to you-now thus am running as not

ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
unevidently, thus I am boxing as not air

δέρων· 27 ἀλλὰ ὑπωπιάζω μου τὸ
flaying; but I am browbeating of me the

σῶμα καὶ δουλαγωγῶ, μή πως
body and I am leading as slave, not somehow

ἄλλοις κηρύξας αὐτὸς ἀδόκιμος
to others having preached very (one) disapproved

γένωμαι.
I should become.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
Not I am willing for you to be ignorant,

ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
brothers, that the fathers of us all (ones) under

τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
the cloud they were and all (ones) through the

θαλάσσης διήλθον, 2 καὶ πάντες
sea they went through, and all (ones)

εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ
into the Moses they were baptized in the

νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
cloud and in the sea, and all (ones) the

αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
very spiritual thing eaten they ate and

πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
all (ones) the very spiritual they drank

πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
drink, they were drinking for out of spiritual

ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν
following rock-mass, the rock-mass but was

ὁ χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν
the Christ; but not in the more (ones)

αὐτῶν ἠυδόκησεν ὁ θεός,
of them thought well the God,

κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
they were strewn down for in the desolate [place].

prize? Run in such a way that you may attain it. 25 Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. 26 Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; 27 but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.

10 Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ. 5 Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
These (things) but types of us they occurred,
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
into the not to be us desirers
κακῶν, καθὼς κάκεῖνοι
of bad (things), according as also those
ἐπέθυμουν. 7 μηδὲ εἰδωλολάτραι
desired. Neither idolaters
γίνεσθε, καθὼς τινες αὐτῶν
be you becoming, according as some of them;
ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς
as-even it has been written Sat down the people
φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν
to eat and to drink, and they stood up
παίζειν. 8 μηδὲ
to be playing. Neither
πορνεύωμεν, καθὼς
may we be committing fornication, according as
τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν
some of them committed fornication, and they fell
μὴ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ
to one day twenty-three thousand. Neither
ἐκπειράζωμεν τὸν κύριον, καθὼς
may we be testing out the Lord, according as
τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν
some of them tested, and by the serpents
ἀπώλλυντο. 10 μηδὲ
they were destroying selves. Neither
γογγύζετε, καθάπερ
be you murmuring, according to which (things) even
τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο
some of them murmured, and they destroyed selves
ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ
by the destroyer. These (things) but
τυπικῶς συνέβαιναν ἐκείνοις, ἐγράφη
typically was stepping with to those, it was written
δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ
but toward putting mind in of us, into whom the
τέλη τῶν αἰώνων κατήντηκεν.
ends of the ages has attained down.

12 Ὡστε ὁ δοκῶν ἐστάναι
As-and the (one) thinking to stand

βλεπέτω μὴ πέσῃ.
let him be looking not he should fall.

13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
Temptation you not has taken if not

ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
pertaining to man; faithful but the God, who not

6 Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. 7 Neither become idolaters, as some of them did; just as it is written: "The people sat down to eat and drink, and they got up to have a good time." 8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murderers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

12 Consequently let him that thinks he is standing beware that he does not fall.

13 No temptation has taken you except what is common to men. But God is faithful, and he will not

ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ
he will permit you to be tested over
ὃ δύνασθε, ἀλλὰ ποιήσει σὺν
which you are able, but he will make together with
τῷ πειρασμῷ καὶ τὴν ἑκβασιν τοῦ
the temptation also the stepping out of the
δύνασθαι ὑπενεγκεῖν.
to be able to bear under.

14 Διόπερ, ἀγαπητοί μου,
Through which even, (ones) loved of me,
φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς
be you fleeing from the idolatry. As

φρονίμοις λέγω· κρίνατε ὑμεῖς
to discreet (ones) I am saying; you judge you
ὃ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας
what I say. The cup of the blessing

ὃ εὐλογοῦμεν, οὐκὶ κοινωνία ἐστὶν τοῦ
which we are blessing, not sharing is it of the
αἵματος τοῦ χριστοῦ; τὸν ἄρτον δὲ
blood of the Christ? The loaf which

κλῶμεν, οὐκὶ κοινωνία τοῦ σώματος
we are breaking, not sharing of the body

τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος,
of the Christ it is? Because one loaf,

ἐν σώμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες
one body the many we are, the for all (ones)

ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
out of the one loaf we are partaking.

18 βλέπετε τὸν Ἰσραὴλ κατὰ
Be you looking at the Israel according to
σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας
flesh; not the (ones) eating the sacrifices

κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί
sharers of the altar are they? What

οὖν φημί; ὅτι εἰδωλόθυτόν
therefore say I? That (thing) sacrificed to idol

τί ἐστίν, ἢ ὅτι εἰδωλόν τί ἐστίν;
anything is, or that idol anything is?

20 ἀλλ' ὅτι ἃ θύουσιν τὰ
But that what (things) are sacrificing the

ἔθνη, δαιμονίοις καὶ οὐ θεῷ
nations, to demons and not to God

θύουσιν, οὐ θέλω δὲ ὑμᾶς
they are sacrificing, not I am willing but you

κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
sharers of the demons to be becoming.

21 οὐ δύνασθε ποτήριον Κυρίου
Not you are able cup of Lord

let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to men with discernment; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? 17 Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf.

18 Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with the altar? 19 What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? 20 No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking the cup of Jehovah's

πίνειν καὶ ποτήριον δαιμονίων· οὐ
to be drinking and cup of demons; not
δύνασθε τραπέζης Κυρίου μετέχειν καὶ
you are able of table of Lord to be partaking and
τραπέζης δαιμονίων. 22 ἢ
of table of demons. Or
παραζηλοῦμεν τὸν κύριον; μὴ
are we inciting to jealousy the Lord? Not
ἰσχυρότεροι αὐτοῦ ἐσμέν;
stronger of him are we?

23 Πάντα ἔξεστιν· ἀλλ' οὐ
All (things) is being lawful; but not
πάντα συμφέρει. πάντα
all (things) is bearing with. All (things)
ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
is being lawful; but not all (things) is building up.
24 μὴδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ
No one the of himself let him be seeking but
τὸ τοῦ ἑτέρου.
that of the different (one).

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
Everything the in meat market being sold
ἐσθίετε μὴδὲν ἀνακρίνοντες διὰ τὴν
be you eating nothing judging up through the
συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ
conscience, of the Lord for the earth and
τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
the fullness of it. If anyone is calling
ὑμᾶς τῶν ἀπίστων καὶ θέλετε
you of the unbelievers and you are willing
πορεύεσθαι, πᾶν τὸ παρατιθέμενον
to be going, everything the being set alongside
ὑμῖν ἐσθίετε μὴδὲν ἀνακρίνοντες διὰ
to you be you eating nothing judging up through
τὴν συνείδησιν. 28 ἐὰν δέ τις ὑμῖν
the conscience; if ever but anyone to you
εἴπη Τοῦτο ἱερόθυτόν ἐστιν,
should say This (thing) sacredly sacrificed is,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν
not be you eating through that [man] the (one)
μηνύσαντα καὶ τὴν συνείδησιν·
having disclosed and the conscience;
29 συνείδησιν δὲ λέγω οὐχὶ τὴν
conscience but I am saying not the (one)
ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου·
of self but the (one) of the different (one);

and the cup of de-
mons; you cannot be
partaking of "the ta-
ble of Jehovah"^a and
the table of demons.
22 Or "are we inciting
Jehovah^b to jealousy"?
We are not stronger
than he is, are we?

23 All things are
lawful; but not all
things are advanta-
geous. All things are
lawful; but not all
things build up.
24 Let each one keep
seeking, not his own
[advantage], but that
of the other person.

25 Everything that
is sold in a meat mar-
ket keep eating, mak-
ing no inquiry on
account of YOUR con-
science; 26 for "to
Jehovah^c belong the
earth and that which
fills it." 27 If anyone
of the unbelievers
invites you and you
wish to go, pro-
ceed to eat every-
thing that is set
before you, making
no inquiry on account
of YOUR conscience.
28 But if anyone
should say to you:
"This is something
offered in sacrifice,"
do not eat on ac-
count of the one that
disclosed it and
on account of con-
science.^d 29 "Con-
science," I say, not
your own, but that
of the other person.

21^a Jehovah, J^{7,8}; the Lord, NBA. 22^b Jehovah, J^{7,8,14}; the Lord, NBA.
26^c Jehovah, J^{7,8,11,14,16-18,20}; the Lord, NBA. 28^d In agreement with the
Textus Receptus J^{7,8,11,13,14,16,17} add: "(For the earth belongs to Jehovah,
and so does its fullness.)"

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ
am I being blasphemed over what I
εὐχαριστῶ;
am giving thanks?

31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore you are eating or
πίνετε εἴτε τι ποιεῖτε,
you are drinking or anything you are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be you doing.
32 ἀπρόσκοποι καὶ Ἰουδαίοις
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἑλλήσιν καὶ τῇ
be you becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς καὶ ἐγὼ
ecclesia of the God, according as also I
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἑμαυτοῦ σύμφoron ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.

11 μιμηταί μου γίνεσθε, καθὼς
Imitators of me be you becoming, according as
καὶ ἐγὼ Χριστοῦ.
also I of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but you because all (things)
μου μέμνησθε καὶ καθὼς
of me you have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to you the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς
you are holding down. I am willing but you
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head
ὁ χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the
ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
male person, head but the Christ the God.

4 πᾶς ἀνὴρ προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει
prophesying down on head having is shaming

For why should it be
that my freedom is
judged by another
person's conscience?
30 If I am partaking
with thanks, why am
I to be spoken of abu-
sively over that for
which I give thanks?

31 Therefore, wheth-
er you are eating
or drinking or doing
anything else, do all
things for God's glory.
32 Keep from becom-
ing causes for stum-
bling to Jews as well
as Greeks and to
the congregation of
God, 33 even as I am
pleasing all people in
all things, not seek-
ing my own advan-
tage but that of
the many, in order
that they might get
saved.

11 Become imitators
of me, even as
I am of Christ.

2 Now I commend
you because in all
things you have me
in mind and you are
holding fast the tradi-
tions just as I handed
[them] on to you.
3 But I want you to
know that the head
of every man is the
Christ; in turn the
head of a woman is
the man; in turn the
head of the Christ
is God. 4 Every man
that prays or prophe-
sies having something
on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ
the head of him; every but woman
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω
praying or prophesying not veiled down
τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,
ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)
τῇ ἐξυρηνμένη. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not
κατακαλύπτεται γυνή, καὶ κειράσθω·
is being veiled down woman, also let her be shorn;
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or
ξυράσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing
κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ
to be being veiled down the head, image and
δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
glory of God existing; the woman but glory
ἀνδρός ἐστὶν. 8 οὐ γὰρ ἐστὶν
of male person is. Not for is
ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ
male person out of woman, but woman out of
ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
male person through the woman, but woman
διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon
τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.

11 πλὴν οὔτε γυνὴ χωρὶς
Besides neither woman apart from
ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός
male person nor male person apart from woman
ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
in Lord; as-even for the woman out of the
ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ
male person, thus also the male person through
τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.
13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it
γυναῖκα ἀκατακάλυπτον τῷ θεῷ
woman not veiled down to the God

his head; 5 but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a [woman] with a shaved head. 6 For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered.

7 For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory. 8 For man is not out of woman, but woman out of man; 9 and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. 10 That is why the woman ought to have a sign of authority upon her head because of the angels.

11 Besides, in connection with [the] Lord neither is woman without man, nor man without woman. 12 For just as the woman is out of the man, so also the man is through the woman; but all things are out of God. 13 Judge for YOUR OWN SELVES: Is it fitting for a woman

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτῇ
to be praying? Not-but the nature very
διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
is teaching you that male person indeed if ever
κομᾷ, ἀτιμία αὐτῷ ἐστίν,
he may have long hair, dishonor to him it is,
15 γυνὴ δὲ ἐὰν κομᾷ, δόξα
woman but if ever she may have long hair, glory
αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
to her it is? Because the (long) hair instead of
περιβολαίου δέδοται αὐτῇ. 16 Εἰ
thing thrown around has been given to her. If
δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither
αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.

17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not
ἐπαίνω ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but
εἰς τὸ ἥσσον συνέρχεσθε.
into the worse you are coming together.
18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
First indeed for coming together of you in
ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing splits in you
ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.
19 δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in you to be,
ἵνα καὶ οἱ δόκιμοι φανεροὶ
in order that also the approved (ones) manifest
γίνωνται ἐν ὑμῖν.
might become in you.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of you upon the
αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper
φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper
προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
is taking before in the to eat, and who indeed
πεινᾷ, ὃς δὲ μεθύει. 22 μὴ
is hungering, who but is being intoxicated. Not
γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not you are having into the
ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

to pray uncovered to God? 14 Does not nature itself teach you that if a man has long hair, it is a dishonor to him; 15 but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress. 16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation, I hear divisions exist among you; and in some measure I believe it. 19 For there must also be sects among you, that the persons approved may also become manifest among you.

20 Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. 21 For, when you eat [it], each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Certainly you do have houses for eating and drinking, do you not? Or

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
ecclesia of the God are you minding down on,
καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
and are you shaming down the (ones) not having?
τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς;
What should I say to you? Shall I praise you?
ἐν τούτῳ οὐκ ἐπαινῶ.
In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
I for I received beside from the Lord,
ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
which also I gave beside to you, that the Lord
Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
Jesus in the night to which

παρεδίδετο ἔλαβεν ἄρτον
he was being given beside he received loaf

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
and having given thanks he broke and he said

Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν.
This of me is the body the over you;

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
this be you doing into the my remembrance.

25 ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ
As-thus also the cup after the

δειπνήσαι, λέγων Τοῦτο τὸ ποτήριον
to have supper, saying This the cup

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι.
the new covenant is in the my blood;

τοῦτο ποιεῖτε, ὡσάκις ἐὰν
this be you doing, as often as if ever

πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.
you may be drinking, into the my remembrance.

26 ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν
As often as for if ever you may be eating the

ἄρτον τοῦτον καὶ τὸ ποτήριον
loaf this and the cup

πίνετε, τὸν θάνατον τοῦ κυρίου
you may be drinking, the death of the Lord

καταγγέλλετε, ἄχρι οὗ
you are announcing down, until which

ἔλθῃ.
he should come.

27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον
As-and who likely may be eating the loaf

ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
or he may be drinking the cup of the Lord

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
unworthily, held in he will be of the body and

do you despise the con-
gregation of God and
make those who have
nothing ashamed?
What shall I say to
you? Shall I com-
mend you? In this
I do not commend
you.

23 For I received
from the Lord^a that
which I also handed
on to you, that the
Lord Jesus in the
night in which he was
going to be handed
over took a loaf
24 and, after giving
thanks, he broke it
and said: "This means
my body which is in
your behalf. Keep do-
ing this in remem-
brance of me." 25 He
did likewise respecting
the cup also, after he
had the evening meal,
saying: "This cup
means the new cov-
enant by virtue of my
blood. Keep doing this,
as often as you drink
it, in remembrance of
me." 26 For as often
as you eat this loaf
and drink this cup,
you keep proclaim-
ing the death of
the Lord, until he
arrives.

27 Consequently
whoever eats the loaf
or drinks the cup of
the Lord unworthily
will be guilty re-
specting the body and

23^a The Lord, NBA; Jehovah, J¹⁴.

τοῦ αἵματος τοῦ κυρίου.
of the blood of the Lord.

28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ
Let him be proving but man himself, and

οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
thus out of the loaf let him be eating and

ἐκ τοῦ ποτηρίου πινέτω.
out of the cup let him be drinking;

29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
the (one) for eating and drinking judgment

ἑαυτῷ ἐσθίει καὶ πίνει μὴ
to himself he is eating and he is drinking not

διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
judging through the body. Through this in

ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
you many strengthless (ones) and unhealthy

καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
and are sleeping sufficient (ones). If but

ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
selves we were judging through, not likely

ἐκρινόμεθα. 32 κρινόμενοι δὲ ὑπὸ
we were being judged; being judged but by

τοῦ κυρίου παιδεύομεθα, ἵνα
the Lord we are being disciplined, in order that

μὴ σὺν τῷ κόσμῳ
not together with the world

κατακριθῶμεν. 33 ὥστε, ἀδελφοί
we should be judged down. As-and, brothers

μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους
of me, coming together into the to eat one another

ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
be you waiting for. If anyone is hungering, in

οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
house let him be eating, in order that not into

κρίμα συνέρχησθε. Τὰ δὲ
judgment you may be coming together. The but

λοιπὰ ὥς ἂν ἔλθω
leftover (things) as likely I should come

διατάξομαι.
I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
About but the spiritual (things), brothers,

οὐ θέλω ὑμᾶς ἄγνοεῖν.
not I am willing you to be ignorant.

2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
You have known that when nations you were

πρὸς τὰ εἰδωλα τὰ ἄφωνα ὥς ἂν
toward the idols the voiceless as likely

32^a Jehovah, J^{13,16,18}; the Lord, NBA.

the blood of the Lord.
28 First let a man ap-
prove himself after
scrutiny, and thus let
him eat of the loaf
and drink of the cup.
29 For he that eats
and drinks eats and
drinks judgment
against himself if he
does not discern the
body. 30 That is why
many among you are
weak and sickly, and
quite a few are sleep-
ing [in death]. 31 But
if we would discern
what we ourselves are,
we would not be
judged. 32 However,
when we are judged,
we are disciplined by
Jehovah,^a that we
may not become con-
demned with the
world. 33 Consequent-
ly, my brothers, when
you come together
to eat [it], wait for
one another. 34 If
anyone is hungry, let
him eat at home,
that you may not
come together for
judgment. But the re-
maining matters I will
set in order when I
get there.

12 Now concerning
the spiritual
gifts, brothers, I
do not want you
to be ignorant. 2 You
know that when you
were people of the na-
tions, you were being
led away to those
voiceless idols just as

ἡγεσθε ἀπαγόμενοι. 3 διὸ
you were being led being led off. Through which
γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
I am making known to you that no one in spirit
θεοῦ λαλῶν λέγει Ἀνάθεμα
of God speaking he is saying Anathema
'Ιησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος
Jesus, and no one is able to say Lord
'Ιησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
Jesus if not in spirit holy.

4 Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ
Varieties but of gracious gifts are, the
δὲ αὐτὸ πνεῦμα. 5 καὶ διαιρέσεις διακονιῶν
but very spirit; and varieties of services
εἰσὶν, καὶ ὁ αὐτὸς κύριος. 6 καὶ διαιρέσεις
are, and the very Lord; and varieties
ἐνεργημάτων εἰσὶν, καὶ ὁ αὐτὸς θεός,
of inworkings are, and the very God,

ὁ ἐνεργῶν τὰ πάντα ἐν
the (one) working within the all (things) in
πάνσιν. 7 ἑκάστῳ δὲ δίδεται
all (things). To each (one) but is being given

ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the spirit toward the

συμφέρον. 8 ᾧ μὲν γὰρ
(thing) bearing with. To whom indeed for

διὰ τοῦ πνεύματος δίδεται λόγος
through the spirit is being given word

σοφίας, ἄλλῳ δὲ λόγος γνώσεως
of wisdom, to another but word of knowledge

κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ
according to the very spirit, to different (one)

πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith in the very spirit, to another but

χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,
gracious gifts of healings in the one spirit,

10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
to another but inworkings of powers,

ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
to another but prophecy, to another but

διακρίσεις πνευμάτων, ἑτέρῳ γένη
discernings of spirits, to different (one) kinds

γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία
of tongues, to another but interpretation

γλωσσῶν. 11 πάντα δὲ ταῦτα
of tongues; all but these (things)

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα,
is working within the one and the very spirit,

you happened to be led. 3 Therefore I would have you know that nobody when speaking by God's spirit says: "Jesus is accursed!" and nobody can say: "Jesus is Lord!" except by holy spirit.

4 Now there are varieties of gifts, but there is the same spirit; 5 and there are varieties of ministries, and yet there is the same Lord; 6 and there are varieties of operations, and yet it is the same God who performs all the operations in all persons. 7 But the manifestation of the spirit is given to each one for a beneficial purpose. 8 For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge according to the same spirit, 9 to another faith by the same spirit, to another gifts of healings by that one spirit, 10 to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues.

11 But all these operations the one and the same spirit performs;

διαιροῦν ἰδίᾳ ἑκάστῳ
variegating to own [space] to each (one)
καθὼς βούλεται.
according as it is wishing.

12 Καθάπερ γὰρ τὸ
According to which (things) even for the
σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει,
body one is and members many it is having,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ
all but the members of the body many
ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;

13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς
and for in one spirit we all into
ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews
εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),
καὶ πάντες ἐν πνεύμα ἑποτίσθημεν.
and all (ones) one spirit we were made to drink.

14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος
Also for the body not is one member
ἀλλὰ πολλά. 15 ἔάν τις εἴπῃ ὁ πούς
but many. If ever should say the foot

ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ
Because not I am hand, not I am out of the
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of

τοῦ σώματος. 16 καὶ ἔάν τις εἴπῃ τὸ
the body; and if ever should say the
οὖς ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ
ear Because not I am eye, not I am

ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is
ἐκ τοῦ σώματος. 17 εἰ ὅλον τὸ σῶμα
out of the body; if whole the body

ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,
ποῦ ἡ ὀσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set

τὰ μέλη, ἓν ἑκάστον αὐτῶν, ἐν τῷ
the members, one each of them, in the
σώματι καθὼς ἠθέλησεν.
body according as he willed.

19 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ
If but was the all one member, where
τὸ σῶμα; 20 νῦν δὲ πολλὰ μέλη, ἓν δὲ
the body? Now but many members, one but
σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμός
body. Not is able but the eye

making a distribution to each one respectively just as it wills.

12 For just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. 13 For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.

14 For the body, indeed, is not one member, but many. 15 If the foot should say: "Because I am not a hand, I am no part of the body," it is not for this reason no part of the body. 16 And if the ear should say: "Because I am not an eye, I am no part of the body," it is not for this reason no part of the body. 17 If the whole body were an eye, where would the [sense of] hearing be? If it were all hearing, where would the smelling be? 18 But now God has set the members in the body, each one of them, just as he pleased.

19 If they were all one member, where would the body be? 20 But now they are many members, yet one body. 21 The eye cannot

εἰπεῖν τῇ χειρὶ Χρείαν σου οὐκ ἔχω,
to say to the hand Need of you not I am having,
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Χρείαν ὑμῶν
or again the head to the feet Need of you
οὐκ ἔχω. 22 ἀλλὰ πολλῶ μᾶλλον τὰ
not I am having; but to much rather the
δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
seeming members of the body weaker
ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ
to be existing necessary (ones) is, and
ἃ δοκοῦμεν ἀτιμότερα
which (ones) we are thinking more dishonorable
εἶναι τοῦ σώματος, τούτοις τιμὴν
to be of the body, to these honor
περισσότεραν περιτίθεμεν, καὶ τὰ
more abundant we are putting around, and the
ἀσχήμονα ἡμῶν εὐσχημοσύνην
uncomely (things) of us comeliness
περισσότεραν ἔχει, 24 τὰ δὲ
more abundant is having, the but
εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ
comely (things) of us not need is having. But
ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ
the God mixed together the body, to the (one)
ὕστερουμένῳ περισσότεραν δοῦς τιμὴν,
coming behind more abundant having given honor,
25 ἵνα μὴ ἡ σχίσμα ἐν τῷ
in order that not may be split in the
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
body, but the very over one another
μεριμνῶσι τὰ μέλη. 26 καὶ εἴτε
should be anxious the members. And whether
πάσχει ἐν μέλος, συνπάσχει
is suffering one member, is suffering together
πάντα τὰ μέλη· εἴτε δοξάζεται
all the members; whether is being glorified
μέλος, συνχαίρει πάντα τὰ μέλη.
member, is rejoicing together all the members.
27 ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ
You but you are body of Christ and
μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
members out of part. And whom indeed
ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
set the God in the ecclesia first
ἀποστόλους, δεύτερον προφήτας, τρίτον
apostles, second prophets, third
διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
teachers, thereupon powers, thereupon
χαρίσματα ἰαμάτων, ἀντιλήμψεις,
gracious gifts of healings, helps,

say to the hand: "I have no need of you"; or, again, the head [cannot say] to the feet: "I have no need of you." 22 But much rather is it the case that the members of the body which seem to be weaker are necessary, 23 and the parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, 24 whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, 25 so that there should be no division in the body, but that its members should have the same care for one another. 26 And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it.

27 Now you are Christ's body, and members individually. 28 And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steerings, kinds of tongues. Not all (ones)
ἀπόστολοι; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not
πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?
30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having
ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues
λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?
31 ζηλοῦτε δὲ τὰ χαρίσματα
Be you zealously acting for but the gracious gifts
τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast
ὁδὸν ὑμῖν δείκνυμι.
way to you I am showing.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men
λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
I may be speaking and of the angels, love
δὲ μὴ ἔχω, γέγονα χαλκὸς
but not I may be having, I have become copper
ῥῆχων ἢ κύμβαλον ἀλαλάζον. 2 κἂν
sounding or cymbal clanging. And if ever
ἔχω προφητεῖαν καὶ εἰδῶ
I may be having prophecy and I should know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,
κἂν ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith
ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ
as-and mountains to be transplacing, love but
μὴ ἔχω, οὐθέν εἰμι. 3 κἂν
not I may be having, nothing I am. And if ever
ψωμίσω πάντα τὰ ὑπάρχοντά
I should morsel out in food all the belongings
μου, κἂν παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body
μου, ἵνα καυχῆσωμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not
ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.

4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,
χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not
περπερεύεται, οὐ φουσιούται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct, different tongues. 29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? 30 Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? 31 But keep zealously seeking the greater gifts. And yet I show you a surpassing way.

13 If I speak in the tongues of men and of angels but do not have love, I have become a sounding [piece of] brass or a clashing cymbal. 2 And if I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. 3 And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all.

4 Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
it is behaving uncomely, not it is seeking
τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
the (things) of itself, not it is being provoked, not
λογίζεται τὸ κακόν, 6 οὐ χαίρει
it is reckoning the bad (thing), not it is rejoicing
ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ
upon the unrighteousness, it is rejoicing with but
τῇ ἀληθείᾳ. 7 πάντα στέγει,
to the truth; all (things) it is covering,
πάντα πιστεύει, πάντα ἐλπίζει,
all (things) it is believing, all (things) it is hoping,
πάντα ὑπομένει.
all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
The love never is falling. Whether but
προφητεῖαι, καταργηθήσονται· εἴτε
prophecies, they will be made ineffective; whether
γλῶσσαι, παύσονται· εἴτε γνώσεις,
tongues, they will cease; whether knowledge,
καταργηθήσεται. 9 ἐκ μέρους γὰρ
it will be made ineffective. Out of part for
γινώσκοντες καὶ ἐκ μέρους
we are knowing and out of part
προφητεύομεν. 10 ὅταν δὲ ἔλθῃ
we are prophesying; whenever but should come
τὸ τέλειον, τὸ ἐκ μέρους
the perfect (thing), the (thing) out of part
καταργηθήσεται. 11 ὅτε ἦμην νήπιος,
will be made ineffective. When I was babe,
ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
I was speaking as babe, I was minding as
νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
babe, I was reckoning as babe; when
γέγονα ἀνὴρ, κατήργηκα
I have become male (adult), I have made ineffective
τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
the (things) of the babe. We are looking for
ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
right now through mirror in obscure expression,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
then but face toward face; right now
γινώσκω ἐκ μέρους, τότε δὲ
I am knowing out of part, then but
ἐπιγνώσομαι καθὼς καὶ
I shall know accurately according as also
ἐπεγνώσθην. 13 νυνὶ δὲ μένει
I was accurately known. Now but is remaining

behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. 6 It does not rejoice over unrighteousness; but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. 9 For we have partial knowledge and we prophesy partially; 10 but when that which is complete arrives, that which is partial will be done away with. 11 When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the [traits] of a babe. 12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,
μείζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be you pursuing the love,
ζηλοῦτε δὲ τὰ πνευματικά·
be you seeking zealously but the spiritual (things),
μᾶλλον δὲ ἵνα προφητεύετε.
rather but in order that you may be prophesying.
2 ὁ γὰρ λαλῶν γλῶσση οὐκ
The (one) for speaking to tongue not
ἀνθρώποις λαλεῖ· ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for
ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;
3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men
λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and
παραμυθίαν. 4 ὁ λαλῶν γλῶσση
consolation. The (one) speaking to tongue
ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying
ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ
ecclesia he is building up. I am willing but
πάντας ὑμᾶς λαλεῖν γλῶσσαις, μᾶλλον
all you to be speaking to tongues, rather
δὲ ἵνα προφητεύετε· μείζων
but in order that you may be prophesying; greater
δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)
λαλῶν γλῶσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not
διερμηνεύῃ, ἵνα ἡ
he may be translating, in order that the
ἐκκλησία οἰκοδομὴν λάβῃ. 6 νῦν δέ,
ecclesia upbuilding might receive. Now but,
ἀδελφοί, ἐάν ἔλθω πρὸς ὑμᾶς
brothers, if ever I should come toward you
γλῶσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what you
ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to you I should speak
ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν
either in revelation or in knowledge or in
προφητείᾳ ἢ ἐν διδασχῇ;
prophecy or in teaching?

faith, hope, love, these three; but the greatest of these is love.

14 Pursue love, yet keep zealously seeking the spiritual gifts, but preferably that you may prophesy. 2 For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit. 3 However, he that prophesies upbuilds and encourages and consoles men by his speech. 4 He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. 5 Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he translates, that the congregation may receive upbuilding. 6 But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

7 ὁμοῦς τὰ ἄψυχα φωνὴν
All the same the soulless (things) sound
διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐάν
giving, whether flute or harp, if ever
διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
distinction to the tones not it should give, how
γνωσθήσεται τὸ αὐλούμενον ἢ
will be known the (thing) being played on flute or
τὸ κιθαριζόμενον; 8 καὶ γὰρ
the (thing) being played on harp? Also for
ἐάν ἀδηλον σάλπιγξ φωνὴν δῶ, τίς
if ever unevident trumpet sound should give, who
παρασκευάζεται εἰς πόλεμον; 9 οὕτως καὶ
will prepare himself into war? Thus also
ὁμεῖς διὰ τῆς γλώσσης ἐάν μὴ
you through the tongue if ever not
εὐσημον λόγον δώτε, πῶς
well significant word you should give, how
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
will be known the (thing) being spoken? You will be
γὰρ εἰς ἀέρα λαλοῦντες. 10 τοσαῦτα εἰ
for into air speaking. So many as if
τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,
it may happen kinds of sounds they are in world,
καὶ οὐδὲν ἄφωνον. 11 ἐάν οὖν μὴ
and no one soundless; if ever therefore not
εἰδῶ τὴν δύναμιν τῆς φωνῆς,
I should know the power of the sound,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
I shall be to the (one) speaking barbarian and
ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
the (one) speaking in me barbarian. Thus
καὶ ὁμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,
also you, since zealous you are of spirits,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
toward the upbuilding of the ecclesia
ζητεῖτε ἵνα περισσεύετε.
be you seeking in order that you may be abounding.
13 Διὸ ὁ λαλῶν γλώσση
Through which the (one) speaking to tongue
προσευχέσθω ἵνα
let him be praying in order that
διερμηνεύῃ. 14 ἐάν γὰρ
he may be translating. If ever for
προσεύχωμαι γλώσση, τὸ πνεῦμά μου
I am praying to tongue, the spirit of me
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
is praying, the but mind of me unfruitful is.
15 τί οὖν ἐστίν; προσεύξομαι τῷ
What therefore is it? I shall pray to the

7 As it is, the in-
animate things give
off sound, whether a
flute or a harp; un-
less it makes an in-
terval to the tones,
how will it be known
what is being played
on the flute or on the
harp? 8 For truly, if
the trumpet sounds
an indistinct call,
who will get ready
for battle? 9 In the
same way also, unless
you through the
tongue utter speech
easily understood, how
will it be known what
is being spoken? You
will, in fact, be speak-
ing into the air.
10 It may be that
there are so many
kinds of speech
sounds in the world,
and yet no [kind]
is without meaning.
11 If, then, I do not
understand the force
of the speech sound,
I shall be a foreigner
to the one speaking,
and the one speak-
ing will be a foreigner
to me. 12 So also
you yourselves, since
you are zealously de-
sireous of [gifts of
the] spirit, seek to
abound in them for
the upbuilding of the
congregation.

13 Therefore let the
one who speaks in
a tongue pray that
he may translate.
14 For if I am pray-
ing in a tongue, it
is my [gift of the]
spirit that is praying,
but my mind is un-
fruitful. 15 What is
to be done, then?
I will pray with
the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί.
spirit, I shall pray but also to the mind;
ψαλῶ τῷ πνεύματι,
I shall make melody to the spirit,
ψαλῶ δὲ καὶ τῷ νοί. 16 ἐπεὶ
I shall make melody but also to the mind; since
ἐάν εὐλογῇς ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how
ἐρεῖ τό 'Αμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
will he say the Amen upon the your thanksgiving?
ἐπειδὴ τί λέγεις οὐκ οἶδεν.
Since what you are saying not he has known;
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,
ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.
18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of you
μᾶλλον γλώσσαις λαλῶ. 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in
ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the
νοί μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others
κατηχήσω, ἢ μυρίους λόγους ἐν
I might sound down, than myriad words in
γλώσσῃ.
tongue.

20 Ἀδελφοί, μὴ παιδία γίνεσθε
Brothers, not little boys be you becoming
ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness
νηπιάζετε, ταῖς δὲ φρεσίν
be you babes, to the but mental powers
τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ
perfect (ones) be you becoming. In the Law
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in
χείλεσιν ἐτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται
people this, and not thus they will hear into
μου, λέγει Κύριος. 22 ὥστε αἱ γλώσσαι
of me, is saying Lord. As-and the tongues
εἰς σημεῖον εἰσὶν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also
pray with [my] mind.
I will sing praise with
the [gift of the] spirit,
but I will also sing
praise with [my]
mind. 16 Otherwise, if
you offer praise with
a [gift of the] spirit,
how will the man oc-
cupying the seat of the
ordinary person say
Amen to your giving
of thanks, since he
does not know what
you are saying?
17 True, you give
thanks in a fine way,
but the other man is
not being built up.
18 I thank God, I
speak in more tongues
than all of you do.
19 Nevertheless, in a
congregation I would
rather speak five
words with my mind,
that I might also in-
struct others verbally,
than ten thousand
words in a tongue.

20 Brothers, do not
become young chil-
dren in powers of
understanding, but be
babes as to badness;
yet become full-grown
in powers of under-
standing. 21 In the
Law it is written:
"With the tongues
of foreigners and with
the lips of strangers
I will speak to this
people, and yet not
even then will they
give heed to me," says
Jehovah." 22 Conse-
quently tongues are
for a sign, not to the

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
believing but to the unbelievers, the but
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but
τοῖς πιστεύουσιν. 23 Ἐάν οὖν
to the (ones) believing. If ever therefore
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon
τὸ αὐτὸ καὶ πάντες λαλῶσιν
the very (thing) and all may be speaking
γλώσσαις, εἰσέλθωσιν δὲ ἰδιώται ἢ
to tongues, should come in but ordinary ones or
ἀπίστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that
μαίνεσθε; 24 Ἐάν δὲ πάντες
you are being mad? If ever but all
προφητεύωσιν, εἰσέλθῃ δέ τις
may be prophesying, should come in but any
ἀπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by
πάντων, 25 τὰ κρυπτὰ τῆς καρδίας
all (ones), the hidden (things) of the heart
αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
of him manifest is becoming, and thus
πεσὼν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship
τῷ θεῷ, ἀπαγγέλλων ὅτι Ὅντως ὁ θεὸς
to the God, reporting back that Essentially the God
ἐν ὑμῖν ἐστίν.
in you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever
συνέρχησθε, ἕκαστος ψαλμὸν
you may be coming together, each (one) psalm
ἔχει, διδασκῶν ἔχει, ἀποκάλυψιν
he is having, teaching he is having, revelation
ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν
he is having, tongue he is having, interpretation
ἔχει· πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding
γινέσθω. 27 εἴτε γλῶσση τις
let be occurring. If-and to tongue anyone
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most
τρεις, καὶ ἀνὰ μέρος, καὶ εἰς
three, and up part, and one
διερμηνεύτω· 28 Ἐάν δὲ μὴ ἢ
let him be translating; if ever but not he may be

believers, but to the
unbelievers, whereas
prophesying is, not
for the unbelievers;
but for the believers.
23 Therefore, if the
whole congregation
comes together to one
place and they all
speak in tongues, but
ordinary people or un-
believers come in, will
they not say that
you are mad? 24 But
if you are all proph-
esying and any unbe-
liever or ordinary
person comes in, he is
reproved by them all;
he is closely examined
by all; 25 the secrets
of his heart become
manifest, so that he
will fall upon [his]
face and worship
God, declaring: "God
is really among
you."

26 What is to be
done, then, broth-
ers? When you come
together, one has
a psalm, another has
a teaching, another
has a revela-
tion, another has a
tongue, another has
an interpretation.
Let all things take
place for upbuild-
ing. 27 And if some-
one speaks in a
tongue, let it be
limited to two or
three at the most,
and in turns; and
let someone translate.
28 But if there be no

διερμηνευτής, σιγάτω ἐν
translator, let him be keeping silent in
ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω
ecclesia, to himself but let him be speaking
καὶ τῷ θεῷ. 29 προφηταὶ δὲ δύο ἢ τρεῖς
and to the God. Prophets but two or three
λαλεῖτωσαν, καὶ οἱ ἄλλοι
let them be speaking, and the others
διακρινέτωσαν· 30 Ἐάν δὲ
let them be judging through; if ever but
ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ
to another might be revealed to sitting (one), the
πρῶτος σιγάτω. 31 δύνασθε
first let him be keeping silent. You are able
γὰρ καθ' ἓνα πάντες προφητεύειν,
for according to one all (ones) to be prophesying,
ἵνα πάντες μανθάνωσιν καὶ
in order that all (ones) may be learning and
πάντες παρακαλῶνται, 32 καὶ
all (ones) may be being encouraged, and
πνεύματα προφητῶν προφήταις
spirits of prophets to prophets
ὑποτάσσεται, 33 οὐ γὰρ ἐστίν
is being subjected, not for is
ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
of unsettlement the God but of peace.
ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
As in all the ecclesias of the
ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
holy (ones), the women in the
ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ecclesias let them be keeping silent, not for
ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ
is being permitted to them to be speaking; but
ὑποτασσέσθωσαν, καθὼς καὶ
let them be subjecting themselves, according as also
ὁ νόμος λέγει. 35 εἰ δέ τι
the Law is saying. If but something
μανθάνειν θέλουσιν, ἐν οἴκῳ τοὺς
to be learning they are willing, in house the
ιδίους ἄνδρας ἐπερωτάτωσαν,
own male persons let them be questioning,
αἰσχρὸν γὰρ ἐστὶν γυναικὶ λαλεῖν
disgraceful for it is to woman to be speaking
ἐν ἐκκλησίᾳ.
in ecclesia.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
Or from you the word of the God
ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
came out, or into you alone it attained down?

translator, let him
keep silent in the
congregation and
speak to himself and
to God. 29 Further, let
two or three proph-
ets speak, and let the
others discern the
meaning. 30 But if
there is a revelation
to another one while
sitting there, let the
first one keep silent.
31 For you can all
prophesy one by one,
that all may learn
and all be encouraged.
32 And [gifts of] the
spirit of the prophets
are to be controlled
by the prophets.
33 For God is [a
God], not of disorder,
but of peace.

As in all the con-
gregations of the holy
ones, 34 let the women
keep silent in the
congregations, for it
is not permitted for
them to speak, but
let them be in sub-
jection, even as the
Law says. 35 If,
then, they want to
learn something,
let them question
their own husbands
at home, for it is
disgraceful for a wom-
an to speak in a con-
gregation.

36 What? Was it
from you that the
word of God came
forth, or was it only
as far as you that
it reached?

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινώσκτω
spiritual (one), let him be acknowledging
ὃ ἄ γραφῶ ὑμῖν ὅτι κυρίου
which (things) I am writing to you because of Lord
ἐστὶν ἐντολή· 38 εἰ δέ τις
is commandment; if but anyone
ἀγνοεῖ, ἀγνοεῖται.
is being ignorant, he is being ignorant.
39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,
ζηλοῦτε τὸ προφητεύειν, καὶ
be you zealously seeking the to be prophesying, and
τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be you forbidding
γλώσσαις· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and
κατὰ τάξιν γινέσθω.
according to order let be occurring.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to you, brothers, the
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to you,
ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also you alongside received, in which also
ἐστήκατε, 2 δι' οὗ καὶ
you have stood, through which also
σώζεσθε, τίνι λόγῳ
you are being saved, to what word
εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to you, if you are holding down,
ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
outside if not in vain you believed.

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to you in first (things),
ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to
τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and
ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third
κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that
ὤφθη Κηφᾶ, εἴτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am writ-
ing to you, because
they are the Lord's
commandment. 38 But
if anyone is ignorant,
he continues ignorant.
39 Consequently, my
brothers, keep zeal-
ously seeking the
prophesying, and yet
do not forbid the
speaking in tongues.
40 But let all things
take place decently
and by arrangement.

15 Now I make
known to you,
brothers, the good
news which I de-
clared to you, which
you also received, in
which you also stand,
2 through which you
are also being saved,
with the speech with
which I declared the
good news to you, if
you are holding it
fast, unless, in fact,
you became believers
to no purpose.

3 For I handed on
to you, among the
first things, that
which I also received,
that Christ died for
our sins according to
the Scriptures; 4 and
that he was buried,
yes, that he has been
raised up the third
day according to the
Scriptures; 5 and that
he appeared to Ce-
phas, then to the
twelve. 6 After that
he appeared to up-
ward of five hundred

ἀδελφοίς ἐφάπαξ, ἐξ ὧν οἱ
brothers at one time, out of whom the
πλείονες μένουσιν ἕως ἄρτι, τινὲς
more (ones) are remaining until right now, some
δὲ ἐκοιμήθησαν· 7 ἔπειτα ὤφθη
but fell asleep; thereupon he was seen
Ἰακώβῳ, εἴτα τοῖς ἀποστόλοις πᾶσιν·
to James, there (upon) to the apostles all;
8 ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ
last but of all (ones) as-even-if to the
ἐκτρώματι ὤφθη κάμοί.
wound out of he was seen also to me.

9 Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν
I for I am the least of the
ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
apostles, who not I am sufficient
καλεῖσθαι ἀπόστολος, διότι
to be being called apostle, through which
ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
I persecuted the ecclesia of the God;
10 χάριτι δὲ θεοῦ εἰμὶ ὃ
to undeserved kindness but of God I am what
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ
I am, and the undeserved kindness of him the
εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
into me not empty it became, but
περισσότερον αὐτῶν πάντων ἐκοπίασα,
more abundantly of them all I labored,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
not I but but the undeserved kindness of the
θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
God together with me. Whether therefore
ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
I or those, thus we are preaching and
οὕτως ἐπιστεύσατε.
thus you believed.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
If but Christ is being preached that
ἐκ νεκρῶν ἐγήγερται, πῶς
out of dead (ones) he has been raised up, how
λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις
are they saying in you some that resurrection
νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
of dead (ones) not is? If but resurrection
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
of dead (ones) not is, neither Christ
ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
has been raised up, empty really the preaching

brothers at one time,
the most of whom re-
main to the present,
but some have fallen
asleep [in death].
7 After that he ap-
peared to James, then
to all the apostles;
8 but last of all he
appeared also to me
as if to one born
prematurely.

9 For I am the least
of the apostles, and
I am not fit to be
called an apostle, be-
cause I persecuted the
congregation of God.
10 But by God's un-
deserved kindness I
am what I am. And
his undeserved kind-
ness that was toward
me did not prove to
be in vain, but I
labored in excess of
them all, yet not I
but the undeserved
kindness of God that
is with me. 11 How-
ever, whether it is I
or they, so we are
preaching and so you
have believed.

12 Now if Christ is
being preached that
he has been raised
up from the dead,
how is it some among
you say there is no
resurrection of the
dead? 13 If, indeed,
there is no resurrec-
tion of the dead, nei-
ther has Christ been
raised up. 14 But if
Christ has not been
raised up, our preach-
ing is certainly in vain,

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν, and our faith is in
of us, empty also the faith of us, vain. 15 Moreover, we
15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες are also found false
we are being found but also false witnesses
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ of the God, because we bore witness down on the
θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ God that he raised up the Christ, whom not
ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ he raised up if even really dead (ones) not
ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ are being raised up. If for dead (ones) not
ἐγείρονται, οὐδὲ Χριστὸς Χριστὸς are being raised up, neither Christ
ἐγήγερται. 17 εἰ δὲ Χριστὸς οὐκ has been raised up; if but Christ not
ἐγήγερται, ματαία ἡ πίστις ὑμῶν has been raised up, vain the faith of you
ἐστίν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν. is, yet you are in the sins of you.
18 ἄρα καὶ οἱ κοιμηθέντες ἐν Really also the (ones) having fallen asleep in
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ Christ destroyed themselves. If in the life
ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν this in Christ having been hoping we are
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων only, more pitiable (ones) of all men
ἐσμέν. we are.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ Now but Christ has been raised up out of
νεκρῶν, ἀπαρχὴ τῶν dead (ones), firstfruits of the (ones)
κεκοιμημένων. 21 ἐπειδὴ γὰρ having laid themselves to sleep. Since for
δι' ἀνθρώπου θάνατος, καὶ δι' through man death, also through
ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ man resurrection of dead (ones); as-even
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, for in the Adam all are dying,
οὕτως καὶ ἐν τῷ χριστῷ πάντες thus also in the Christ all
ζωοποιηθήσονται. 23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ will be made alive. Each (one) but in the own
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ order; firstfruits Christ, thereupon the (ones)
τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. of the Christ in the presence of him;

and our faith is in
vain. 15 Moreover, we
are also found false
witnesses of God, be-
cause we have borne
witness against God
that he raised up the
Christ, but whom he
did not raise up if
the dead are really
not to be raised up.
16 For if the dead are
not to be raised up,
neither has Christ
been raised up. 17 Fur-
ther, if Christ has not
been raised up, your
faith is useless; you
are yet in your sins.
18 In fact, also, those
who fell asleep [in
death] in union with
Christ perished. 19 If
in this life only we
have hoped in Christ,
we are of all men
most to be pitied.

20 However, now
Christ has been raised
up from the dead, the
first fruits of those
who have fallen asleep
[in death]. 21 For
since death is through
a man, resurrection
of the dead is also
through a man. 22 For
just as in Adam
all are dying, so
also in the Christ
all will be made
alive. 23 But each one
in his own rank:
Christ the first fruits,
afterward those who
belong to the Christ
during his presence.

24 εἴτα τὸ τέλος, ὅταν there (upon) the end, whenever
παραδιδῶ τὴν βασιλείαν τῷ θεῷ he may be giving beside the kingdom to the God
καὶ πατρί, ὅταν καταργήσῃ and Father, whenever he should make ineffective
πάσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ all government and all authority and
δύναμιν, 25 δεῖ γὰρ αὐτὸν power, it is necessary for him
βασιλεύειν ἄχρι οὗ θῇ πάντα to be reigning until which he should put all
τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. the enemies under the feet of him.
26 ἔσχατος ἐχθρὸς καταργεῖται ὁ Last enemy is being made ineffective the
θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ death, all (things) for he subjected under
τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ the feet of him. Whenever but he should say
ὅτι πάντα ὑποτάσσεται, δῆλον ὅτι that all (things) has been subjected, evident that
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ outside of the (one) having subjected to him the
πάντα. 28 ὅταν δὲ all (things). Whenever but
ὑποταγῇ αὐτῷ τὰ πάντα, τότε it should be subjected to him the all (things), then
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ and he the Son will be subjected to the (one)
ὑποτάξαντι αὐτῷ τὰ πάντα, having subjected to him the all (things),
ἵνα ἡ ὁ θεὸς πάντα ἐν in order that may be the God all (things) in
πάνσιν. all.

29 Ἐπεὶ τί ποιήσουσιν οἱ Since what will do the (ones)
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως being baptized over the dead (ones)? If wholly
νεκροὶ οὐκ ἐγείρονται, τί καὶ dead (ones) not are being raised up, why also
βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ are being baptized over them? Why also
ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; we are in danger every hour?
31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν According to day I am dying, by the
ὑμετέραν καύκησιν, ἀδελφοί, ἣν ἔχω your boasting, brothers, which I am having

24 Next, the end, when
he hands over the
kingdom to his God
and Father, when he
has brought to noth-
ing all government
and all authority and
power. 25 For he must
rule as king until God
has put all enemies
under his feet. 26 As
the last enemy, death
is to be brought to
nothing. 27 For [God]
“subjected all things
under his feet.” But
when he says that ‘all
things have been sub-
jected,’ it is evident
that it is with the
exception of the one
who subjected all
things to him. 28 But
when all things will
have been subjected
to him, then the Son
himself will also sub-
ject himself to the
One who subjected all
things to him, that
God may be all things
to everyone.

29 Otherwise, what
will they do who are
being baptized for the
purpose of [being]
dead ones? If the dead
are not to be raised up
at all, why are they
also being baptized for
the purpose of [being]
such? 30 Why are we
also in peril every
hour? 31 Daily I face
death. This I affirm
by the exultation
over you, brothers,
which I have in

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If

κατὰ ἄνθρωπον ἐθριομάχησα
according to man I fought with wild beasts

ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)

οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and

πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.

33 μὴ πλανᾶσθε· φθείρουσιν ἥθη
Not may you be misled; are corrupting habits

χρηστὰ ὁμιλίαι· κακαί· 34 ἐκνήψατε
useful associations bad; sober you up

δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνοσίαν γὰρ
righteously and not be you sinning, ignorance for

θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν
of God some are having; toward embarrassment

ὑμῖν λαλῶ.
to you I am speaking.

35 Ἀλλὰ ἐρεῖ τις Πῶς
But will say someone How

ἐγείρονται οἱ νεκροί, ποίῳ
are being raised up the dead (ones), to what sort of

δὲ σώματι ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),

σὺ δὲ σπείρεις, οὐ ζωοποιεῖται
you which you are sowing, not it is being made alive

ἐάν μὴ ἀποθάνῃ· 37 καὶ ὁ
if ever not it should die; and which

σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)

γενησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked

κόκκον εἰ τύχοι σίτου ἢ τινος
grain if it may happen of wheat or of any (one)

τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving

αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω
to it body according as he willed, and to each

τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα
of the seeds own body. Not every

σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν
flesh the very flesh, but other indeed

ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),

ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.

40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

Christ Jesus our Lord.
32 If, like men, I have fought with wild beasts at Eph'e-sus, of what good is it to me? If the dead are not to be raised up, "let us eat and drink, for tomorrow we are to die." 33 Do not be misled. Bad associations spoil useful habits. 34 Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame.

35 Nevertheless, someone will say: "How are the dead to be raised up? Yes, with what sort of body are they coming?" 36 You unreasonable person! What you sow is not made alive unless first it dies; 37 and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; 38 but God gives it a body just as it has pleased him, and to each of the seeds its own body. 39 Not all flesh is the same flesh, but there is one of man-kind, and there is another flesh of cattle, and another flesh of birds, and another of fish. 40 And there are heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν
earthly; but different indeed the (one) of the

ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
heavenly (things) glory, different but the (one)

τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
of the earthly (things). Other glory of sun, and

ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
another glory of moon, and another glory

ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
of stars, star for of star is differing in

δόξῃ.
glory.

42 οὕτως καὶ ἡ ἀνάστασις τῶν
Thus also the resurrection of the

νεκρῶν. σπείρεται ἐν φθορᾷ,
dead (ones). It is being sown in corruption,

ἐγείρεται ἐν ἀφθαρσίᾳ·
it is being raised up in incorruption;

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
it is being sown in dishonor, it is being raised up

ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
in glory; it is being sown in strengthlessness,

ἐγείρεται ἐν δυνάμει· 44 σπείρεται
it is being raised up in power; it is being sown

σῶμα ψυχικόν, ἐγείρεται σῶμα
body soulical, it is being raised up body

πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
spiritual. If is body soulical, is

καὶ πνευματικόν. 45 οὕτως καὶ
also spiritual (one). Thus also

γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written Became the first man

Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
Adam into soul living; the last Adam

εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
into spirit making alive. But not first

τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα
the spiritual but the soulical, thereupon

τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
the spiritual. The first man

ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
out of earth dusty, the second man

ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
out of heaven. Of what sort the dusty (one),

τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
of such sort also the dusty (ones), and of what sort

ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
the heavenly (one), of such sort also the

ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
heavenly (ones); and according as we bore

earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. 41 The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, star differs from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. 43 It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. 44 It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. 45 It is even so written: "The first man Adam became a living soul." The last Adam became a life-giving spirit. 46 Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. 47 The first man is out of the earth and made of dust; the second man is out of heaven. 48 As the one made of dust [is], so those made of dust [are] also; and as the heavenly one [is], so those who are heavenly [are] also. 49 And just as we have borne

τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ
blood kingdom of God to inherit not
δύναται, οὐδὲ ἡ φθορὰ τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 ἰδοὺ μυστήριον
incorruption is inheriting. Look! Mystery

ὕμιν λέγω· πάντες οὐ
to you I am saying; all not
κοιμηθησόμεθα πάντες δὲ
we shall be laid to sleep all but

ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
we shall be changed, in uncut [time], in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
of eye, at the last trumpet;

σαλπίσει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)
ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ
shall be changed. It is necessary for the

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.

54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this

ἐνδύσῃται τὴν ἀθανασίαν, τότε γενήσεται
should put on self the immortality, then will occur

ὁ λόγος ὁ γεγραμμένος· Κατεπόθη
the word the having been written Was drunk down

ὁ θάνατος εἰς νίκος. 55 ποῦ σου,
the death into victory. Where of you,

θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the

κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death

ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
the sin, the but power of the sin

ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God thanks to the (one)

διδόντι ἡμῖν τὸ νίκος διὰ τοῦ
giving to us the victory through the

the image of the one
made of dust, we shall
bear also the image
of the heavenly one.

50 However, this I
say, brothers, that
flesh and blood cannot
inherit God's kingdom;
neither does corrup-
tion inherit incorrup-
tion. 51 Look! I tell
you a sacred secret:

We shall not all fall
asleep [in death], but
we shall all be
changed, 52 in a mo-
ment, in the twinkling
of an eye, during the
last trumpet. For the
trumpet will sound,

and the dead will be
raised up incorrupt-
ible, and we shall be
changed. 53 For this
which is corruptible
must put on incorrup-
tion, and this which is
mortal must put on
immortality. 54 But
when [this which is
corruptible puts on in-
corruption and]^a this

which is mortal puts
on immortality, then
the saying will take
place that is writ-
ten: "Death is swal-
lowed up forever."

55 "Death, where is
your victory? Death,
where is your sting?"

56 The sting producing
death is sin, but the
power for sin is the
Law. 57 But thanks to
God, for he gives us
the victory through

the image of the one
made of dust, we shall
bear also the image
of the heavenly one.

50 However, this I
say, brothers, that
flesh and blood cannot
inherit God's kingdom;
neither does corrup-
tion inherit incorrup-
tion. 51 Look! I tell
you a sacred secret:

We shall not all fall
asleep [in death], but
we shall all be
changed, 52 in a mo-
ment, in the twinkling
of an eye, during the
last trumpet. For the
trumpet will sound,

and the dead will be
raised up incorrupt-
ible, and we shall be
changed. 53 For this
which is corruptible
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tion, and this which is
mortal must put on
immortality. 54 But
when [this which is
corruptible puts on in-
corruption and]^a this

which is mortal puts
on immortality, then
the saying will take
place that is writ-
ten: "Death is swal-
lowed up forever."

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι
As-and, brothers of me loved, settled

γίνεσθε, ἀμετακίνητοι, περισσεύοντες
be you becoming, unmovable, abounding

ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
in the work of the Lord always,

εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
having known that the labor of you not is

κενὸς ἐν κυρίῳ.
empty in Lord.

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
About but the collection the (one) to the

ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
holy (ones), as-even I ordered to the ecclesias

τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
of the Galatia, thus also you do you.

2 κατὰ μίαν σαββάτου ἕκαστος
According to one (day) of sabbath each (one)

ὑμῶν παρ' ἐαυτῷ τιθέτω
of you beside himself let him be putting

θησαυρίζων ὅτι ἔάν
treasuring up what if ever

εὐοδῶται, ἵνα μὴ
he may be making his way well, in order that not

ὅταν ἔλθω τότε λογίαι
whenever I should come then collections

γίνονται. 3 ὅταν δὲ
may be occurring. Whenever but

παραγένωμαι, οὓς ἔάν
I should come to be alongside, whom if ever

δοκιμάσητε δι' ἐπιστολῶν,
you should approve of through letters,

τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
these (ones) I shall send to bear off the grace

ὑμῶν εἰς Ἱερουσαλὴμ· 4 ἔάν δὲ ἄξιον
of you into Jerusalem; if ever but worthy

ἦ τοῦ κάμει πορεύεσθαι, σὺν
it may be of the also me to be going, together with

ἐμοὶ πορεύονται.
me they will go.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
I shall come but toward you whenever

Μακεδονίαν διέλθω, Μακεδονίαν
Macedonia I should come through, Macedonia

γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
for I am coming through, toward you but

τυχὸν καταμενῶ ἢ
(thing) having happened I shall remain down or

our Lord Jesus Christ!

58 Consequently, my
beloved brothers, be-
come steadfast, un-
movable, always
having plenty to
do in the work of
[the] Lord, know-
ing that your labor
is not in vain in
connection with the
Lord.

16 Now concerning
the collection
that is for the holy
ones, just as I gave
orders to the con-
gregations of Ga-
la'ti-a, do that way
also yourselves. 2 Ev-
ery first day of the
week let each of
you at his own house
set something aside
in store as he may
be prospering, so
that when I arrive
collections will not
take place then.

3 But when I get
there, whatever men
you approve of by
letters, these I shall
send to carry your
kind gift to Jerusa-
lem. 4 However, if
it is fitting for me
to go there also,
they will go there
with me.

5 But I shall come
to you when I have
gone through Mac-e-
do'ni-a, for I am
going through Mac-e-
do'ni-a; 6 and per-
haps I shall stay or

he may be making his way well, in order that not
whenever I should come then collections
may be occurring. Whenever but
I should come to be alongside, whom if ever
you should approve of through letters,

these (ones) I shall send to bear off the grace
of you into Jerusalem; if ever but worthy
it may be of the also me to be going, together with
me they will go.

I shall come but toward you whenever
Macedonia I should come through, Macedonia
for I am coming through, toward you but

(thing) having happened I shall remain down or

our Lord Jesus Christ!

our Lord Jesus Christ!

our Lord Jesus Christ!

54^a This which is corruptible puts on incorruption and, BADSyn; but omitted by P⁴⁶NCVg.

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that you me
προπέμψητε οὐ ἂν πορεύωμαι.
you should send forward where if ever I may go.
7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing for you right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ κύριος
to remain upon toward you, if ever the Lord
ἐπιτρέψῃ. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in
Ἐφέσῳ ἕως τῆς πεντηκοστῆς. 9 θύρα γὰρ
Ephesus until the Pentecost; door for
μοι ἀνέωγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργής, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.
10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,
βλέπετε ἵνα ἀφόβως γένηται
be you looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward you, the for work of Lord
ἐργάζεται ὡς ἐγώ. 11 μή τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ· προπέμψατε
him he should treat as nothing; send you forward
δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.
12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,
πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) I entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
he should come toward you with the brothers;
καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.
13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be you keeping awake, be you standing in the

even pass the win-
ter with you, that
you may conduct
me part way to
where I may be go-
ing. 7 For I do not
want to see you
just now on [my]
passing through, for
I hope to remain
some time with you,
if Jehovah^a permits.
8 But I am remaining
in Eph'e-sus until the
[festival of] Pente-
cost; 9 for a large
door that leads to ac-
tivity has been opened
to me, but there are
many opposers.

10 However, if Tim-
othy arrives, see that
he becomes free of fear
among you, for he is
performing the work
of Jehovah,^a even as
I am. 11 Let no one,
therefore, look down
upon him. Conduct
him part way in peace,
that he may get here
to me, for I am wait-
ing for him with the
brothers.

12 Now concerning
A-pol'los our brother,
I entreated him very
much to come to you
with the brothers,
and yet it was not
his will at all to come
now; but he will
come when he has
the opportunity.

13 Stay awake,
stand firm in the

πίστει, ἀνδρίζεσθε,
faith, be you carrying on as male persons,
κραταιοῦσθε. 14 πάντα ὑμῶν ἐν
be you being mighty. All (things) of you in
ἀγάπῃ γινέσθω.
love let it occur.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but you, brothers;
οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι
you have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτούς·
to the holy (ones) they orderly set selves;
16 ἵνα καὶ ὑμεῖς
in order that also you

ὑποτάσσησθε τοῖς τοιούτοις
may be subjecting yourselves to the such (ones)
καὶ παντὶ τῷ συνεργοῦντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the
παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the your coming behind
οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of you.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.
Be you recognizing therefore the such (ones).

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting you the ecclesias of the
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting you in Lord many things
Ἀκύλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting you the brothers all.
Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet you one another in kiss holy.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men,
grow mighty. 14 Let
all your affairs take
place with love.

15 Now I exhort you,
brothers: you know
that the household
of Steph'a-nas is the
first fruits of A-cha'ia
and that they set
themselves to minister
to the holy ones.
16 May you also keep
submitting yourselves
to persons of that
kind and to every-
one co-operating and
laboring. 17 But I re-
joice over the pres-
ence^a of Steph'a-nas
and For-tu-na'tus and
A-cha'i-cus, because
they have made up
for your not being
here. 18 For they have
refreshed my spirit
and yours. Therefore
recognize men of that
sort.

19 The congrega-
tions of Asia send
you their greetings.
Aq'ui-la and Pris'ca
together with the con-
gregation that is in
their house greet you
heartily in [the] Lord.
20 All the brothers
greet you. Greet one
another with a holy
kiss.

21 [Here is] my
greeting, Paul's, in
my own hand.

7, 10^a Jehovah, J⁷, 8, 13, 14, 16-18; the Lord, NBA.

17^a Presence=παρουσία (par·ou·si'a). See Appendix under 1 Corinthi-
ans 16:17.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἦτω ἀνάθεμα. Μαράν ἀθά.
Lord, let him be anathema. Our Lord come.
23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with you. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of you in Christ Jesus.

22 If anyone has no affection for the Lord, let him be accursed. O our Lord, come!
23 May the undeserved kindness of the Lord Jesus be with you.
24 May my love be with all of you in union with Christ Jesus.

22^a Or, "Our Lord is coming"; or, "Our Lord has come." Literally, "Mar'an ath'a," Sy^pP⁴⁶BAJ^{17,18}.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ B TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
the (ones) being in whole the Achaia;

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother to the congregation of God that is in Corinth, together with all the holy ones who are in all of A-cha'ia:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.

5 ὅτι καθὼς περισσεύει τὰ
Because according as is abounding the
παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus

διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
through the Christ is abounding also the
παρακλήσις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but

θλιβόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of your
παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of you
παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in

ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which
καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπίς ἡμῶν
also we are suffering, and the hope of us

βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς
stable over you; having known that as
κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ
sharers you are of the sufferings, thus also

τῆς παρακλήσεως.
of the comfort.

8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing you

ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation
ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,

ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
that according to over-cast over power

ἐβαρήθημεν, ὥστε
we were weighted down, as-and

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer

τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ
of the death we have had, in order that not

πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon

τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);

10 ὃς ἐκ τηλικούτου θανάτου
who out of so great death

we ourselves are being comforted by God.

5 For just as the sufferings for the Christ abound in us, so the comfort we get also abounds through the Christ. 6 Now whether we are in tribulation, it is for your comfort and salvation; or whether we are being comforted, it is for your comfort that operates to make you endure the same sufferings that we also suffer. 7 And so our hope for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the same way you will also share the comfort.

8 For we do not wish you to be ignorant, brothers, about the tribulation that happened to us in the [district of] Asia, that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. 9 In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead. 10 From such a great thing as death

ἐρύσατο ἡμᾶς καὶ
he drew toward self us and
ῥύσεται, εἰς ὃν ἠλπίζαμεν
he will draw toward self, into whom we have hoped
ὅτι καὶ ἔτι ῥύσεται,
that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
cooperating under also of you over us
τῇ δεήσει, ἵνα ἐκ πολλῶν
to the supplication, in order that out of many
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
faces the into us gracious gift through
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
many (ones) might be thanked over us.

12 Ἡ γὰρ καύκησις ἡμῶν αὕτη ἐστίν, τὸ
The for boasting of us this is, the
μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
witness of the conscience of us, that in
ἀγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
holiness and sincerity of the God, and not in
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
wisdom fleshly but in undeserved kindness
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
of God, we were turned back in the world,
περισσοτέρως δὲ πρὸς ὑμᾶς· 13 οὐ γὰρ
more abundantly but toward you; not for
ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
other (things) we are writing to you but than
ὅ ἂν ἀναγινώσκετε ἢ καὶ
what (things) you are reading or also
ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
you are recognizing, I am hoping but that until
τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ
end you will recognize, according as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
you recognized us from part, that boasting
ὑμῶν ἐσμέν καθάπερ καὶ
of you we are according to which (things) even also
ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
you of us in the day of the Lord of us
'Ιησοῦ.
of Jesus.

15 Καὶ ταύτῃ τῇ πεποιθήσει
And to this to the confidence
ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
I was wishing formerly toward you to come,
ἵνα δευτέραν χαρὰν σχῆτε,
in order that second joy you might have,

he did rescue us and will rescue us; and our hope is in him that he will also rescue us further. 11 You also can help along by YOUR supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many [prayerful] faces.

12 For the thing we boast of is this, to which our conscience bears witness, that with holiness and godly sincerity, not with fleshly wisdom but with God's undeserved kindness, we have conducted ourselves in the world, but more especially toward you. 13 For we are really not writing you things except those which you well know or also recognize; and which I hope you will continue to recognize to the end, 14 just as you have also recognized, to an extent, that we are a cause for you to boast, just as you will also be for us in the day of our Lord Jesus.

15 So, with this confidence, I was intending before to come to you, that you might have a second [occasion for] joy,

16 καὶ δι' ὑμῶν διελθεῖν εἰς
and through you to go through into
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come toward you and by you
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. This
οὖν βουλόμενος μῆτι ἄρα τῇ
therefore wishing not-something really to the
ἐλαφρίᾳ ἐχρησάμην; ἢ ὅ
lightness I used? Or what (things)

βουλεύομαι κατὰ σάρκα
I am taking counsel with self according to flesh

βουλεύομαι, ἵνα ἢ
I am taking counsel with self, in order that it may be
παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ·
beside me the Yes yes and the No no;

18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν
faithful but the God that the word of us

ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ·
the (one) toward you not it is Yes and No;

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus

ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in you through us

κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ
having been preached, through me and of Silvanus

καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ,
and of Timothy, not he became Yes and No,

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι
but Yes in him he has become; as many as

γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί·
for promises of God, in him the Yes;

διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν
through which also through him the Amen

τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)

δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with you into

Χριστὸν καὶ χρίσας ἡμᾶς θεός,
Christ and having anointed us God,

22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
the (one) also having sealed us and

δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος
having given the token of the spirit

ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-over with you to go to Mac·e·do·ni·a, and to come back from Mac·e·do·ni·a to you and be conducted part way by you to Jude'a. 17 Well, when I had such an intention, I did not indulge in any lightness, did I? Or what things I purpose, do I purpose [them] according to the flesh, that with me there should be "Yes, Yes" and "No, No"? 18 But God can be relied upon that our speech addressed to you is not Yes and yet No. 19 For the Son of God, Christ Jesus, who was preached among you through us, that is, through me and Sil·va·nus and Timothy, did not become Yes and yet No, but Yes has become Yes in his case. 20 For no matter how many the promises of God are, they have become Yes by means of him. Therefore also through him is the Amen [said] to God for glory through us. 21 But he who guarantees that you and we belong to Christ and he who has anointed us is God. 22 He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
I but witness the God
ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι
I am calling upon upon the my soul, that
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing of you not yet I came into Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we are lords of you of the faith,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
but fellow workers we are of the joy of you,
τῇ γὰρ πίστει ἐστήκατε.
to the for faith you have stood.

2 Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν
I judged for to myself this, the not again
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 εἰ γὰρ
in sadness toward you to come; if for
ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
I am saddening you, and who the (one)
εὐφραίνων με εἰ μὴ ὁ λυπούμενος
cheering me if not the (one) being saddened
ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
out of me? And I wrote this very (thing)
ἵνα μὴ ἐλθὼν λύπην σχῶ
in order that not having come sadness I might get
ἀφ' ὧν ἔδει με
from of which ones it was necessary me
χαίρειν, πεποιθὼς ἐπὶ πάντας
to be rejoicing, having confidence upon all
ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
you that the my joy of all (ones) of you
ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
it is. Out of for much tribulation and
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
of anguish of heart I wrote to you through
πολλῶν δακρύων, οὐχ ἵνα
many tears, not in order that
λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
you might be saddened, but the love
ἵνα γνῶτε ἣν ἔχω
in order that you might know which I am having
περισσότερως εἰς ὑμᾶς.
more abundantly into you.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
If but anyone has saddened, not me
λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
he has saddened, but from part in order that
μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I may put weight upon all you.

23 Now I call upon
God as a witness
against my own soul
that it is to spare
you that I have not
yet come to Corinth;
24 Not that we are
the masters over your
faith, but we are fel-
low workers for your
joy, for it is by [your]
faith that you are
standing.

2 For this is what I
have decided for
myself, not to come to
you again in sadness.
2 For if I make you
sad, who indeed is
there to cheer me ex-
cept the one that is
made sad by me?
3 And so I wrote this
very thing, that, when
I come, I may not
get sad because of
those over whom I
ought to rejoice; be-
cause I have confi-
dence in all of you
that the joy I have
is that of all of you.
4 For out of much
tribulation and an-
guish of heart I wrote
you with many tears,
not that you might
be saddened, but that
you might know the
love that I have more
especially for you.

5 Now if anyone has
caused sadness, he
has saddened, not me,
but all of you to an
extent—not to be too
harsh in what I say.

6 ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
Sufficient to the such (one) the rebuke this
ἡ ὑπὸ τῶν πλειόνων, 7 ὥστε
the (one) by the more (ones), as-and
τοῦναντίον ὑμᾶς χαρίσασθαι
the (thing) in against you to graciously forgive
καὶ παρακαλέσαι, μὴ πῶς τῇ
and to comfort, not somehow to the
περισσότερα λύπη καταποθῇ ὁ
more abundant sadness might be drunk down the
τοιούτος. 8 διὸ παρακαλῶ
such (one). Through which I am encouraging
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 εἰς
you to make valid into him love; into
τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ
this for also I wrote in order that I might know
τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
the proof of you, whether into all (things)
ὑπήκοοί ἐστε. 10 ᾧ δέ τι
obedient you are. To whom but anything
χαρίζεσθε, καὶ γὰρ ἐγὼ
you are graciously forgiving, also I; also for I
ὁ κεχάρισμαι, εἰ τι
what I have graciously forgiven, if anything
κεχάρισμαι, δι' ὑμᾶς ἐν
I have graciously forgiven, through you in
προσώπῳ Χριστοῦ, 11 ἵνα μὴ
face of Christ, in order that not
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
we might be overreached by the Satan, not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the designs we are being ignorant of.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς
Having come but into the Troas into
τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
the good news of the Christ, and of door
μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ
to me having been opened up in Lord, not
ἔσχηκα ἄνεσιν τῷ πνεύματί μου
I have had letting go up to the spirit of me
τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
to the not to find me Titus the brother of me,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
but having set self off to them I went out into
Μακεδονίαν.

14 Τῷ δὲ θεῷ χάρις τῷ
To the but God thanks to the (one)
πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ
always leading in triumph us in the Christ

6 This rebuke given by
the majority is suffi-
cient for such a man,
7 so that, on the con-
trary now, you should
kindly forgive and
comfort [him], that
somehow such a man
may not be swallowed
up by his being overly
sad. 8 Therefore I ex-
hort you to confirm
your love for him.
9 For to this end also
I write to ascertain
the proof of you,
whether you are obe-
dient in all things.
10 Anything you kind-
ly forgive anyone, I
do too. In fact, as
for me, whatever I
have kindly forgiven,
if I have kindly for-
given anything, it
has been for your
sakes in Christ's
sight; 11 that we may
not be overreached by
Satan, for we are not
ignorant of his de-
signs.

12 Now when I ar-
rived in Troas to de-
clare the good news
about the Christ, and
a door was opened to
me in [the] Lord,
13 I got no relief in
my spirit on account
of not finding Titus
my brother, but I said
good-by to them and
departed for Mac-e-
do-ni-a.

14 But thanks be to
God who always leads
us in a triumphal
procession in com-
pany with the Christ

καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανεροῦντι δι' ἡμῶν ἐν παντί
to (one) manifesting through us in every
τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἰκανός; 17 οὐ γάρ
toward these (things) who sufficient? Not for
ἐσμὲν ὡς οἱ πολλοὶ κατηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῆζομεν ὡς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 ἡ
letters toward you or out of you? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,
letter of us you are,
ἐνγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;
3 φανερούμενοι ὅτι ἐστέ
(ones) being manifested because you are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐνγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
to black [ink] but to spirit of God living,

and makes the odor
of the knowledge
of him perceptible
through us in every
place! 15 For to God
we are a sweet
odor of Christ among
those who are being
saved and among
those who are per-
ishing; 16 to the lat-
ter ones an odor
issuing from death
to death, to the
former ones an odor
issuing from life to
life. And who is ade-
quately qualified for
these things? 17 [We
are;] for we are not
peddlers of the word
of God as many men
are, but as out of sin-
cerity, yes, as sent
from God, under
God's view, in com-
pany with Christ, we
are speaking.

3 Are we starting
again to recom-
mend ourselves? Or
do we, perhaps, like
some men, need let-
ters of recommenda-
tion to you or from
you? 2 You yourselves
are our letter, in-
scribed on our hearts
and known and being
read by all mankind.
3 For you are shown
to be a letter of Christ
written by us as min-
isters, inscribed not
with ink but with
spirit of a living God,

οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν
not in tablets stony but in tablets
καρδίαις σαρκίναῖς.
to hearts fleshly.

4 Πεποίθῃσιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. **5** οὐχ
through the Christ toward the God. Not
ὅτι ἀφ' ἑαυτῶν ἰκανοὶ ἐσμὲν λογίσασθαι
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἰκανότης
anything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, **6** ὃς καὶ ἰκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, **8** πῶς
of him the (one) being made ineffective, how
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; **9** εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξη.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης· **11** εἰ
on account of the surpassing glory; if

not on stone tablets,
but on fleshly tablets,
on hearts.

4 Now through the
Christ we have this
sort of confidence
toward God. **5** Not
that we of ourselves
are adequately qualified
to reckon anything as
issuing from ourselves,
but our being ade-
quately qualified issues
from God, **6** who has
indeed adequately
qualified us to be
ministers of a new
covenant, not of a
written code, but of
spirit; for the writ-
ten code condemns to
death, but the spirit
makes alive.

7 Moreover, if the
code which adminis-
ters death and which
was engraved in let-
ters in stones came
about in a glory,
so that the sons of
Israel could not gaze
intently at the face
of Moses because of
the glory of his face,
[a glory] that was
to be done away with,
8 why should not the
administering of the
spirit be much more
with glory? **9** For if
the code administer-
ing condemnation was
glorious, much more
does the administer-
ing of righteousness
abound with glory.
10 In fact, even that
which has once been
made glorious has
been stripped of glory
in this respect, be-
cause of the glory that
excels it. **11** For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through
δόξης, πολλῶ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining
ἐν δόξῃ.
in glory.

12 ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope
πολλῇ παρρησίᾳ χρῶμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not
καθάπερ Μωυσῆς
according to which (things) even Moses

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel
εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.

14 ἀλλὰ ἐπώρῳη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very
κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old

διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,

ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,

15 ἀλλ' ἕως σήμερον ἡνίκα ἂν
but until today when likely

ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the

καρδίαν αὐτῶν κεῖται· 16 ἡνίκα δὲ ἔαν
heart of them is lying; when but if ever

ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,

περιαίρεῖται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but

κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit

Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all

ἀνακακαλυμμένῳ προσώπῳ τὴν
to (one) having been uncovered face the

δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very

εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to
be done away with
was brought in with
glory, much more
would that which re-
mains be with glory.

12 Therefore, as we
have such a hope, we
are using great free-
ness of speech, 13 and
not doing as when
Moses would put a
veil upon his face;
that the sons of Is-
rael might not gaze
intently at the end
of that which was
to be done away
with. 14 But their
mental perceptions
were dulled. For to
this present day the
same veil remains un-
lifted at the reading
of the old covenant,
because it is done
away with by means
of Christ. 15 In fact,
down till today when-
ever Moses is read, a
veil lies upon their
hearts. 16 But when
there is a turning
to Jehovah,^a the veil
is taken away. 17 Now
Jehovah^a is the Spirit;
and where the spirit
of Jehovah^a is, there
is freedom. 18 And
all of us, while
we with unveiled
faces reflect like mir-
rors the glory of
Jehovah,^a are trans-
formed into the same
image from glory to

δόξαν, καθάπερ ἀπὸ
glory, according to which (things) even from
κυρίου πνεύματος.
of Lord of spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service
ταύτην καθὼς ἡλεήθημεν,
this according as we were shown mercy,

οὐκ ἐγκακοῦμεν, 2 ἀλλὰ
not we are behaving badly, but

ἀπειπάμεθα τὰ κρυπτὰ τῆς
we said away from selves the hidden (things) of the
αἰσχύνῃς, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working

μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word

τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the

ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς
truth making stand together selves toward

πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the

θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered

τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)

ἀπολλυμένοις ἐστὶν κεκαλυμμένον,
destroying themselves is having been covered,

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this

ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the

ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
unbelievers into the not to beam forth the

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the

χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. Not

γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ

Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of you

διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)

εἰπὼν Ἐκ σκοτῶν φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who

ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

glory, exactly as done
by Jehovah^a [the]
Spirit.

4 That is why, since
we have this min-
istry according to the
mercy that was shown
us, we do not give
up; 2 but we have
renounced the under-
handed things of
which to be ashamed,
not walking with cun-
ning, neither adulter-
ating the word of God,
but by making the
truth manifest recom-
mending ourselves to
every human con-
science in the sight
of God. 3 If, now, the
good news we declare
is in fact veiled, it
is veiled among those
who are perishing,
4 among whom the
god of this system
of things has blinded
the minds of the
unbelievers, that the
glorious good news
about the Christ, who
is the image of
God, might not shine
through. 5 For we are
preaching, not our-
selves, but Christ
Jesus as Lord, and
ourselves as your
slaves for Jesus' sake.
6 For God is he who
said: "Let the light
shine out of darkness,"
and he has shone
on our hearts to

16, 17, 18^a Jehovah, J7,8,13,14,16; the Lord, NBA.

18^a Jehovah, J7,8,13,14,16; the Lord, NBA.

φωτισμόν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
ὄστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν. 8 ἐν παντὶ θλιβόμενοι
out of us; 8 in every [way] being pressed

ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,

ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,

καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus

ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that

καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body

ἡμῶν φανερωθῇ. 11 ἀεὶ γὰρ ἡμεῖς
of us might be manifested; 11 ever for we

οἱ ζῶντες εἰς θάνατον
the (ones) living into death

παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesus

φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.

12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,

ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in you.

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the

πίστεως, κατὰ τὸ (thing)
faith, according to the (thing)

γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which

ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which

καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, 14 having known that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

7 However, we have
this treasure in earth-
en vessels, that the
power beyond what is
normal may be God's
and not that out of
ourselves. 8 We are
pressed in every way,

but not cramped be-
yond movement; we

are perplexed, but not
absolutely with no way
out; 9 we are perse-

cuted, but not left
in the lurch; we are
thrown down, but not

destroyed. 10 Always
we endure everywhere
in our body the

death-dealing treat-
ment given to Jesus,
that the life of Jesus

may also be made
manifest in our body.

11 For we who live
are ever being brought
face to face with

death for Jesus' sake,
that the life of Jesus
may also be made

manifest in our mortal
flesh. 12 Consequently

death is at work in
us, but life in you.

13 Now because we
have the same spirit
of faith as that of

which it is written:
"I exercised faith,
therefore I spoke," we

too exercise faith
and therefore we

speak, 14 knowing that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

ὁ ἐγείρας τὸν κύριον Ἰησοῦν
the (one) having raised up the Lord Jesus
καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
also us together with Jesus will raise up and

παραστήσει σὺν ὑμῖν. 15 τὰ
will stand alongside together with you. 15 The

γὰρ πάντα δι' ὑμᾶς, ἵνα
for all (things) through you, in order that

ἡ χάρις πλεονάσῃ
the undeserved kindness having become more

διὰ τῶν πλειόνων τὴν εὐχαριστίαν
through the more (ones) the thanksgiving

περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
might abound into the glory of the God.

16 Διὸ οὐκ ἐγκακοῦμεν,
Through which not we are behaving badly,

ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
but if also the outside of us man

διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
is wasting away, but the (one) inside of us

ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ
is being renewed to day and to day. 17 The for

παραυτίκα ἐλαφρὸν τῆς θλίψεως
momentary light (ness) of the tribulation

καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
according to over-cast into over-cast everlasting

βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
weight of glory is working down to us, not

σκοποῦντων ἡμῶν τὰ βλεπόμενα
looking at of us the (things) being seen

ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
but the (things) not being seen, the (things)

γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
for being seen temporary, the (things) but

μὴ βλεπόμενα αἰώνια.
not being seen everlasting.

5 οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
We have known for that if ever the earthly

ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ,
of us house of the tent should be loosed down,

οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν
building out of God we are having house

ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
not handmade everlasting in the heavens.

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
And for in this we are groaning, the

οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

he who raised Jesus
up will raise us up
also together with Je-
sus and will present

us together with you. 15 For all things are

for YOUR sakes, in or-
der that the unde-

served kindness which
was multiplied should

abound because of the
thanksgiving of many

more to the glory of
God.

16 Therefore we do
not give up, but even

if the man we are out-
side is wasting away,

certainly the man we
are inside is being re-

newed from day to
day. 17 For though the

tribulation is momen-
tary and light, it

works out for us a
glory that is of more

and more surpassing
weight and is ever-

lasting; 18 while we
keep our eyes, not on

the things seen, but
on the things unseen.

For the things seen
are temporary, but

the things unseen are
everlasting.

5 For we know that
if our earthly

house, this tent, should
be dissolved, we are

to have a building
from God, a house not

made with hands,
everlasting in the

heavens. 2 For in
this dwelling house

we do indeed groan,

we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ
to put upon selves longing, if in fact also
ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)
εὔρεθῆσόμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being
ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι
in the tent we are groaning being weighed down
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves
ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that
καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the
ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us
εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)
δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ
having given to us the token of the
πνεύματος.
spirit.

6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and
εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in
τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from
τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for
περιπατοῦμεν οὐ διὰ εἰδους, —
we are walking about not through appearance, —
8 θαρροῦμεν δὲ καὶ
we are being of good courage but also
εὐδοκοῦμεν μᾶλλον
we are thinking well rather
ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and
ἐνδημῆσαι πρὸς τὸν κύριον
to be among (own) people toward the Lord;
9 διὸ καὶ φιλοτιμούμεθα,
through which also we are fond of honor for selves,
εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or
ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing
αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us
φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring
to put on the one
for us from heav-
en, 3 so that, hav-
ing really put it
on, we shall not be
found naked. 4 In
fact, we who are
in this tent groan,
being weighed down;
because we want,
not to put it off,
but to put on the
other, that what
is mortal may be
swallowed up by
life. 5 Now he that
produced us for
this very thing is
God, who gave us
the token of what
is to come, that is,
the spirit.

6 We are there-
fore always of good
courage and know
that, while we have
our home in the
body, we are ab-
sent from the Lord,
7 for we are walk-
ing by faith, not
by sight. 8 But we
are of good courage
and are well pleased
rather to become ab-
sent from the body
and to make our
home with the Lord.
9 Therefore we are
also making it our
aim that, whether
having our home
with him or being
absent from him,
we may be accept-
able to him. 10 For
we must all be made
manifest before the

βήματος τοῦ χριστοῦ, ἵνα
step of the Christ, in order that
κομισθῇ ἑκάστος τὰ
might carry off for self each (one) the (things)
διὰ τοῦ σώματος πρὸς ᾧ
through the body toward which (things)
ἐπράξεν, εἴτε ἀγαθὸν εἴτε
he performed, whether good (thing) or
φᾶλον.
vile (thing).

11 Εἰδότες οὖν τὸν φόβον τοῦ
Having known therefore the fear of the
κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ
Lord men we are persuading, to God but
πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν
we have been manifested; I am hoping but also in
ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
the consciences of you to have been manifested.

12 οὐ πάλιν ἑαυτοὺς
Not again selves
συνιστάνομεν ὑμῖν, ἀλλὰ
we are putting in standing together to you, but
ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
onrush from giving to you of boasting over
ἡμῶν, ἵνα ἔχητε πρὸς
us, in order that you may be having toward
τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
the (ones) in face (ones) boasting and not
ἐν καρδίᾳ. 13 εἴτε γὰρ
in heart. Whether for

ἐξέστημεν, θεῷ εἴτε
we stood out of (selves), to God; or
σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
we are sound in mind, to you. The for love
τοῦ χριστοῦ συνέχει ἡμᾶς,
of the Christ is holding together us,
κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων
having judged this that one over all (ones)
ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· 15 καὶ
he died; really the all they died; and
ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ
over all (ones) he died in order that the
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
(ones) living not yet to selves they might live
ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
but to the (one) over them to (one) having died
καὶ ἐγερθέντι.
and to (one) having been raised up.

judgment seat of
the Christ, that each
one may get his
award for the things
done through the
body, according to
the things he has
practiced, whether it
is good or vile.

11 Knowing, there-
fore, the fear of
the Lord, we keep
persuading men, but
we have been made
manifest to God.
However, I hope
that we have been
made manifest also
to your consciences.

12 We are not again
recommending our-
selves to you, but
giving you an in-
ducement for boast-
ing in respect to us,
that you may have
[an answer] for those
who boast over the
outward appearance
but not over the
heart. 13 For if we
were out of our mind,
it was for God; if
we are sound in mind,
it is for you. 14 For
the love the Christ
has compels us, be-
cause this is what
we have judged,
that one man died
for all; so, then,
all had died; 15 and
he died for all that
those who live might
live no longer for
themselves, but for
him who died for
them and was raised
up.

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
As-and we from the now no one
οἶδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκουμεν. 17 ὥστε
but now not yet we are knowing. As-and
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὥς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.

20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be you reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν χάριν
not into empti(ness) the undeserved kindness
τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept you; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. 17 Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence. 18 But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, 19 namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us.

20 We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: "Become reconciled to God." 21 The one who did not know sin he made to be sin for us, that we might become God's righteousness by means of him.

6 Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. 2 For he says: "In an acceptable time I heard you;

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward,
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;

3 μηδεμίαν ἐν μηδενὶ
not one in nothing
διδόντες προσκοπὴν, ἵνα
giving striking toward, in order that
μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but
ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves
ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in
θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
tribulations, in necessities, in straits,
5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,
6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,
ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love

ἀνυποκρίτως, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power
θεοῦ· διὰ τῶν ὀπλῶν τῆς δικαιοσύνης
of God; through the weapons of the righteousness
τῶν δεξιῶν καὶ
of the (ones) of the right [parts] and
ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left [parts], through glory and dishonor,
διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants
καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι
and truthful (ones), as (ones) being unknown
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying
καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined
καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as
λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (ones) rejoicing, as
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of salvation I helped you." Look! Now is the especially acceptable time. Look! Now is the day of salvation.

3 In no way are we giving any cause for stumbling, that our ministry might not be found fault with; 4 but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, 5 by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food, 6 by purity, by knowledge, by long-suffering, by kindness, by holy spirit, by love free from hypocrisy, 7 by truthful speech, by God's power; through the weapons of righteousness on the right hand and on the left, 8 through glory and dishonor, through bad report and good report; as deceivers and yet truthful, 9 as being unknown and yet being recognized, as dying and yet, look! we live, as disciplined and yet not delivered to death, 10 as sorrowing but ever rejoicing, as poor but making many rich, as

μηδὲν ἔχοντες καὶ πάντα
nothing (ones) having and all (things)
κατέχοντες.
holding down.

11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς
The mouth of us has stood opened up toward
ὑμᾶς, Κορίνθιοι, ἡ καρδία
you, Corinthians, the heart
ἡμῶν πεπλάτυνται· 12 οὐ
of us has been broadened; not
στενοχωρεῖσθε ἐν ἡμῖν,
you are being put in narrow place in us,
στενοχωρεῖσθε δὲ ἐν τοῖς
you are being put in narrow place but in the
σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν
bowels of you; the but very
ἀντιμισθίαν, ὡς τέκνοις λέγω,
return reward, as to children I am saying,
πλατύνθητε καὶ ὑμεῖς.
be you broadened also you.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be you becoming being differently yoked
ἀπίστοις· τίς γὰρ μετοχὴ
to unbelievers; what for holding with
δικαιοσύνη καὶ ἀνομία, ἢ τίς
to righteousness and to lawlessness, or what
κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but
συμφώνησις Χριστοῦ πρὸς Βελίαν, ἢ τίς
harmony of Christ toward Beliar, or what
μερίς πιστῶ μετὰ ἀπίστου;
portion to faithful (one) with unbeliever?

16 τίς δὲ συνκατάθεσις
What but putting down together
ναὸν θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We
γὰρ ναὸς θεοῦ ἐσμεν ζῶντος·
for divine habitation of God we are of (one) living;
καθὼς εἶπεν ὁ θεὸς ὅτι· Ἐνοικήσω
according as said the God that I shall indwell
ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.
of them God, and they will be of me people.

17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out you out of midst
αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and you be defined off, is saying Lord,

having nothing and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has widened out. 12 You are not cramped for room within us, but you are cramped for room in your own tender affections. 13 So, as a recompense in return—I speak as to children—you, too, widen out.

14 Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? 15 Further, what harmony is there between Christ and Be'li-al? Or what portion does a faithful person have with an unbeliever? 16 And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I shall reside among them and walk among [them], and I shall be their God, and they will be my people." 17 "Therefore get out from among them, and separate yourselves," says Jehovah.

καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ
and of unclean (thing) not be you touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into you; and I shall be to you
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς
into father, and you will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.

7 ταύτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθарίσωμεν
promises, loved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.

2 Χωρήσατε ἡμᾶς· οὐδένα
Allow you space for us; no one
ἠδικήσαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. Toward
κατάκρισιν οὐ λέγω, προεῖρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us you are into
τὸ συναποθανεῖν καὶ
the to die together with and
συνζῆν. 4 πολλή μοι
to be living together with. Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward you, much to me
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting over you; I have been filled to the
παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι —
but in everything (ones) being under tribulation —
ἔξωθεν μάχαι, ἔσωθεν φόβοι — 6 ἀλλ'
outside fights, inside fears —. 6 But

'and quit touching the unclean thing'; "and I will take you in." 18 "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty."

7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.

2 ALLOW room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you. For I have said before that you are in our hearts to die and to live with us. 4 I have great freedom of speech toward you. I have great boasting in regard to you. I am filled with comfort, I am overflowing with joy in all our affliction.

5 In fact, when we arrived in Mac'e-do-ni-a, our flesh got no relief, but we continued to be afflicted in every manner—there were fights without, fears within. 6 Nevertheless

ὁ παρακαλῶν τοὺς ταπεινοὺς
the (one) comforting the lowly (ones)
παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
comforted us the God in the presence
Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; not only but in the presence
αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ
of him, but also in the comfort to which
παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted upon you, reporting back to us
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
the of you longing, the of you wailing,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
the of you zeal over me, as-and me
μᾶλλον χαρῆναι.
rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
Because if and I saddened you in the
ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην,
letter, not I am regretting; if and I regretted,

βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
I look at that the letter that if and
πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
toward hour saddened you, now

χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
I am rejoicing, not that you were saddened, but

ὅτι ἐλυπήθητε εἰς μετάνοιαν,
that you were saddened into repentance,

ἐλυπήθητε γὰρ κατὰ θεόν,
you were saddened for according to God,

ἵνα ἐν μηδενὶ ζημιωθῆτε
in order that in nothing you might suffer damage

ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν
out of us. The for according to God

λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sadness repentance into salvation unregrettable

ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
is working; the but of the world sadness

θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ
death is working down. Look! For very

τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
this (thing) the according to God to be saddened

πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ
how much it worked down to you speed up, but

ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
defense, but indignation, but fear,

ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
but longing, but zeal, but avenging;

God, who comforts those laid low, comforted us by the presence of Titus; 7 yet not alone by his presence, but also by the comfort with which he had been comforted over you, as he brought us word again of your longing, your mourning, your zeal for me; so that I rejoiced yet more.

8 Hence even if I saddened you by my letter, I do not regret it. Even if I did at first regret it, (I see that that letter saddened you, though but for a little while,) 9 now I rejoice, not because you were just saddened, but because you were saddened into repenting; for you were saddened in a godly way, that you might suffer no damage in anything due to us. 10 For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death. 11 For, look! this very thing, your being saddened in a godly way, what a great earnestness it produced in you, yes, clearing of yourselves, yes, indignation, yes, fear, yes, longing, yes, zeal, yes, righting of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
in everything you put in standing with selves
ἀγνοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ
chaste to be to the matter. Really if

καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν
and I wrote to you, not on account

τοῦ ἀδικήσαντος, ἀλλ'
of the (one) having acted unrighteously, but

οὐδὲ ἕνεκεν τοῦ
neither on account of the (one)

ἀδικηθέντος, ἀλλ'
having been treated unrighteously, but

ἕνεκεν τοῦ φανερωθῆναι τὴν
on account of the to be manifested the

σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
speed up of you the (one) over us toward

ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
you in sight of the God. Through

τοῦτο παρακεκλήμεθα.
this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
Upon but the comfort of us

περισσότερως μᾶλλον ἐχάρημεν ἐπὶ τῇ
more abundantly rather we rejoiced upon the

χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
joy of Titus, because has been rested up the

πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. 14 ὅτι
spirit of him from all of you; because

εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
if anything to him over you I have boasted,

οὐ κατησχύνθην, ἀλλ' ὥς πάντα ἐν
not I was shamed down, but as all (things) in

ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ
truth we spoke to you, thus also the

καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
boasting of us upon Titus truth became.

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσότερως
And the bowels of him more abundantly

εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν
into you is of (one) remembering the

πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ
of all of you obedience, as with fear and

τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
trembling you received him. I am rejoicing

ὅτι ἐν παντὶ θαρρῶ
because in everything I am having good courage

ἐν ὑμῖν.
in you.

In every respect you demonstrated yourselves to be chaste in this matter. 12 Certainly, although I wrote you, I did it, neither for the one who did the wrong, nor for the one who was wronged, but that your earnestness for us might be made manifest among you in the sight of God. 13 That is why we have been comforted.

However, in addition to our comfort we rejoiced still more abundantly due to the joy of Titus, because his spirit has been refreshed by all of you. 14 For if we have made any boast to him about you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting before Titus has proved to be true. 15 Also, his tender affections are more abundant toward you, while he calls to mind the obedience of all of you, how you received him with fear and trembling. 16 I rejoice that in every way I may have good courage by reason of you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
We are making known but to you, brothers,
τὴν χάριν τοῦ θεοῦ τὴν
the undeserved kindness of the God the (one)
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
having been given in the ecclesias of the
Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
Macedonia, that in much proof
θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν
of tribulation the abundance of the joy of them
καὶ ἡ κατὰ βάθος πτωχεία αὐτῶν
and the down depth poorness of them
ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος
abounded into the riches of the simplicity
αὐτῶν· 3 ὅτι κατὰ δύναμιν,
of them; because according to power,
μαρτυρῶ, καὶ παρὰ δύναμιν,
I am bearing witness, and beside power,
αὐθαίρετοι 4 μετὰ πολλῆς
self-undertaking (ones) with much
παρακλήσεως δεόμενοι ἡμῶν, τὴν
entreaty supplicating of us, the
χάριν καὶ τὴν κοινωνίαν τῆς
undeserved kindness and the sharing of the
διακονίας τῆς εἰς τοὺς ἁγίους, —
service the (one) into the holy (ones), —
5 καὶ οὐ καθὼς ἡλπίσσαμεν ἀλλ'
and not according as we hoped but
ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
themselves they gave first to the Lord and
ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
to us through will of God, into the
παρακαλέσαι ἡμᾶς Τίτον· ἵνα
to encourage us Titus in order that
καθὼς προενήρξατο οὕτως καὶ
according as he made beginning before thus also
ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
he should put end upon into you also the
χάριν ταύτην· 7 ἀλλ' ὥσπερ ἐν
undeserved kindness this; but as-even in
παντὶ περισσεύετε, πίστει καὶ λόγῳ
everything you are abounding, to faith and to word
καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
and to knowledge and to all speed up and to the
ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
out of us in you to love, in order that also
ἐν ταύτῃ τῇ χάριτι
in this the undeserved kindness
περισσεύητε.
you may be abounding.

8 Now we let you
know, brothers,
about the undeserved
kindness of God that
has been bestowed
upon the congrega-
tions of Mac·e·do-
ni·a, 2 that during a
great test under af-
fliction their abun-
dance of joy and
their deep poverty
made the riches
of their generosity
abound. 3 For accord-
ing to their actual
ability, yes, I testify,
beyond their actual
ability this was,
4 while they of their
own accord kept beg-
ging us with much
entreaty for the [priv-
ilege of] kindly giving
and for a share in
the ministry destined
for the holy ones.
5 And not merely as
we had hoped, but
first they gave them-
selves to the Lord
and to us through
God's will. 6 This led
us to encourage Titus
that, just as he had
been the one to ini-
tiate it among you,
so too he should
complete this same
kind giving on your
part. 7 Nevertheless,
just as you are
abounding in every-
thing, in faith and
word and knowledge
and all earnestness
and in this love of
ours to you, may you
also abound in this
kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
Not according to enjoiner I am saying, but
διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ
through the of different (ones) speed up and the
τῆς ὑμετέρας ἀγάπης γνήσιον
of the YOUR love genuine (ness)
δοκιμάζων· 9 γινώσκετε γὰρ τὴν
[I] proving; you are knowing for the
χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
undeserved kindness of the Lord of us of Jesus
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that through you he became poor
πλούσιος ὢν, ἵνα ὑμεῖς τῇ
rich being, in order that you to the
ἐκείνου πτωχεία πλουτήσητε.
of that (one) poorness you might become rich.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
And opinion in this I am giving; this
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
for to you is bearing with, who not only the
ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
to do but also the to be willing
προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ
you made beginning before from last year; now
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
but and the to do you put end upon, so that
καθάπερ ἡ
according to which (things) even the
προθυμία τοῦ θέλειν οὕτως καὶ
fore-spiritedness of the to be willing thus also
τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
the to put end upon out of the to be having.
12 εἰ γὰρ ἡ προθυμία πρόκειται,
If for the fore-spiritedness is lying before,
καθὸ ἂν ἔχη
according to what if ever one may be having
εὐπρόσδεκτος, οὐ καθὸ οὐκ
well acceptable toward, not according to what not
ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
one is having. Not for in order that to others
ἄνεσις, ὑμῖν θλίψις· 14 ἀλλ' ἐξ
letting off up, to you tribulation; but out of
ισότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
equality in the now appointed time the of you
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
abundancy into the of those coming behind,
ἵνα καὶ τὸ ἐκείνων περίσσευμα
in order that also the of those abundancy
γένηται εἰς τὸ ὑμῶν ὑστέρημα,
might become into the of you coming behind,

8 It is not in the
way of commanding
you, but in view of
the earnestness of
others and to make
a test of the genui-
ness of YOUR love,
that I am speaking.
9 For you know the
undeserved kindness
of our Lord Jesus
Christ, that though
he was rich he became
poor for YOUR sakes,
that you might be-
come rich through his
poverty.
10 And in this I
render an opinion: for
this matter is of
benefit to you, seeing
that already a year
ago you initiated not
only the doing but
also the wanting [to
do]; 11 now, then,
finish up also the
doing of it, in order
that, just as there
was a readiness to
want to do, so also
there should be a
finishing up of it out
of what you have.
12 For if the readi-
ness is there first,
it is especially ac-
ceptable according to
what a person has,
not according to what
a person does. not
have. 13 For I do not
mean for it to be easy
for others, but hard
on you; 14 but that
by means of an equal-
izing YOUR surplus
just now might offset
their deficiency, in or-
der that their surplus
might also come to
offset YOUR deficiency,

ὅπως γένηται ἰσότης· 15 καθὼς
so that might become equality; according as
γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not
ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the
ὀλίγον οὐκ ἡλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over you in the heart
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement
ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward you.

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news
διὰ πασῶν τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not
μόνον δὲ ἀλλὰ καὶ
only but but also

χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the
ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together

ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)
διακονουμένη ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord
δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —

20 στελλόμενοι τοῦτο μὴ τις ἡμᾶς
arranging for selves this not anyone us
μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ
should make spotted in the liberality this
τῇ διακονουμένῃ ὑφ' ἡμῶν,
the (one) been served by us,

21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)
οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight
ἀνθρώπων.
of men.

that an equalizing
might take place.
15 Just as it is writ-
ten: "The person with
much did not have
too much, and the
person with little did
not have too little."

16 Now thanks be
to God for putting
the same earnestness
for you in the heart
of Titus, 17 because he
has indeed responded
to the encouragement,
but, being very ear-
nest, he is going forth
of his own accord
to you. 18 But we are
sending along with
him the brother whose
praise in connection
with the good news
has spread through
all the congregations.
19 Not only that, but
he was also appointed
by the congregations
to be our traveling
companion in connec-
tion with this kind
gift to be administered
by us for the glory
of the Lord and in
proof of our ready
mind. 20 Thus we are
avoiding having any
man find fault with
us in connection with
this liberal contribu-
tion to be adminis-
tered by us. 21 For
we "make honest pro-
vision, not only in the
sight of Jehovah,* but
also in the sight of
men."

22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
We sent with but to them the brother
ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
of us whom we proved in many (things)
πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
many (times) speedy being, now but much
σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
more speedy to confidence much the (one) into
ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
you. Whether over Titus, sharer my

καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν,
and into you co-worker; or brothers of us,
ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
apostles of ecclesias, glory of Christ.

24 Τὴν οὖν ἐνδείξιν τῆς ἀγάπης
The therefore demonstration of the love
ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
of you and of us of boasting over you into
αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
them demonstrate you into face of the
ἐκκλησιῶν.
ecclesias.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
About indeed for of the service of the one
εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ
into the holy (ones) abundant to me it is the
γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
to be writing to you, I have known for the

προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
fore-spiritedness of you which over you
καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα
I am boasting to Macedonians that Achaia

παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν
has been prepared from last year, and the of you
ζῆλος ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
zeal excited the more (ones). I sent but

τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
the brothers, in order that not the boasting
ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
of us the (one) over you might be made empty
ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
in the part this, in order that according as

ἔλεγον παρεσκευασμένοι
I was saying (ones) having been prepared

ἦτε, 4 μὴ πῶς ἔάν
you may be, not somehow if ever

ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
should come together with me Macedonians and
εὕρωσιν ὑμᾶς ἀπαρασκευάστους
they should find you unprepared

22 Moreover, we are
sending with them
our brother whom we
have often proved in
many things to be
earnest, but now
much more earnest
due to his great con-
fidence in you. 23 If,
though, there is any
question about Titus,
he is a sharer with
me and a fellow
worker for your in-
terests; or if about
our brothers, they are
apostles of congrega-
tions and a glory of
Christ. 24 Therefore
demonstrate to them
the proof of your love
and of what we
boasted about you,
before the face of the
congregations.

9 Now concerning
the ministry that
is for the holy ones,
it is superfluous for
me to write you,
2 for I know your
readiness of mind of
which I am boast-
ing to the Mac-e-
do'ni-ans about you,
that A-cha'ia has
stood ready now for
a year, and your
zeal has stirred up
the majority of them.
3 But I am sending
the brothers, that our
boasting about you
might not prove
empty in this respect,
but that you may
really be ready,
just as I used to
say you would be.
4 Otherwise, in some
way, if Mac-e-
do'ni-ans should
come with me and
find you not ready,

καταισχυνθώμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying you, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into you and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of you,
ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.

6 Τοῦτο δὲ, ὁ σπείρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προήρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότῃν
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.

8 Δυνατεῖ δὲ ὁ θεὸς πᾶσαν
Is able but the God all
χάριν περισσεῦσαι εἰς ὑμᾶς,
undeserved kindness to abound into you,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having you may be abounding into
πᾶν ἔργον ἀγαθόν. 9 καθὼς
every work good; according as
γέγραπται Ἐσκόρπισεν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἡ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα. 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπείροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say you—
should be put to shame
in this assurance of
ours. 5 Therefore I
thought it necessary
to encourage the
brothers to come to
you in advance and
to get ready in
advance your boun-
tiful gift previously
promised, that thus
this might be ready
as a bountiful gift
and not as something
extorted.

6 But as to this, he
that sows sparingly
will also reap sparing-
ly; and he that sows
bountifully will also
reap bountifully. 7 Let
each one do just as he
has resolved in his
heart, not grudgingly
or under compulsion,
for God loves a cheer-
ful giver.

8 God, moreover, is
able to make all his
undeserved kindness
abound toward you;
that, while you
always have full self-
sufficiency in every-
thing, you may have
plenty for every good
work. 9 (Just as it is
written: "He has dis-
tributed widely, he
has given to the poor
ones, his righteous-
ness continues for-
ever." 10 Now he that
abundantly supplies
seed to the sower
and bread for eat-
ing will supply and

πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
he will multiply the seed of you and
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
he will increase the products of the righteousness
ὑμῶν. 11 ἐν παντὶ πλουτιζόμενοι
of you; in everything (ones) being enriched
εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται
into every simplicity, which is working down
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, —
through us thanksgiving to the God, —
12 ὅτι ἡ διακονία τῆς λειτουργίας
because the service of the public work
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
this not only is filling up toward the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things lacking of the holy (ones), but also
περισεύουσα διὰ πολλῶν εὐχαριστιῶν
abounding through many thanksgivings
τῷ θεῷ, — 13 διὰ τῆς δοκιμῆς τῆς
to the God, — through the proof of the
διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
service this (ones) glorifying the God upon
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
the subjection of the confession of you into
τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι
the good news of the Christ and simplicity
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the sharing into them and into all (ones),
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
and of them to supplication over you
ἐπιποθούντων ὑμᾶς διὰ τὴν
of (ones) longing for you through the
ὑπερβάλλουσαν χάριν τοῦ θεοῦ
surpassing undeserved kindness of the God
ἐφ' ὑμῖν.
upon you.

15 Χάρις τῷ θεῷ ἐπὶ τῇ
Thanks to the God upon the
ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
indescribable of him free gift.

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
Very (one) but I Paul I am entreating
ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικίας
you through the mildness and yieldingness
τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
of the Christ, who according to face
μέν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ
indeed lowly in you, being absent but
θαρρῶ εἰς ὑμᾶς. 2 Δέομαι
I am of good courage into you; I am supplicating

multiply the seed for
you to sow and will
increase the products
of your righteous-
ness.) 11 In everything
you are being enriched
for every sort of gen-
erosity, which pro-
duces through us an
expression of thanks
to God; 12 because the
ministry of this public
service is not only to
supply abundantly the
wants of the holy
ones but also to be
rich with many ex-
pressions of thanks to
God. 13 Through the
proof that this min-
istry gives, they glorify
God because you are
submissive to the good
news about the Christ,
as you publicly de-
clare you are, and
because you are gen-
erous in your contri-
bution to them and to
all; 14 and with sup-
plication for you they
long for you because
of the surpassing un-
deserved kindness of
God upon you.

15 Thanks be to God
for his indescribable
free gift.

10 Now I myself,
Paul, entreat you
by the mildness and
kindness of the Christ,
lowly though I am
in appearance among
you, whereas when ab-
sent I am bold toward
you. 2 Indeed I beg

δὲ τὸ μὴ παρὼν θαρρῆσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ἣ λογιζομαι
to the confidence to which I am reckoning
τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους
to be daring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.
3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to
σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not
σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρεσιν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings
καθαίρουντες καὶ πᾶν ὕψωμα
(ones) taking down and every lofty (thing)
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into
τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἐτοιμῷ
the obedience of the Christ, and in readiness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever
πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of you the obedience.

7 Τὰ κατὰ πρόσωπον
The (things) according to face
βλέπετε. εἴ τις πέποιθεν ἐαυτῷ
you are looking at. If anyone has trusted to himself
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν
of Christ to be, this let him be reckoning again
ἐφ' ἐαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ
οὕτως καὶ ἡμεῖς. 8 ἔάν τε γὰρ
thus also we. If ever and for
περισσότερόν τι καυχῆσωμαι περὶ
more abundant somewhat I should be boasting about
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,
into upbuilding and not into taking down of you,
οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not
δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying you

that, when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to [what we are in the] flesh. 3 For though we walk in the flesh, we do not wage warfare according to [what we are in the] flesh. 4 For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. 5 For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ; 6 and we are holding ourselves in readiness to inflict punishment for every disobedience, as soon as your own obedience has been fully carried out.

7 You look at things according to their face value. If anyone trusts in himself that he belongs to Christ, let him again take this fact into account for himself, that, just as he belongs to Christ, so do we also. 8 For even if I should boast a bit too much about the authority that the Lord gave us to build you up and not to tear you down, I would not be put to shame, 9 that I may not seem to want to terrify you

διὰ τῶν ἐπιστολῶν 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἷοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐνκρίναι ἢ συγκρίναι
we are daring to judge among or to judge with
ἐαυτοὺς τισιν τῶν ἐαυτοῦς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἐαυτοῖς
putting in standing with; but they in selves
ἐαυτοὺς μετροῦντες καὶ συγκρίνοντες
selves measuring and judging with
ἐαυτοὺς ἐαυτοῖς οὐ συνιάσιν.
selves to selves not they are comprehending.

13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν — 14 οὐ γὰρ
to come upon until also of you; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into you
ὑπερεκτείνουμεν ἐαυτοὺς, ἄχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of you we came ahead in the good news of the
χριστοῦ — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἄλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of you in you to be made great

by [my] letters. 10 For, say they: "[his] letters are weighty and forceful, but [his] presence in person is weak and [his] speech contemptible." 11 Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. 12 For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding.

13 For our part we will boast, not outside our assigned boundaries, but according to the boundary of the territory that God apportioned to us by measure, making it reach even as far as you. 14 Really we are not overstretching ourselves as if we did not reach to you, for we were the first to come even as far as you in declaring the good news about the Christ. 15 No, we are not boasting outside our assigned boundaries in the labors of someone else, but we entertain hope that, as your faith is being increased, we may be made great among you

κατὰ τὸν κανόνα ἡμῶν εἰς
according to the (measuring) reed of us into
περισσεΐαν, 16 εἰς τὰ
abundance, into the [regions]
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
beyond those [parts] of you to declare good news,
οὐκ ἐν ἄλλοτρίῳ κανόνι
not in belonging to another (measuring) reed
εἰς τὰ ἔτοιμα καυχῆσασθαι. 17 Ὁ
into the (things) ready to boast. The
δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·
but (one) boasting in Lord let him be boasting;
18 οὐ γὰρ ὁ ἑαυτὸν
not for the (one) himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
putting in standing with, that (one) is approved,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
but whom the Lord is putting in standing with.

11 Ὅφελον ἀνείχεσθέ μου
I owed you were putting up with of me
μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
little something of senselessness; but and
ἀνέχεσθέ μου. 2 ζηλῶ
you are putting up with of me. I am jealous of
γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην
for you of God to jealousy, I joined together
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
for you to one male person virgin chaste
παραστήσαι τῷ χριστῷ·
to make stand alongside to the Christ;
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις
I am fearing but not somehow, as the serpent
ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ,
seduced Eve in the all-working of it,
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
it might be corrupted the minds of you from the
ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν
simplicity and of the chastity of the in the
χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
Christ. If indeed for the (one) coming
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ
another Jesus is preaching whom not
ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
we preached, or spirit different you are receiving
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
which not you received, or good news different
ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
which not you accepted, finely you are putting up.

with reference to our territory. Then we will abound still more, 16 to declare the good news to the countries beyond you, so as not to boast in someone else's territory where things are already prepared. 17 "But he that boasts, let him boast in Jehovah." 18 For not the one who recommends himself is approved, but the man whom Jehovah^a recommends.

11 I wish you would put up with me in some little unreasonableness. But, in fact, you are putting up with me! 2 For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. 3 But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. 4 For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up [with him].

17, 18^a Jehovah, J7,8,12,14,16-18; the Lord, NBVgSyp.

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; if but also
ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into you.

7 Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν
Or sin I did myself
ταπεινῶν ἵνα ὑμεῖς
making lowly in order that you
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to you?
8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὁψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of you service, and
παρὼν πρὸς ὑμᾶς καὶ
being alongside toward you and
ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθενός· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
from Macedonia; and in everything weight-free
ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to you I kept and I shall be keeping.

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαΐας. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving you? The God
οἶδεν.
has known.

12 Ὅ δὲ ποιῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελόντων ἀφορμὴν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that I have not in a single thing proved inferior to your superfine apostles. 6 But even if I am unskilled in speech, I certainly am not in knowledge; but in every way we manifested it to you in all things.

7 Or did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you? 8 Other congregations I robbed by accepting provisions in order to minister to you; 9 and yet when I was present with you and I fell in need, I did not become a burden to a single one, for the brothers that came from Macedonia abundantly supplied my deficiency. Yes, in every way I kept myself unburdensome to you and will keep myself so. 10 It is a truth of Christ in my case that no stop shall be put to this boasting of mine in the regions of Achaia. 11 For what reason? Because I do not love you? God knows [I do].

12 Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for

ἐν ᾧ καυχῶνται εὐρεθῶσιν
in which they are boasting they might be found
καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)
ψευδαπόστολοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,
μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ
refashioning selves into apostles of Christ;
14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan
μετασχηματίζεται εἰς ἄγγελον φωτός. 15 οὐ
is transforming self into angel of light; not
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him
μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants
δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be
κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τις με
Again I am saying, not anyone me
δόξη ἄφρονα εἶναι. — εἰ δὲ μήγε,
might think senseless to be; — if but not in fact,
κᾶν ὡς ἄφρονα δέξασθέ με,
and likely as senseless (one) accept you me,
ἵνα καγὼ μικρόν τι καυχήσωμαι.
in order that also I little somewhat I might boast;
17 ὁ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord
λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speaking, but as in senselessness, in this
τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-standing of the boasting. Since
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ
many are boasting according to the flesh, also I
καυχήσωμαι. 19 ἡδέως γὰρ
should boast. Gladly for
ἀνέχεσθε τῶν ἀφρόνων
you are putting up with of the senseless (ones)
φρόνιμοι ὄντες. 20 ἀνέχεσθε γὰρ
sensible being; you are putting up with for
εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone you is enslaving, if anyone
κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone
ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face
ὑμᾶς δέρει.
you is flaying.

being found equal
to us in the office
of which they boast.
13 For such men are
false apostles, deceit-
ful workers, trans-
forming themselves
into apostles of Christ.
14 And no wonder, for
Satan himself keeps
transforming himself
into an angel of light.
15 It is therefore noth-
ing great if his
ministers also keep
transforming them-
selves into ministers of
righteousness. But
their end shall be ac-
cording to their works.

16 I say again, Let
no man think I am
unreasonable. Still, if
you really do, accept
me even if as unrea-
sonable, that I too
may do some little
boasting. 17 What I
speak I speak, not
after the Lord's exam-
ple, but as in unrea-
sonableness, in this
cocksureness peculiar
to boasting. 18 Since
many are boasting ac-
cording to the flesh,
I too will boast.
19 For you gladly put
up with the unreason-
able persons, seeing
you are reasonable.
20 In fact, you put
up with whoever en-
slaves you, whoever
devours [what you
have], whoever grabs
[what you have],
whoever exalts him-
self over [you], who-
ever strikes you in
the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that
ἡμεῖς ἡσθενήκαμεν.
we have been weak;
ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν
in what but likely anyone is daring, in
ἀφροσύνῃ λέγω, τολμῶ καγὼ.
senselessness I am saying, am daring also I.
22 Ἑβραῖοί εἰσιν; καγὼ. Ἰσραηλεῖται
Hebrews are they? also I. Israelites
εἰσιν; καγὼ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?
καγὼ. 23 διάκονοι Χριστοῦ εἰσιν;
also I. Servants of Christ are they?
παραφρονῶν λαλῶ, ὑπὲρ ἐγώ.
Being beside one's mind I am speaking, over I;
ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in
θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews
πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,
25 τρίς ἑραβδίσθην, ἅπαξ
three times I was beaten with staves, once
ἐλιθάσθην, τρίς ἐναυάγησα,
I was stoned, three times I was shipwrecked,
νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.
night (and) day in the deep I have done;
26 ὁδοιπορίαις πολλάκις, κινδύνοις
to wayfarings many times, to dangers
ποταμῶν, κινδύνοις ληστῶν, κινδύνοις
of rivers, to dangers of plunderers, to dangers
ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις
out of race, to dangers out of nations, to dangers
ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις
in city, to dangers in desolate place to dangers
ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,
27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep
πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις
many [times], in hunger and to thirst, in fastings
πολλάκις, ἐν ψύχει καὶ γυμνότητι.
many times, in cold and to nakedness.

28 χωρὶς τῶν παρεκτὸς ἢ
Apart from the (things) beside outside the
ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ
standing upon to me the according to day, the

21 I say this to [our]
dishonor, as though
our position had been
weak.

But if anyone else
acts bold in some-
thing—I am talking
unreasonably—I too
am acting bold in it.
22 Are they Hebrews?
I am one also. Are
they Israelites? I am
one also. Are they
Abraham's seed? I am
also. 23 Are they min-
isters of Christ? I re-
ply like a madman, I
am more outstanding-
ly one: in labors more
plentifully, in prisons
more plentifully, in
stripes to an excess,
in near-deaths often.
24 By Jews I five
times received forty
strokes less one,
25 three times I was
beaten with rods, once
I was stoned, three
times I experienced
shipwreck, a night
and a day I have
spent in the deep;
26 in journeys often,
in dangers from riv-
ers, in dangers from
highwaymen, in dan-
gers from [my own]
race, in dangers in
the city, in dangers in
the wilderness, in
dangers at sea, in
dangers among false
brothers, 27 in labor
and toil, in sleep-
less nights often,
in hunger and thirst,
in abstinence from
food many times, in
cold and nakedness.

28 Besides those
things of an external
kind, there is what
rushes in on me
from day to day, the

μέριμνα πᾶσιν τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who

σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρούμαι;
is being caused to fall, and not I am on fire?

30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)

τῆς ἀσθενείας μου καυχήσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God

καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
and Father of the Lord Jesus has known,

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,

ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the

ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει
ethnarch of Aretas the king was guarding

τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to seize me, and

διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
through window in plaited basket I was lowered

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands

αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ, οὐ συμφέρον
To be boasting it is binding; not bearing with

μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ
indeed, I shall come but into sights and

ἀποκαλύψεις κυρίου. 2 οἶδα
revelations of Lord. I have known

ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
man in Christ before years

δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not

οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not

οἶδα, ὁ θεὸς οἶδεν, —
I have known, the God has known, —

ἄρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until

τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the

τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or

χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the

θεὸς οἶδεν, — 4 ὅτι ἡρπάγη
God has known, — that he was snatched away

anxiety for all the
congregations. 29 Who
is weak, and I am
not weak? Who is
stumbled, and I am
not incensed?

30 If boasting there
must be, I will boast
of the things having
to do with my weak-
ness. 31 The God and
Father of the Lord
Jesus, even the One
who is to be praised
forever, knows I am
not lying. 32 In Da-
mascus the governor
under A-re'tas the
king was guarding the
city of the Dam-a-
scenes' to seize me,
33 but through a win-
dow in the wall I was
lowered in a wicker
basket and escaped his
hands.

12 I have to boast.
It is not bene-
ficial; but I shall pass
on to supernatural
visions and revelations
of [the] Lord. 2 I
know a man in un-
ion with Christ who,
fourteen years ago—
whether in the body
I do not know, or
out of the body I
do not know; God
knows—was caught
away as such to the
third heaven. 3 Yes, I
know such a man—
whether in the body
or apart from the
body, I do not know,
God knows— 4 that
he was caught away

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
into the paradise and he heard unsayable
ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
sayings which not lawful (thing) to man

λαλήσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι,
to speak. Over the such (one) I shall boast,

ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς
over but myself not I shall boast if not in the

ἀσθενείαις. 6 ἐὰν γὰρ θελήσω
weaknesses. If ever for I should be willing

καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, not I shall be senseless, truth

γὰρ ἐρῶ· φείδομαι δὲ, μὴ τις εἰς
for I shall say; I am sparing but, not anyone into

ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ
me should reckon over what he is seeing me or

ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ ὑπερβολῇ
he is hearing out of me, and to the over-cast

τῶν ἀποκαλύψεων.
of the revelations.

διὸ ἵνα μὴ
Through which in order that not

ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
I may be overly lifted up, was given to me thorn

τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα μὲ
to the flesh, angel of Satan, in order that me

κολαφίζῃ, ἵνα μὴ
he may be slapping, in order that not

ὑπεραίρωμαι. 8 ὑπὲρ τούτου
I may be overly lifted up. Over this

τρὶς τὸν κύριον παρεκάλεσα ἵνα
three times the Lord I entreated in order that

ἀποστή ἀπ' ἐμοῦ. 9 καὶ εἰρηκέν
it might stand off from me; and he has said

μοι Ἀρκεῖ σοι ἡ χάρις
to me Is sufficient to you the undeserved kindness

μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
of me; the for power in weakness

τελείται. Ὡδιστα οὖν μᾶλλον
is being finished. Most gladly therefore rather

καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα
I shall be boasting in the weaknesses, in order that

ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
might pitch tent upon me the power of the

χριστοῦ. 10 διὸ εὐδοκῶ ἐν
Christ. Through which I am thinking well in

ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
weaknesses, in insults, in necessities, in

into paradise* and
heard unutterable
words which it is not
lawful for a man to
speak. 5 Over such a
man I will boast, but
I will not boast over
myself, except as re-
spects [my] weaknes-
es. 6 For if I ever do
want to boast, I shall
not be unreasonable,
for I shall say the
truth. But I abstain,
in order that no
one should put to
my credit more than
what he sees I am
or he hears from me,
7 just because of the
excess of the revela-
tions.

Therefore, that I
might not feel overly
exalted, there was
given me a thorn in
the flesh, an angel of
Satan, to keep slap-
ping me, that I might
not be overly exalted.
8 In this behalf I
three times entreated
the Lord that it might
depart from me; 9 and
yet he really said to
me: "My undeserved
kindness is sufficient
for you; for [my]
power is being made
perfect in weakness."
Most gladly, therefore,
will I rather boast
as respects my weak-
nesses, that the power
of the Christ may
like a tent remain
over me. 10 Therefore
I take pleasure in
weaknesses, in insults,
in cases of need, in

* Paradise; P⁴⁰ NBVg Sy^{17,18}; or, "a garden."

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ.
persecutions and to straits, over Christ;

ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
whenever for I am weak, then powerful I am.

11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me
ἠναγκάσατε· ἐγὼ γὰρ ὥφειλον ὑφ'
put under necessity; I for I was owing by
ὕμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for

ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,
εἰ καὶ οὐδὲν εἰμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the

ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all
ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and
δυνάμεσιν. 13 τί γὰρ ἐστὶν ὃ
powers. What for is it which

ἡσώθητε ὑπὲρ τὰς λοιπὰς
you were made less over the leftover
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not

κατενάρκησα ὑμῶν; χαρίσασθέ
I lay torpid down on of you? Graciously forgive you
μοι τὴν ἀδικίαν ταύτην.
to me the unrighteousness this.

14 Ἴδου τρίτον τοῦτο ἐτοίμως
Look! Third [time] this in readiness

ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not

καταναρκήσω· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking

τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing

τὰ τέκνα τοῖς γονεῦσιν
the children to the parents

θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the

τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and

ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσσον
If more abundantly you I am loving, less

ἀγαπῶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and diffi-
culties, for Christ. For
when I am weak, then
I am powerful.

11 I have become
unreasonable. You
compelled me to, for
I ought to have been
recommended by you.
For I did not prove
to be inferior to
[YOUR] superfine apos-
tles in a single thing,
even if I am nothing.

12 Indeed, the signs of
an apostle were pro-
duced among you by
all endurance, and
by signs and portents
and powerful works.
13 For in what respect
is it that you became
less than the rest of
the congregations, ex-
cept that I myself did
not become a burden
to you? Kindly for-
give me this wrong.

14 Look! This is the
third time I am ready
to come to you, and
yet I will not become
a burden. For I am
seeking, not YOUR pos-
sessions, but you; for
the children ought not
to lay up for [their]
parents, but the par-
ents for [their] chil-
dren. 15 For my part
I will most gladly
spend and be com-
pletely spent for YOUR
souls. If I love you
the more abundantly,
am I to be loved the
less? 16 But be that
as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανούργος δόλω ὑμᾶς ἔλαβον. 17 μὴ
all-working to deceit you I took. Not

τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?

18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the
ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you
Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;
we walked about? Not to the very footsteps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you
ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in
Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),

ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,
loved (ones), over the of you upbuilding,

20 φοβούμαι γὰρ μὴ πως ἐλθὼν
I am fearing for not somehow having come

οὐχ οἷους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,

κἀγὼ εὐρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort

οὐ θέλετε, μὴ πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,

θυμοί, ἐριθίαι καταλαλιαί, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,

φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
puffings up, disorders; not again

ἐλθόντος μου ταπεινώσῃ με ὁ θεός
having come of me might make lowly me the God

μου πρὸς ὑμᾶς, καὶ πενήθσω
of me toward you, and I might mourn over

πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and

μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and

πορνείᾳ καὶ ἀσελγείᾳ ἣ
to fornication and to loose conduct to which

ἐπράξαν.
they performed.

burden you down.
Nevertheless, you say,
I was "crafty" and I
caught you "by trick-
ery." 17 As for any
one of those I have
dispatched to you, I
did not take advan-
tage of you through
him, did I? 18 I urged
Titus and I dispatched
the brother with him.
Titus did not take ad-
vantage of you at all;
did he? We walked in
the same spirit, did
we not? In the same
footsteps, did we not?

19 Have you been
thinking all this while
that we have been
making our defense to
you? It is before God
that we are speaking
in connection with
Christ. But, beloved
ones, all things are
for your upbuilding.
20 For I am afraid
that somehow, when I
arrive, I may find
you not as I could
wish and I may prove
to be to you not as
you could wish, but,
instead, there should
somehow be strife,
jealousy, cases of an-
ger, contentions, back-
bitings, whisperings,
cases of being puffed
up, disorders. 21 Per-
haps, when I come
again, my God might
humiliate me among
you, and I might
mourn over many of
those who formerly
sinned but have not
repented over their
uncleanness and for-
nication and loose
conduct that they
have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward you;

ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three

σταθήσεται πᾶν ῥῆμα·
will be made to stand every saying.

2 προεῖρηκα καὶ προλέγω
I have said before and I am saying beforehand

ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and

ἄπὼν νῦν τοῖς προημαρτηκόσιν
being absent now to the (ones) having sinned before

καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἂν
and to the leftover (ones) all, that if ever

ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
since proof you are seeking of the in me

λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ
speaking Christ; who into you not is weak

ἀλλὰ δυνατεῖ ἐν ὑμῖν, **4** καὶ γὰρ
but is powerful in you, and for

ἔσταυρώθη ἐξ ἁσθενείας, ἀλλὰ
he was put on stake out of weakness, but

ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we

ἄσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live

σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into

ὑμᾶς.
you.

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be you testing if you are in the

πίστεϊ, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be you proving; or not

ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
you are recognizing selves that Jesus Christ

ἐν ὑμῖν; εἰ μή τι ἀδόκιμοί ἐστε.
in you? if not what disapproved you are.

6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that you will know that we

οὐκ ἔσμεν ἀδόκιμοι.
not we are disapproved.

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not

ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα
to do you bad nothing, not in order that

ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the third
time I am com-

ing to you. "At the
mouth of two witness-

es or of three every
matter must be estab-

lished." **2** I have said
previously and, as if

present the second
time and yet absent

now, I say in advance
to those who have

sinned before and to
all the rest, that if

ever I come again I
will not spare, **3** since

you are seeking a
proof of Christ speak-

ing in me, [Christ]
who is not weak to-

ward you but is
powerful among you.

4 True, indeed, he
was impaled owing

to weakness, but he
is alive owing to God's

power. True, also, we
are weak with him,

but we shall live to-
gether with him owing

to God's power toward
you.

5 Keep testing
whether you are in

the faith, keep prov-
ing what you your-

selves are. Or do you
not recognize that Je-

sus Christ is in union
with you? Unless you

are disapproved. **6** I
truly hope you will

come to know we are
not disapproved.

7 Now we pray to
God that you may

do nothing wrong,
not that we our-

selves may appear
approved, but that

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
you the fine (thing) you may be doing, we but

ὡς ἀδόκιμοι ὦμεν. **8** οὐ γὰρ δυνάμεθα
as disapproved we may be. Not for we are able

τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
anything down on the truth, but over the

ἀληθείας. **9** χαίρομεν γὰρ ὅταν
truth. We are rejoicing for whenever

ἡμεῖς ἄσθενῶμεν, ὑμεῖς δὲ δυνατοί
we may be weak, you but powerful

ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
you may be; this also we are praying, the of you

κατάρτισιν. **10** Διὰ τοῦτο ταῦτα
adjustment down. Through this these (things)

ἄπὼν γράφω, ἵνα
being absent I am writing, in order that

παρὼν μὴ ἀποτόμως χρήσωμαι
being alongside not in cutting-off way I might behave

κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
according to the authority which the Lord

ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
gave to me, into upbuilding and not into

καθαίρεσιν.
taking down.

11 Λοιπὸν, ἀδελφοί, χαίρετε,
Leftover (thing), brothers, be you rejoicing,

καταρτίζεσθε, παρακαλεῖσθε, τὸ
be you being adjusted down, be you comforted, the

αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
very (thing) be you minding, be you at peace, and

ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
the God of the love and of peace will be with

ὑμῶν. **12** Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
you. Greet you one another in holy

φιλήματι. **13** Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
kiss. Are greeting you the holy (ones)

πάντες.
all.

14 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
Jesus Christ and the love of the God and

ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
the sharing of the holy spirit with

πάντων ὑμῶν.
all of you.

you may be doing
what is fine, though

we ourselves may
appear disapproved.

8 For we can do noth-

ing against the truth,
but only for the truth.

9 We certainly rejoice
whenever we are weak

but you are powerful;
and for this we are

praying, your being
readjusted. **10** That is

why I write these
things while absent,

that, when I am
present, I may not

act with severity ac-
cording to the au-

thority that the Lord
gave me, to build

up and not to tear
down.

11 Finally, brothers,

continue to rejoice, to
be readjusted, to be

comforted, to think
in agreement, to live

peaceably; and the
God of love and of

peace will be with
you. **12** Greet one an-

other with a holy
kiss. **13** All the holy

ones send you their
greetings.

14 The undeserved

kindness of the Lord
Jesus Christ and the

love of God and the
sharing in the holy

spirit be with all of
you.

ΠΡΟΣ ΓΑΛΑΤΑΣ
TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγειραντος
Christ and God Father the (one) having raised
αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν
him out of dead (ones), and the together with
ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the
Γαλατίας
Galatia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over
τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέλθῃται
the sins of us so that he might take out
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
us out of the age the having stood in
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God
καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly
μετατίθεσθε ἀπὸ τοῦ
you are being transferred from the (one)
καλέσαντος ὑμᾶς ἐν χάριτι
having called you in undeserved kindness
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ
of Christ into different good news, which not
ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσὶν οἱ
is another; if not some are the (ones)
ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating you and willing
μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the
Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle,
neither from men
nor through a man,
but through Jesus
Christ and God the
Father, who raised
him up from the dead,
2 and all the brothers
with me, to the con-
gregations of Ga-la-
ti-a:

3 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ. 4 He
gave himself for our
sins that he might
deliver us from the
present wicked system
of things according
to the will of our
God and Father, 5 to
whom be the glory
forever and ever.
Amen.

6 I marvel that
you are being so
quickly removed from
the One who called
you with Christ's
undeserved kindness
over to another
sort of good news.
7 But it is not an-
other; only there
are certain ones
who are causing you
trouble and want-
ing to pervert the
good news about the
Christ. 8 However,
even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν
out of heaven should declare as good news to you
παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
beside which we declared as good news to you,
ἀνάθεμα ἔστω. 9 ὥς
anathema let him be. As
προειρήκαμεν, καὶ ἄρτι πάλιν
we have said before, also right now again
λέγω, εἴ τις ὑμᾶς
I am saying, if anyone you
εὐαγγελίζεται παρ' ὃ
is declaring good news to beside which
παρελάβετε, ἀνάθεμα ἔστω.
you received alongside, anathema let him be.

10 Ἄρτι γὰρ ἀνθρώπους πείθω
Right now for men am I persuading
ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
or the God? Or am I seeking to men
ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
to be pleasing? If yet to men I was pleasing,
Χριστοῦ δούλος οὐκ ὂν ἤμην.
of Christ slave not likely I was.
11 γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
I am making known for to you, brothers,
τὸ εὐαγγέλιον τὸ
the good news the (one)
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
having been declared as good news by me that
οὐκ ἔστιν κατὰ ἄνθρωπον. 12 οὐδὲ
not it is according to man; neither
γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for I beside of man I received alongside
αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
it, nor I was taught, but through
ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
revelation of Jesus Christ.

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν
You heard for the my conduct
ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
sometime in the Judaism, that according to
ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
over-cast I was persecuting the ecclesia
τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ
of the God and I was laying waste it, and
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
I was striking before in the Judaism over
πολλοὺς συνηλικιώτας ἐν τῷ γένει
many of (same) age with in the race
μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν
of me, more abundantly zealous being of the

out of heaven were
to declare to you as
good news something
beyond what we de-
clared to you as
good news, let him
be accursed. 9 As we
have said above, I
also now say again,
Whoever it is that is
declaring to you as
good news something
beyond what you ac-
cepted, let him be
accursed.

10 Is it, in fact,
men I am now try-
ing to persuade or
God? Or am I seek-
ing to please men?
If I were yet pleas-
ing men, I would
not be Christ's slave.
11 For I put you
on notice, broth-
ers, that the good
news which was
declared by me as
good news is not
something human;
12 for neither did
I receive it from
man, nor was I
taught [it], except
through revelation by
Jesus Christ.

13 You, of course,
heard about my
conduct formerly in
Ju'da-ism, that to the
point of excess I
kept on persecut-
ing the congregation
of God and devas-
tating it, 14 and I
was making greater
progress in Ju'da-
ism than many of
my own age in my
race, as I was far
more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
paternal of me traditions. When but
εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
thought well the God the (one) having defined off
μέ ἐκ κοιλίας μητρός μου καὶ
me out of cavity of mother of me and
καλέσας διὰ τῆς χάριτος
having called through the undeserved kindness
αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
of him to reveal the Son of him in me
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
in order that I may declare as good news him in
τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
the nations, immediately not I put self up toward
σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς
to flesh and to blood, neither I went up into
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
Jerusalem toward the before me
ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν,
apostles, but I went off into Arabia,
καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
and again I turned under into Damascus.

18 Ἐπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς
Thereupon after three years I went up into
Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
Jerusalem to visit for inquiry Cephas, and

ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.
I remained upon toward him days fifteen;

19 Ἅτερον δὲ τῶν ἀποστόλων οὐκ
different (one) but of the apostles not
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
I saw, if not James the brother of the
κυρίου. 20 Ἄ δὲ γράφω ὑμῖν,
Lord. What (things) but I am writing to you,

ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
look, in sight of the God that not I am lying.

21 Ἐπειτα ἦλθον εἰς τὰ κλίμακα τῆς
Thereupon I came into the slopes of the
Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ
Syria and of the Cilicia. I was but
ἄγνωστος τῷ προσώπῳ ταῖς
being unknown of the face to the

ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
ecclesias of the Judea the (ones) in
Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
Christ, only but hearing they were
ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν
that The (one) persecuting us sometime now
εὐαγγελίζεται τὴν πίστιν ἣν
is declaring as good news the faith which

traditions of my fa-
thers. 15 But when
God, who separated
me from my mother's
womb and called [me]
through his unde-
served kindness,
thought good 16 to re-
veal his Son in con-
nection with me, that
I might declare the
good news about him
to the nations, I did
not go at once into
conference with flesh
and blood. 17 Neither
did I go up to Jerusa-
lem to those who were
apostles previous to
me, but I went off into
Arabia, and I came
back again to Da-
mascus.

18 Then three years
later I went up to Je-
rusalem to visit Ce-
phas, and I stayed
with him for fifteen
days. 19 But I saw no
one else of the apos-
tles, only James the
brother of the Lord.
20 Now as to the
things I am writing
you, look! in the
sight of God, I am
not lying.

21 After that I went
into the regions of Syr-
ia and of Cilicia.
22 But I was unknown
by face to the congre-
gations of Ju-de'a that
were in union with
Christ; 23 they only
used to hear: "The man
that formerly perse-
cuted us is now de-
claring the good news
about the faith which

ποτὲ ἐπόρθει, 24 καὶ
sometime he was laying waste, and
ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
they were glorifying in me the God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν
Thereupon through fourteen years
πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
again I stepped up into Jerusalem with
Βαρνάβαν, συνπαραλαβὼν καὶ Τίτον.
Barnabas, having taken along with also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν καὶ
I stepped up but according to revelation; and
ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ
I put up to them the good news which
κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
I am preaching in the nations, according to
ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ
own [place] but to the (ones) seeming, not
πῶς εἰς κενὸν τρέχω ἢ
somehow into empti (ness) I may be running or
ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ
I ran. But not-but Titus the (one)

σὺν ἐμοί, Ἕλληνας ὄν,
together with me, Greek being,
ἠναγκάσθη περιτμηθῆναι.
was put under necessity to be circumcised;

4 διὰ δὲ τοὺς παρεισάκτους
through but the led into alongside
ψευδαδελφούς, οἵτινες παρεισῆλθον
false brothers, who came into alongside
κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν ἣν
to look down at the freedom of us which

ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
we are having in Christ Jesus, in order that
ἡμᾶς καταδουλώσουσιν, — 5 οἷς
us they will enslave down, — to whom

οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ,
not-but toward hour we yielded to the subjection,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
in order that the truth of the good news

διαμείνη πρὸς ὑμᾶς.
might remain through toward you.

6 ἀπὸ δὲ τῶν δοκούντων εἶναι
From but the (ones) seeming to be
τι — ὅποιοι ποτὲ ἦσαν
something — of what sort sometime they were
οὐδὲν μοι διαφέρει — προσώπον ὁ θεός
nothing to me it is differing — face the God

he formerly devas-
tated." 24 So they be-
gan glorifying God
because of me.

2 Then after four-
teen years I again
went up to Jerusalem
with Bar-na-bas, tak-
ing also Titus along
with me. 2 But I went
up as a result of a
revelation. And I laid
before them the good
news which I am
preaching among the
nations, privately,
however, before those
who were outstanding
men, for fear that
somehow I was run-
ning or had run in
vain. 3 Nevertheless,
not even Titus, who
was with me, was
compelled to be cir-
cumcised, although he
was a Greek. 4 But
because of the false
brothers brought in
quietly, who sneaked
in to spy upon our
freedom which we
have in union with
Christ Jesus, that they
might completely en-
slave us— 5 to these
we did not yield by
way of submission, no,
not for an hour, in
order that the truth
of the good news
might continue with
you.

6 But on the part of
those who seemed
to be something
—whatever sort of
men they formerly
were makes no dif-
ference to me—God"

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)
δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ
seeming nothing they put up toward, but
τοῦναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that
πεπίστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the
ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the
περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,
9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness
τὴν δοθείσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and
Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming
στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right [hands] they gave to me
καὶ Βαρνάβαν κοινωνίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
into the nations, they but into the circumcision;
10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that
μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up
αὐτὸ τοῦτο ποιῆσαι.
very this (thing) to do.

11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
down on face to him I stood against, because
κατεγνωσμένος ἦν· 12 πρὸ
having been known down on he was; before
τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James
μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε
with the nations he was eating together; when
δὲ ἦλθον, ὑπέστελλεν καὶ
but they came, he was withdrawing and
ἀφώριζεν ἑαυτόν, φοβούμενος
was defining off himself, fearing
τοὺς ἐκ περιτομῆς. 13 καὶ
the (ones) out of circumcision. 13 And

does not go by a man's outward appearance—to me, in fact, those outstanding men imparted nothing new. 7 But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter [had it] for those who are circumcised—8 for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; 9 yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Bar'na-bas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. 10 Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do.

11 However, when Cephas came to Antioch, I resisted him face to face, because he stood condemned. 12 For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him also the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas
συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that not
ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ
of the good news, I said to the Cephas
ἐμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew
ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like
ζῆς, πῶς τὰ ἔθνη
are living, how the nations
ἀναγκάζεις Ἰουδαῖζειν;
are you putting under necessity to be Judaizing?

15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of
ἐθνῶν ἁμαρτωλοί, 16 εἰδότες δὲ ὅτι
nations sinners, having known but that
οὐ δικαιούται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works
νόμου· ἐὰν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ
Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus
ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν
we believed, in order that we might be justified
ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works
νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not
δικαιωθήσεται πᾶσα σὰρξ. 17 εἰ δὲ
will be justified every flesh. If but
ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ
εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα
we were found also very sinners, really
Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
Christ of sin servant? Not may it occur;

18 εἰ γὰρ ᾧ κατέλυσα
if for what (things) I loosed down
ταῦτα πάλιν οἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor
ἑμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also joined him in putting on this pretense, so that even Bar'na-bas was led along with them in their pretense. 14 But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: "If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?"

15 We who are Jews by nature, and not sinners from the nations, 16 knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous. 17 Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sin's minister? May that never happen! 18 For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. 19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω· 20 Χριστῷ
to God I might live; to Christ

συνεσταύρωμαι. ζῶ δὲ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;
ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.

21 Οὐκ ἀθετῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.

3 Ὡς ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who you bewitched,
οἷς κατ' ὀφθαλμοὺς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before
ἑσταυρωμένος; 2 τοῦτο μόνον
having been put on stake? This only
θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from you, out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit you received or out of hearing
πίστεως; 3 οὕτως ἀνόητοί ἐστε;
of faith? Thus senseless (ones) you are?
ἐναρξάμενοι πνεύματι νῦν
Having begun in to spirit now
σαρκὶ ἐπιτελεῖσθε;
to flesh are you being brought to end upon?
4 τοσαῦτα ἐπάθετε εἰκῇ; εἰ
So many (things) you suffered in vain? If
γε καὶ εἰκῇ. 5 ὁ οὖν
in fact also in vain. The (one) therefore
ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to you the spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in you out of works
νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law, that I might become alive toward God. 20 I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. 21 I do not shove aside the undeserved kindness of God; for if righteousness is through law, Christ actually died for nothing.

3 O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? 2 This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith? 3 Are you so senseless? After starting in spirit are you now being completed in flesh? 4 Did you undergo so many sufferings to no purpose? If it really was to no purpose. 5 He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of law or owing to a hearing by faith? 6 Just as

Ἀβραάμ ἐπίστευσεν τῷ Θεῷ, καὶ
Abraham believed to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.

7 Γινώσκετε ἄρα ὅτι οἱ
Are you knowing really that the (ones)
ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.
out of faith, these sons are of Abraham.

8 προῖδουσα δὲ ἡ γραφὴ ὅτι
Having seen before but the scripture that
ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ
out of faith is justifying the nations the
θεὸς προεηγγέλισατο τῷ
God declared beforehand as good news to the
Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ
Abraham that Will be blessed within in you
πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ
all the nations. As-and the (ones) out of
πίστεως εὐλογοῦνται σὺν τῷ
faith are being blessed together with the
πιστῷ Ἀβραάμ.
faithful Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν,
As many as for out of works of law they are
ὑπὸ κατάραν εἰσίν, γέγραπται
under curse they are, it has been written
γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς
for that Cursed upon every (one) who
οὐκ ἐμμένει πᾶσιν τοῖς
not is remaining in to all the (things)
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ
having been written in the little book of the
νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ
Law of the to do them. That but
ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ
in law no one is being justified beside the
θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ
God evident, because The righteous (one) out of
πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ
faith he will live, the but Law not
ἔστιν ἐκ πίστεως, ἀλλ' ὁ
is out of faith, but The (one)
ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
having done them he will live in these.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς
Christ us bought out out of the
κατάρας τοῦ νόμου, γενόμενος
curse of the Law [he] having become

Abraham "put faith in Jehovah," and it was counted to him as righteousness."

7 Surely you know that those who adhere to faith are the ones who are sons of Abraham. 8 Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: "By means of you all the nations will be blessed." 9 Consequently those who adhere to faith are being blessed together with faithful Abraham.

10 For all those who depend upon works of law are under a curse; for it is written: "Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them." 11 Moreover, that by law no one is declared righteous with God is evident, because "the righteous one will live by reason of faith." 12 Now the Law does not adhere to faith, but "he that does them shall live by means of them." 13 Christ by purchase released us from the curse of the Law by becoming

ὕπὲρ ἡμῶν κατάρρα, ὅτι γέγραπται
over us curse, because it has been written
'Επικατάρατος πᾶς ὁ κρεμάμενος
Cursed upon every (one) the hanging self
ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
upon wood, in order that into the nations
ἡ εὐλογία τοῦ Ἀβραάμ γένηται
the blessing of the Abraham might come to be
ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
in Jesus Christ, in order that the promise
τοῦ πνεύματος λάβωμεν διὰ
of the spirit we might receive through
τῆς πίστεως.
the faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον
Brothers, according to man
λέγω· ὁμῶς ἀνθρώπου
I am saying; though of man
κεκυρωμένην διαθήκην οὐδεὶς
having been made valid covenant no one
ἀθετεῖ ἢ ἐπιδιατάσσεται.
is putting aside or is setting orderly upon.

16 τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ
To the but Abraham were said the
ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
promises and to the seed of him; not
λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
it is saying And to the seeds, as upon
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ
many, but as upon one And to the
σπέρματί σου, ὃς ἐστὶν Χριστός.
seed of you, who is Christ.

17 τοῦτο δὲ λέγω· διαθήκην
This (thing) but I am saying; covenant
προκεκυρωμένην ὑπὸ τοῦ θεοῦ
having been made valid before by the God
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
the after four hundred and thirty years
γεγονώς νόμος οὐκ ἀκυροῖ,
having come to be Law not is making invalid,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
into the to make ineffective the promise.

18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
If for out of law the inheritance,
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ
not yet out of promise; to the but Abraham
δι' ἐπαγγελίας κεχάρισται ὁ
through promise has graciously given the
θεός.
God.

a curse instead of us, because it is written: "Accursed is every man hanged upon a stake." 14 The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith.

15 Brothers, I speak with a human illustration: A validated covenant, though it is a man's, no one sets aside or attaches additions to it. 16 Now the promises were spoken to Abraham and to his seed. It says, not: "And to seeds," as in the case of many such, but as in the case of one: "And to your seed," who is Christ. 17 Further, I say this: As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. 18 For if the inheritance is due to law, it is no longer due to promise; whereas God has kindly given it to Abraham through a promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἂν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγεῖς
it has been promised, having been set through orderly
δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεός
but mediator of one not he is, the but God
εἷς ἐστίν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on
τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὅντως ἐν νόμῳ ἂν
to make alive, essentially in law likely
ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was the righteousness. But shut up together
ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith
Ἰησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεύουσιν.
believing.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν
Before the but to come the faith
ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch
συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about
πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law
παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,
ἵνα ἐκ πίστεως δικαιωθώμεν·
in order that out of faith we might be justified;
25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith not yet
ὑπὸ παιδαγωγόν ἐσμεν.
under pedagogue we are.

19 Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator. 20 Now there is no mediator where only one person is concerned, but God^a is only one. 21 Is the Law, therefore, against the promises of God? May that never happen! For if a law had been given that was able to give life, righteousness would actually have been by means of law. 22 But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith.

23 However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. 24 Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. 25 But now that the faith has arrived, we are no longer under a tutor.

20^a God, P⁴⁶NBAVgSy^p; Jehovah, J^{7,8} (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστέ
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.
27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
you were baptized, Christ you put on selves;
28 οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλληνι, οὐκ
not there is Jew not-but Greek, not
ἐν δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν
there is slave nor freeman, not there is
ἄρσεν καὶ θῆλυ· πάντες
male (thing) and female (thing); all
γὰρ ὑμεῖς εἰς ἐστέ ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise
κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν
the heir babe he is, nothing
διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)
ὢν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
being, but under men in charge he is and
οἰκονόμους ἄχρι τῆς
house administrators until the
προθεσμίας τοῦ πατρός. 3 οὕτως
[day] before appointed of the father. Thus
καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
also we, when we were babes, under
τὰ στοιχεῖα τοῦ κόσμου ἦμεθα
the elementary things of the world we were
δεδουλωμένοι. 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεός
fullness of the time, sent off out the God
τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of
γυναικός, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,
5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all, in fact, sons of God through your faith in Christ Jesus. 27 For all of you who were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one [person] in union with Christ Jesus. 29 Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise.

4 Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, 2 but he is under men in charge and under stewards until the day his father appointed beforehand. 3 Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. 4 But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law, 5 that he might

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν
he might buy out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.

6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out
ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κρᾶζον Ἀββὰ ὁ
the hearts of us, crying out Abba the
πατήρ. 7 ὥστε οὐκέτι εἰ δούλος ἀλλὰ
Father. As-and not yet you are slave but
υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεόν
But then indeed not having known God
ἐδουλεύσατε τοῖς φύσει μὴ
you slaved to the (ones) to nature not
οὔσι θεοῖς. 9 νῦν δὲ γνόντες
to (ones) being gods; now but having known
θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the
ἀσθενῇ καὶ πτωχᾷ στοιχεῖα, οἷς
weak and poor elementary things, to which
πάλιν ἄνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?

10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months
καὶ καιροὺς καὶ ἐνιαυτούς.
and appointed times and years.
11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ
I am fearing for you not somehow in vain
κεκοπίακα εἰς ὑμᾶς.
I have labored into you.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς
Be becoming as I, because I also as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν
you, brothers, I am supplicating of you. Nothing
με ἠδικήσατε. 13 οἶδατε
me you treated unrighteously; you have known
δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς
but that through weakness of the flesh

εὐηγγελισάμην ὑμῖν τὸ πρότερον,
I declared good news to you the (thing) former,
14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh
μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

release by purchase those under law, that we, in turn, might receive the adoption as sons.

6 Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out: "Abba, Father!" 7 So, then, you are no longer a slave but a son; and if a son, also an heir through God.

8 Nevertheless, when you did not know God, then it was that you slaved for those who by nature are not gods. 9 But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? 10 You are scrupulously observing days and months and seasons and years. 11 I fear for you, that somehow I have toiled to no purpose respecting you.

12 Brothers, I beg you, Become as I am, because I used to be also as you are. You did me no wrong. 13 But you know that it was through a sickness of my flesh I declared the good news to you the first time. 14 And what was a trial to you in my flesh, you did not treat with contempt or

ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
you spit out, but as angel of God
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
you received me, as Christ Jesus.
15 ποῦ οὖν ὁ μακαρισμός ὑμῶν;
Where therefore the happiness of you?
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν
I am bearing witness for to you that if possible
τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
the eyes of you having gouged out
ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
you gave to me. As-and enemy of you
γέγονα ἀληθεύων ὑμῖν;
I have become speaking truth to you?
17 ζηλοῦσιν ὑμᾶς οὐ καλῶς,
They are being zealous over you not finely,
ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
but to shut out you they are willing,
ἵνα αὐτοὺς ζηλοῦτε.
in order that them you are being zealous over.
18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
Fine but to be zealously sought in fine (thing)
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι
always, and not only in the to be alongside
με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
me toward you, little children of me, whom
πάλιν ὠδίνω μέχρις
again I am in childbirth pains until
οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.
which [time] should be formed Christ in you;
20 ἤθελον δὲ παρεῖναι πρὸς
I was willing but to be alongside toward
ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
you right now, and to alter the voice
μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
of me, because I am knowing no way out in you.
21 Λέγετέ μοι, οἱ ὑπὸ
Be you saying to me, the (ones) under
νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
law willing to be, the Law not
ἀκούετε; 22 γέγραπται γὰρ ὅτι
are you hearing? It has been written for that
Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς
Abraham two sons had, one out of the
παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας;
servant girl and one out of the free [woman];
23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
but the (one) indeed out of the servant girl
κατὰ σάρκα γεγέννηται, ὁ
according to flesh has been generated, the (one)

spit at in disgust;
but you received me
like an angel of God,
like Christ Jesus.
15 Where, then, is that
happiness you had?
For I bear you wit-
ness that, if it had
been possible, you
would have gouged
out your eyes and
given them to me.
16 Well, then, have I
become your enemy
because I tell you
the truth? 17 They
zealously seek you,
not in a fine way, but
they want to shut
you off [from me],
that you may zealous-
ly seek them. 18 How-
ever, it is fine for you
to be zealously sought
for in a fine cause
at all times, and not
only when I am pres-
ent with you, 19 my
little children, with
whom I am again in
childbirth pains un-
til Christ is formed
in you. 20 But I could
wish to be present
with you just now
and to speak in a dif-
ferent way, because I
am perplexed over
you.
21 Tell me, you
who want to be un-
der law, Do you
not hear the Law?
22 For example, it is
written that Abraham
acquired two sons,
one by the servant
girl and one by the
free woman; 23 but
the one by the servant
girl was actually
born in the man-
ner of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
but out of the free [woman] through
ἐπαγγελίας. 24 ὅτιν' ἐστίν
promise. Which (things) is
ἀλληγορούμενα· αὗται γάρ
(things) being allegorized; these [women] for
εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους
are two covenants, one indeed from mountain
Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις
Sinai, into slavery becoming parent to, which
ἐστίν Ἀγαρ, 25 τὸ δὲ Ἀγαρ Σινᾶ
is Hagar, the but Hagar Sinai
ὄρος ἐστίν ἐν τῇ Ἀραβίᾳ,
mountain is in the Arabia,
συνστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,
is keeping step with but to the now Jerusalem,
δουλεύει γὰρ μετὰ τῶν τέκνων
she is in slavery for with the children
αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ
of her; the but upward Jerusalem
ἐλευθέρη ἐστίν, ἥτις ἐστίν μήτηρ ἡμῶν.
free is, who is mother of us.
27 γέγραπται γὰρ Εὐφράνθητι,
It has been written for Be made well-minded,
στεῖρα ἡ οὐ τίκτουσα· ῥῆξον
barren the (one) not giving birth; break out
καὶ βόησον, ἡ οὐκ
and make loud cry, the (one) not
ὠδίνουσα· ὅτι πολλὰ τὰ
having childbirth pains; because many the
τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
children of the desolate rather than of the
ἐχούσης τὸν ἄνδρα. 28 ἡμεῖς δέ,
(one) having the male person. We but,
ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
brothers, according to Isaac of promise
τέκνα ἐσμέν. 29 ἀλλ' ὥσπερ τότε ὁ
children we are; but as-even then the (one)
κατὰ σάρκα γεννηθεὶς
according to flesh having been generated
ἐδίωκε τὸν κατὰ πνεῦμα,
was persecuting the (one) according to spirit,
οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
thus also now. But what is saying the
γραφὴ; Ἐκβαλε τὴν παιδίσκην καὶ τὸν
Scripture? Throw out the servant girl and the
υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
son of her, not for not will inherit the
υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
son of the servant girl with the son of the

by the free woman
through a promise.
24 These things stand
as a symbolic drama;
for these [women]
mean two covenants,
the one from Mount
Sinai, which brings
forth children for
slavery, and which is
Ha'gar. 25 Now this
Ha'gar means Sinai,
a mountain in Arabia,
and she corresponds
with the Jerusalem
today, for she is in
slavery with her chil-
dren. 26 But the Je-
rusalem above is
free, and she is our
mother.

27 For it is writ-
ten: "Be glad, you
barren woman who
does not give birth;
break out and cry
aloud, you woman
who does not have
childbirth pains; for
the children of the
desolate woman are
more numerous than
[those] of her who
has the husband."
28 Now we, brothers,
are children belonging
to the promise the
same as Isaac was.
29 But just as then
the one born in the
manner of flesh be-
gan persecuting the
one born in the man-
ner of spirit, so also
now. 30 Nevertheless,
what does the Scrip-
ture say? "Drive out
the servant girl and her
son, for by no means
shall the son of the
servant girl be an
heir with the son of

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free [woman]. Through which, brothers, not
ἐσμέν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the
ἐλευθέρας.
free [woman].

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ
ἡλευθέρωσεν· στήκετε οὖν καὶ
made free; be you standing therefore and
μὴ πάλιν ζυγῶ δουλείας
not again to yoke of slavery
ἐνέχεσθε. —
be you having selves in. —

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that
ἐάν περιτέμνησθε Χριστὸς
if ever you may be being circumcised Christ
ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but
πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.

4 κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law
δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness
ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of
πίστεως ἐλπίδα δικαιοσύνης
faith hope of righteousness

ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus
οὔτε περιτομὴ τί ἰσχύει
neither circumcision anything is having strength
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor uncircumcision, but faith through love
ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you
ἐνέκοψεν ἀληθείᾳ μὴ
cut in to truth not
παίθεσθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion
οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. Little

the free woman." 31 Wherefore, brothers, we are children, not of a servant girl, but of the free woman. 5 For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.

2 See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. 3 Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law. 4 You are parted from Christ, whoever you are that try to be declared righteous by means of law; you have fallen away from his undeserved kindness. 5 For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. 6 For as regards Christ Jesus* neither circumcision is of any value nor is uncircumcision, but faith operating through love [is].

7 You were running well. Who hindered you from keeping on obeying the truth? 8 This sort of persuasion is not from the One calling you. 9 A little

ζύμη ὅλον τὸ φύραμα ζυμοί. 10 ἐγὼ
leaven whole the lump is leavening. I

πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind; the (one) but
ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who
ἐάν ᾗ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if
περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet

διώκομαι; ἄρα
am I being persecuted? Really

κατήργηται τὸ σκάνδαλον τοῦ
has been made ineffective the fall-causer of the
σταυροῦ. 12 Ὅφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves
οἱ ἀναστατούντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into
ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the
ἀγάπης· δουλεύετε ἀλλήλοις. 14 ὁ
love be you slaving to one another; the

γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
in the You will love the neighbor of you as
σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ
yourself. If but one another you are biting and

κατεσθίετε, βλέπετε μὴ ὑπὲρ
you are eating down, be you looking not by
ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε.
I am saying but, to spirit be you walking
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not

τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh
ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring down on the spirit, the but

leaven ferments the whole lump. 10 I am confident about you who are in union with [the] Lord* that you will not come to think otherwise; but the one who is causing you trouble will bear [his] judgment, no matter who he may be. 11 As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake^b has been abolished. 12 I wish the men who are trying to overturn you would even get themselves emasculated.^c

13 You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. 14 For the entire Law stands fulfilled in one saying, namely: "You must love your neighbor as yourself." 15 If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.

16 But I say, Keep walking by spirit and you will carry out no fleshly desire at all. 17 For the flesh is against the spirit in its desire, and the

6^a Jesus, P⁴⁶ACDVG²⁷Sy²⁸; but omitted by B.

10^a I am confident in Jehovah concerning you, J^{7,8}. 11^b See Appendix under Matthew 10:38. 12^c Would even get themselves emasculated, P⁴⁶ BAD; would be cut off from before the eyes of Jehovah, J^{7,8}.

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἃ ἐὰν θέλητε ταῦτα
what (things) if ever you may be willing these
ποιῆτε. 18 εἰ δὲ πνεύματι
you may be doing. If but to spirit.

ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
you are being led, not you are under law.

19 φανερά δέ ἐστιν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθίαι,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἵρέσεις, 21 φθόνοι,
divisions, sects, envies,

μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to you

καθὼς προεῖπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραύτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ
self-control; down on the such (things) not
ἐστιν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. The (ones) but of the Christ

Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.

25 Εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, to spirit
καὶ στοιχῶμεν. 26 μὴ
also may we be orderly walking. Not

γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the
flesh; for these are
opposed to each other,
so that the very things
that you would like to
do you do not do.
18 Furthermore, if you
are being led by spirit,
you are not under
law.

19 Now the works
of the flesh are mani-
fest, and they are
fornication, unclean-
ness, loose conduct,
20 idolatry, practice of
spiritism, enmities,
strife, jealousy, fits of
anger, contentions, di-
visions, sects, 21 en-
vies, drunken bouts,
revelries, and things
like these. As to these
things I am forewarn-
ing you, the same
way as I did forewarn
you, that those who
practice such things
will not inherit God's
kingdom.

22 On the other
hand, the fruitage of
the spirit is love, joy,
peace, long-suffering,
kindness, goodness,
faith, 23 mildness,
self-control. Against
such things there is
no law. 24 Moreover,
those who belong to
Christ Jesus impaled
the flesh together with
its passions and de-
sires.

25 If we are living
by spirit, let us go on
walking orderly also
by spirit. 26 Let us
not become egotistical,
stirring up competi-
tion with one another,

προκαλούμενοι, ἀλλήλους φθονοῦντες.
calling forth, one another envying.

6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ
Brothers, if ever also should be overtaken
ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ
man in some falling beside, you the
πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be you adjusting down the
τοιούτον ἐν πνεύματι πραύτητος, σκοπῶν
such (one) in spirit of mildness, looking at
σεαυτὸν, μὴ καὶ σὺ πειρασθῇς.
yourself, not also you should be tempted.

2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be you carrying,
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill you the law of the
χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναι
Christ. If for is thinking anyone to be

τι μὴδὲν ὦν, φρεναπατᾷ
something nothing being, he is mentally misleading
ἑαυτὸν. 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
himself; the but work of himself let be proving
ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and then into himself alone the
καύχημα ἔξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the
ἕτερον, 5 ἕκαστος γὰρ τὸ ἴδιον
different (one), each (one) for the own
φορτίον βαστάσει.
load he will carry.

6 Κοινωνεῖτω δὲ ὁ
Let be sharing but the (one)
κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)
κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.
sounding down in all good (things).

7 Μὴ πλανᾶσθε, θεὸς οὐ
Not be you being made to err, God not
μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ
is being mocked; what for if ever may be sowing
ἄνθρωπος, τοῦτο καὶ θερίσει. 8 ὅτι
man, this also he will reap; because

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)
δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the
πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

envying one another.

6 Brothers, even
though a man
takes some false step
before he is aware of
it, you who have spir-
itual qualifications try
to restore such a man
in a spirit of mildness,
as you each keep an
eye on yourself, for
fear you also may be
tempted. 2 Go on car-
rying the burdens of
one another, and thus
fulfill the law of the
Christ. 3 For if anyone
thinks he is something
when he is nothing,
he is deceiving his
own mind. 4 But let
him prove what his
own work is, and then
he will have cause for
exultation in regard
to himself alone, and
not in comparison
with the other person.
5 For each one will
carry his own load.

6 Moreover, let any-
one who is being orally
taught the word share
in all good things with
the one who gives
such oral teaching.

7 Do not be misled:
God is not one to be
mocked. For whatever
a man is sowing, this
he will also reap;
8 because he who is
sowing with a view to
his flesh will reap
corruption from his
flesh, but he who is
sowing with a view
to the spirit will
reap everlasting life
from the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
but fine (thing) doing not
ἐνκακῶμεν, καιρῷ γὰρ
may we be behaving badly in, to appointed time for
ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἀρα
own we shall reap not being loosed out. Really

οὖν ὥς καιρὸν ἔχωμεν,
therefore as appointed time we may be having,
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς
may we be working the good (thing) toward
πάντας, μάλιστα δὲ πρὸς τοὺς
all (ones), mostly but toward the

οἰκείους τῆς πίστεως.
household [members] of the faith.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν
See you to how large to you to writings
ἔγραψα τῇ ἐμῇ χειρί.
I wrote to the my hand.

12 Ὅσοι θέλουσιν
As many as are willing
εὐπροσώπησαι ἐν σαρκί, οὗτοι
to make fair face in flesh, these (ones)
ἀναγκάζουσιν ὑμᾶς
are putting under necessity you

περιτέμνεσθαι, μόνον ἵνα τῷ
to be being circumcised, only in order that to the
σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
stake of the Christ Jesus — not

διώκονται. 13 οὐδὲ γὰρ
they may be being persecuted; not-but for
οἱ περιτεμνόμενοι αὐτοὶ νόμον
the (ones) being circumcised they law
φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
are guarding, but they are willing you

περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
to be being circumcised in order that in the your
σαρκὶ καυχῶνται. 14 ἐμοὶ δὲ μὴ
flesh they might boast. To me but not

γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
may it occur to be boasting if not in the stake
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
of the Lord of us Jesus Christ, through

οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ ἐγώ
whom to me world has been put on stake and I

κόσμῳ. 15 οὔτε γὰρ περιτομή τι
to world. Neither for circumcision anything
ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
is nor uncircumcision, but new creation.

let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. 10 Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to [us] in the faith.

11 SEE with what large letters I have written you with my own hand.

12 All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus.

13 For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh.

14 Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world.

15 For neither is circumcision anything nor is uncircumcision, but a new creation [is something].

12^a See Appendix under Matthew 10:38.

16 καὶ ὅσοι τῷ κανόνι τούτῳ
And as many as to the (measuring) reed this
στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἐλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of you,
ἀδελφοί· ἀμήν.
brothers; amen.

16 And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God.

17 Henceforth let no one be making trouble for me, for I am carrying on my body the brand marks [of a slave] of Jesus.

18 The undeserved kindness of our Lord Jesus Christ be with the spirit you show, brothers. Amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ.
Christ Jesus;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλογῆσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

1 Paul, an apostle of Christ Jesus through God's will, to the holy ones who are in Eph'e-sus and faithful ones in union with Christ Jesus:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
according as he chose us in him before
καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
throwing down of world, to be us holy
καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
and unblemished down in sight of him in love,
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
having defined before us into placing (as) son
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
through Jesus Christ into him, according to
τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
the thinking well of the will of him,
6 εἰς ἔπαινον δόξης τῆς χάριτος
into praise of glory of the undeserved kindness
αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
of him of which he favored us in the (one)
ἡγαπημένῳ, 7 ἐν ᾧ ἔχομεν
having been loved, in whom we are having
τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
the release by ransom through the blood
αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
of him, the letting go off of the falls beside,
κατὰ τὸ πλοῦτος τῆς
according to the riches of the
χάριτος αὐτοῦ
undeserved kindness of him
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
of which he caused to abound into us
ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ,
in all wisdom and sensibleness,
9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
having made known to us the mystery of the
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
will of him, according to the thinking well
αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him which he placed before self in him into
οἰκονομίαν τοῦ πληρώματος τῶν
house administration of the fullness of the
καιρῶν, ἀνακεφαλαιώσασθαι τὰ
appointed times, to head up the
πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
all (things) in the Christ, the (things) upon
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
the heavens and the (things) upon the
γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
earth; in him, in whom also
ἐκληρώθημεν προορισθέντες
we were assigned by lot having been defined before
κατὰ πρόθεσιν τοῦ τὰ πάντα
according to purpose of the (one) the all (things)

4 just as he chose us in union with him before the founding of the world, that we should be holy and without blemish before him in love. 5 For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, 6 in praise of his glorious undeserved kindness which he kindly conferred upon us by means of [his] loved one. 7 By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of [our] trespasses, according to the riches of his undeserved kindness.

8 This he caused to abound toward us in all wisdom and good sense, 9 in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself 10 for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. [Yes,] in him, 11 in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who operates all things

ἐνεργούντος κατὰ τὴν βουλὴν τοῦ
working in according to the counsel of the
θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
will of him, into the to be us
εἰς ἔπαινον δόξης αὐτοῦ τοὺς
into praise of glory of him the (ones)
προηλπικότας ἐν τῷ Χριστῷ· 13 ἐν
having hoped before in the Christ; in
ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
whom also you having heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
of the truth, the good news of the
σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
salvation of you, in whom also having believed,
ἐσφραγίσθητε τῷ πνεύματι τῆς
you were sealed to the spirit of the
ἐπαγγελίας τῷ ἁγίῳ, 14 ὃ ἐστίν
promise to the holy, which (thing) is
ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς
token of the inheritance of us, into
ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
releasing by ransom of the thing preserved, into
ἔπαινον τῆς δόξης αὐτοῦ.
praise of the glory of him.

15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας
Through this also I, having heard
τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
the according to you faith in the Lord
Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
Jesus and the [faith] into all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
holy (ones), not I am ceasing thanking
ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν
over you mention making upon the
προσευχῶν μου, 17 ἵνα ὁ θεὸς
prayers of me, in order that the God
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
of the Lord of us Jesus Christ, the
πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
Father of the glory, would give to you spirit
σοφίας καὶ ἀποκαλύψεως ἐν
of wisdom and of revelation in
ἐπιγνώσει αὐτοῦ,
accurate knowledge of him,
18 πεφωτισμένους τοὺς ὀφθαλμοὺς
having been enlightened the eyes
τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι
of the heart of you into the to have known

according to the way his will counsels, 12 that we should serve for the praise of his glory, we who have been first to hope in the Christ. 13 But you also hoped in him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, 14 which is a token in advance of our inheritance, for the purpose of releasing by a ransom [God's] own possession, to his glorious praise.

15 That is why I also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, 16 do not cease giving thanks for you. I continue mentioning you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; 18 the eyes of your heart having been enlightened, that you may know

ὕμᾱς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως
you what is the hope of the calling
αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),
19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
of the power of him into us the (ones)
πιστεύοντας κατὰ τὴν ἐνέργειαν
believing according to the operation within
τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him
20 ἣν ἐνήργηκεν ἐν τῷ Χριστῷ
which he has worked in in the Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in
τοῖς ἐπουρανίοις 21 ὑπεράνω πάσης
the heavenly [places] over-upward of every
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power
καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this
ἀλλὰ καὶ ἐν τῷ μέλλοντι.
but also in the (one) being about (to be);
22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς
and all (things) he subjected under the
πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head
ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις
over all (things) to the ecclesia, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness
τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)
πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And you being dead (ones) to the
παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,
falls beside and to the sins of you,

2 ἐν αἷς ποτὲ περιπατήσατε
in which sometime you walked

what is the hope to which he called
you, what the glorious riches are
which he holds as an inheritance for
the holy ones, 19 and what the surpass-
ing greatness of his power is toward
us believers. It is according to the
operation of the mightiness of his
strength, 20 with which he has oper-
ated in the case of the Christ when
he raised him up from the dead and
seated him at his right hand in the
heavenly places, 21 far above every
government and au-
thority and power and
lordship and every
name named, not only
in this system of
things, but also in
that to come. 22 He
also subjected all
things under his
feet, and made him
head over all things
to the congregation,
23 which is his body,
the fullness of him
who fills up all things
in all.

2 Furthermore, [it
is] you [God made
alive] though you
were dead in your
trespasses and sins,
2 in which you
at one time walked

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority
τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now
ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the
ἀπειθείας 3 ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all
ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wills
τῆς σαρκὸς καὶ τῶν διανοιῶν,
of the flesh and of the mental perceptions,
καὶ ἡμεῖς τέκνα φύσει ὀργῆς ὡς
and we were children to nature of wrath as
καὶ οἱ λοιποὶ — 4 ὁ δὲ θεὸς
also the leftover (ones); — the but God
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
rich being in mercy, through the
πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν
much love of him which he loved
ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in the
παραπτώμασιν συνεζωοποίησεν τῷ
falls beside he made alive-with to the
Χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness you are
σεσωσμένοι, — 6 καὶ συνήγειρεν
having been saved, — and he raised up together
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly [places]
ἐν Χριστῷ Ἰησοῦ, 7 ἵνα
in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show within in the ages the (ones)
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the
χάρτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness
ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the
system of things^a
of this world,^b ac-
cording to the ruler
of the authority
of the air, the
spirit that now oper-
ates in the sons
of disobedience. 3 Yes,
among them we all
at one time con-
ducted ourselves in
harmony with the
desires of our flesh,
doing the things
willed by the flesh
and the thoughts,
and we were nat-
urally children of
wrath even as the
rest. 4 But God, who
is rich in mercy, for
his great love with
which he loved us,
5 made us alive to-
gether with the
Christ, even when
we were dead in
trespasses—by un-
deserved kindness
you have been saved—
6 and he raised us
up together and
seated us together in
the heavenly places
in union with Christ
Jesus, 7 that in the
coming systems of
things there might be
demonstrated the sur-
passing riches of his
undeserved kindness
in his graciousness to-
ward us in union
with Christ Jesus.

2^a System of things=αἰών (ai-on'), NBA; דּוֹר (dohr, meaning "peri-
od, age, generation"), J¹⁷; מִנְהַג (min-hag', meaning "custom"), —J¹⁸.
2^b World=κόσμος (kos-mos), NBA; עוֹלָמ' (o-lahm'), J^{17,18}.

8 τῇ γὰρ χάριτί ἐστε
To the for undeserved kindness you are
σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
having been saved through faith; and this
οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
not out of you, of God the gift; not
ἐξ ἔργων, ἵνα μή τις
out of works, in order that not someone
καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα,
should boast. Of him for we are thing made,
κτισθέντες ἐν Χριστῷ Ἰησοῦ
(ones) having been created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς οἷς
upon works good to which
προητοίμασεν ὁ θεὸς ἵνα ἐν
he prepared before the God in order that in
αὐτοῖς περιπατήσωμεν.
them we might walk.

11 Διὸ μνημονεύετε ὅτι
Through which be you remembering that
ποτε ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
sometime you the nations in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
being said uncircumcision by the being said
περιτομῆς ἐν σαρκὶ χειροποιήτου, —
circumcision in flesh made by hand, —
12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
that you were to the appointed time that
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
apart from Christ, having been alienated from
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
the citizenry of the Israel and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of the covenants of the promise, hope
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
not having and godless in the world.
13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
Now but in Christ Jesus you
οἱ ποτε ὄντες μακρὰν ἐγενήθητε
the (ones) sometime being long [way] you became
ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς
near in the blood of the Christ. He
γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ
for is the peace of us, the (one)
ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ
having made the (things) both one and the
μεσότοιχον τοῦ φραγμοῦ λύσας,
middle wall of the fence having loosed,

8 By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift. 9 No, it is not owing to works, in order that no man should have ground for boasting. 10 For we are a product of his work and were created in union with Christ Jesus for good works, which God prepared in advance for us to walk in them.

11 Therefore keep bearing in mind that formerly you were people of the nations as to flesh; "uncircumcision" you were called by that which is called "circumcision" made in the flesh with hands— 12 that you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world.^a 13 But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. 14 For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off.

15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
the enmity in the flesh of him, the
νόμον τῶν ἐντολῶν ἐν δόγμασιν
Law of the commandments in decrees
καταργήσας, ἵνα τοὺς δύο
having made ineffective, in order that the two
κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν
he might create in himself into one new
ἄνθρωπον ποιών εἰρήνην, 16 καὶ
man making peace, and
ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν
he might fully reconcile the both in
ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ
one body to the God through the stake
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ
having killed the enmity in him; and
ἐλθὼν εὐηγγελίσατο εἰρήνην
having come he declared as good news peace
ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
to you the (ones) long [way] and peace
τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
to the (ones) near; because through him
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι
we are having the leading toward the both
ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.
in one spirit toward the Father.

19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
Really therefore not yet you are strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται
and dwellers beside, but you are fellow citizens
τῶν ἁγίων καὶ οἰκεῖοι τοῦ
of the holy (ones) and household [members] of the
θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
God, having been built up upon the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of the apostles and of prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
top corner (stone) of him of Christ Jesus,
21 ἐν ᾧ πᾶσα οἰκοδομὴ
in whom all building
συναρμολογουμένη αὖξαι εἰς
being jointed together is growing into
ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ
divine habitation, holy in Lord, in whom
καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
also you are being built up together into
κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace; 16 and that he might fully reconcile both peoples in one body to God through the torture stake,^a because he had killed off the enmity by means of himself. 17 And he came and declared the good news of peace to you, the ones far off, and peace to those near, 18 because through him we, both peoples, have the approach to the Father by one spirit.

19 Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, 20 and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. 21 In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah.^b 22 In union with him you, too, are being built up together into a place for God to inhabit by spirit.

12^a World=Κόσμος (kos'mos), NBA; ܠܗܡ (o-lahm'), J17.

16^a See Appendix under Matthew 10:38. 21^b Jehovah, J7,8,13,16-18; the Lord, NBA.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
Of this (thing) thanks I Paul the
δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
bound one of the Christ Jesus over you
τῶν ἐθνῶν, — **2** εἰ γὰρ ἠκούσατε τὴν
of the nations, — if in fact you heard the
οἰκονομίαν τῆς χάριτος
house administration of the undeserved kindness
τοῦ θεοῦ τῆς δοθείσης μοι
of the God of the having been given to me
εἰς ὑμᾶς, **3** ὅτι κατὰ ἀποκάλυψιν
into you, that according to revelation
ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
was made known to me the mystery, according as
προέγραψα ἐν ὀλίγῳ, **4** πρὸς ὃ
I wrote before in little [space], toward which
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
you are able reading to see mentally the
σύνεσιν μου ἐν τῷ μυστηρίῳ τοῦ
comprehension of me in the mystery of the
χριστοῦ, **5** ὃ ἐτέραις γενεαῖς οὐκ
Christ, which to different generations not
ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
it was made known to the sons of the men
ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
as now it was revealed to the holy apostles
αὐτοῦ καὶ προφήταις ἐν πνεύματι, **6** εἶναι
of him and to prophets in spirit, to be
τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ
the nations joint heirs and joint body and
συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint partakers of the promise in Christ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, **7** οὗ
Jesus through the good news, of which
ἐγενήθην διάκονος κατὰ τὴν δωρεάν
I became servant according to the free gift
τῆς χάριτος τοῦ θεοῦ τῆς
of the undeserved kindness of the God of the
δοθείσης μοι κατὰ τὴν
having been given to me according to the
ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
operation within of the power of him —
8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
to me the (one) less than the least of all
ἁγίων ἐδόθη ἡ χάρις
holy (ones) was given the undeserved kindness
αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι
this — to the nations to declare as good news
τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
the not to be traced out riches of the Christ,

3 On account of this I, Paul, the prisoner of Christ Jesus in behalf of you, the people of the nations— **2** if, really, you have heard about the stewardship of the undeserved kindness of God that was given me with you in view, **3** that by way of a revelation the sacred secret was made known to me, just as I wrote previously in brief. **4** In the face of this you, when you read this, can realize the comprehension I have in the sacred secret of the Christ. **5** In other generations this [secret] was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, **6** namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news. **7** I became a minister of this according to the free gift of the undeserved kindness of God that was given me according to the way his power operates. **8** To me, a man less than the least of all holy ones, this undeserved kindness was given, that I should declare to the nations the good news about the unfathomable riches of the Christ

9 καὶ φωτίσαι τίς ἢ
and to bring to light what the
οἰκονομία τοῦ μυστηρίου
house administration of the mystery
τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
of the (one) having been hidden away from the
αἰώνων ἐν τῷ θεῷ τῷ
ages in the God the (one) the
πάντα κτίσαντι, **10** ἵνα
all (things) having created, in order that
γνωρισθῇ νῦν ταῖς ἀρχαῖς
it might be made known now to the governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
and to the authorities in the heavenly [places]
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
through the ecclesia the much diversified
σοφία τοῦ θεοῦ, **11** κατὰ πρόθεσιν
wisdom of the God, according to purpose
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ
of the ages which [purpose] he made in the
χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, **12** ἐν ᾧ
Christ Jesus the Lord of us, in whom
ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν
we are having the outspokenness and leading toward
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
in confidence through the faith of him.
13 Διὸ αἰτούμαι μὴ
Through which I am requesting not
ἐνκακεῖν ἐν ταῖς θλίψεσιν
to be behaving badly within in the tribulations
μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν.
of me over you, which is glory of you.
14 Τούτου χάριν κάμπτω τὰ γόνατά
Of this thanks I am bending the knees
μου πρὸς τὸν πατέρα, **15** ἐξ οὗ
of me toward the Father, out of whom
πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
every lineage from father in heavens and upon
γῆς ὀνομάζεται, **16** ἵνα δῶ
earth is being named, in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
to you according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
spirit of him into the inward man,
17 κατοικῆσαι τὸν χριστὸν διὰ τῆς
to dwell the Christ through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ
faith in the hearts of you in love;

9 and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. **10** [This was] to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God, **11** according to the eternal purpose that he formed in connection with the Christ, Jesus our Lord, **12** by means of whom we have this freeness of speech and an approach with confidence through our faith in him. **13** Wherefore I ask you not to give up on account of these tribulations of mine in your behalf, for these mean glory for you. **14** On account of this I bend my knees to the Father, **15** to whom every family in heaven and on earth owes its name, **16** to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit, **17** to have the Christ dwell through [your] faith in your hearts with love;

ἔρριζωμένοι καὶ τεθεμελιωμένοι, **18** ἵνα ἐξισχύσητε
 having been rooted and having been founded, 18 in order that you might be strong enough
 καταλαβέσθαι σὺν πᾶσιν τοῖς
 to receive down together with all the
 ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ
 holy (ones) what the breadth and length and
 ὕψος καὶ βάθος, **19** γινῶναι τε τὴν
 height and depth, 19 to know and the
 ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ
 surpassing of the knowledge love of the
 χριστοῦ, ἵνα πληρωθῆτε εἰς
 Christ, in order that you might be filled into
 πᾶν τὸ πλήρωμα τοῦ θεοῦ.
 all the fullness of the God.
20 Τῷ δὲ δυναμένῳ ὑπὲρ
 To the (one) but being able over
 πάντα ποιῆσαι ὑπερεκπερισσοῦ
 all (things) to do over-beyond abundantly
 ὧν αἰτούμεθα ἢ
 of what (things) we are requesting or
 νοοῦμεν κατὰ τὴν δύναμιν τὴν
 we see mentally according to the power the
 ἐνεργουμένην ἐν ἡμῖν, **21** αὐτῷ ἡ δόξα
 operating within in us, 21 to him the glory
 ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ
 in the ecclesia and in Christ Jesus
 εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
 into all the generations of the age
 τῶν αἰώνων ἀμήν.
 of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ
 I am entreating therefore you I the
 δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι
 bound one in Lord worthily to walk
 τῆς κλήσεως ἧς ἐκλήθητε,
 of the calling of which you were called,
2 μετὰ πάσης ταπεινοφροσύνης καὶ
 with all lowly-mindedness and
 πραύτητος, μετὰ μακροθυμίας,
 mildness, with longness of spirit,
 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
 holding selves up of one another in love,
3 σπουδάζοντες τηρεῖν τὴν ἐνότητα
 speeding up to be observing the unity
 τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
 of the spirit in the joint-bond of the
 εἰρήνης **4** ἓν σῶμα καὶ ἓν πνεῦμα,
 peace; one body and one spirit,

that you may be rooted and established on the foundation, 18 in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth, 19 and to know the love of the Christ which surpasses knowledge, that you may in everything be filled with all the fullness that God gives.

20 Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, 21 to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever. Amen.

4 I, therefore, the prisoner in [the] Lord, entreat you to walk worthily of the calling with which you were called, 2 with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, 3 earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. 4 One body there is, and one spirit,

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
 according as also you were called in one hope
 τῆς κλήσεως ὑμῶν **5** εἰς κύριος, μία
 of the calling of you; one Lord, one
 πίστις, ἐν βάπτισμα **6** εἰς θεὸς καὶ πατὴρ
 faith, one baptism; one God and Father
 πάντων, ὁ ἐπὶ πάντων καὶ διὰ
 of all (ones), the (one) upon all and through
 πάντων καὶ ἐν πᾶσιν.
 all and in all.

7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ
 To one but to each of us was given the
 χάρις κατὰ τὸ μέτρον
 undeserved kindness according to the measure
 τῆς δωρεᾶς τοῦ χριστοῦ. **8** διὸ
 of the free gift of the Christ. Through which
 λέγει Ἀναβὰς εἰς ὕψος
 he is saying Having stepped up into height
 ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δώματα
 he led captive captivity, and he gave gifts
 τοῖς ἀνθρώποις. **9** τὸ δὲ Ἀνέβη
 to the men. The but He stepped up
 τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη
 what is it if not that also he stepped down
 εἰς τὰ κατώτερα μέρη τῆς γῆς;
 into the lower parts of the earth?
10 ὁ καταβὰς αὐτός ἐστιν
 The (one) having stepped down this is
 καὶ ὁ ἀναβὰς ὑπεράνω
 also the (one) having stepped up over-upward
 πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
 of all the heavens, in order that he might fill
 τὰ πάντα.
 the all (things).

11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν
 And he gave the (ones) indeed
 ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς
 apostles, the (ones) but prophets, the (ones)
 δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
 but evangelizers, the (ones) but shepherds
 καὶ διδασκάλους, **12** πρὸς τὸν καταρτισμὸν
 and teachers, toward the adjusting down
 τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
 of the holy (ones) into work of service, into
 οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ,
 building up of the body of the Christ,
13 μέχρι καταντήσωμεν οἱ πάντες εἰς
 until we might attain down the all (ones) into
 τὴν ἐνότητα τῆς πίστεως καὶ τῆς
 the oneness of the faith and of the

even as you were called in the one hope to which you were called; 5 one Lord, one faith, one baptism; 6 one God and Father of all [persons], who is over all and through all and in all.

7 Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift. 8 Wherefore he says: "When he ascended on high he carried away captives; he gave gifts [in] men." 9 Now the expression "he ascended," what does it mean but that he also descended into the lower regions, that is, the earth? 10 The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things.

11 And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, 12 with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ, 13 until we all attain to the oneness in the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature
τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,

14 ἵνα μηκέτι ὦμεν νήπιοι,
in order that not yet we may be babes,

κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the

κυβίᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working

πρὸς τὴν μεθοδίαν τῆς πλάνης,
toward the craftiness of the error,

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν
maintaining truth but in love we should grow

εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ
into him the all (things), who is the

κεφαλή, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the

σῶμα συναρμολογούμενον καὶ
body being jointed together and

συνβιβαζόμενον διὰ πάσης
being made to go together through every

ἀφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to

ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους
operation within in measure of one of each part

τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into

οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and

μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
I am bearing witness in Lord, not yet you

περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations

περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
is walking in vanity of the mind of them,

18 ἐσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception

ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the

ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν
life of the God, through the ignorance the

οὐσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς
being in them, through the dulling of the

accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ; 14 in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error. 15 But speaking the truth, let us by love grow up in all things into him who is the head, Christ. 16 From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love.

17 This, therefore, I say and bear witness to in [the] Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, 18 while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of

καρδίας αὐτῶν, 19 οἵτινες
heart of them, who

ἀπηλγηκότες ἑαυτοὺς παρέδωκαν
having ceased to feel pain themselves they gave over

τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
to the loose conduct into working of uncleanness

πάσης ἐν πλεονεξίᾳ.
all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
You but not thus you learned the

χριστόν, 21 εἰ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him you heard and in

αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια
him you were taught, according as is truth

ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves you

κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the

παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction;

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the

νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of you, and to put on selves the

καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty

τῆς ἀληθείας.
of the truth.

25 Διὸ ἀποθέμενοι τὸ
Through which having put off the

ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be you speaking truth each (one)

μετὰ τοῦ πλησίου αὐτοῦ, ὅτι ἐσμέν
with the neighbor of him, because we are

ἄλλήλων μέλη.
of one another members.

26 ὀργίζεσθε καὶ μὴ
Be you being made wrathful and not

ἁμαρτάνετε· ὁ ἥλιος μὴ
be you sinning; the sun not

ἐπιδυέτω ἐπὶ παροργισμῷ
let it be going down upon upon provocation to wrath

ὑμῶν, 27 μηδὲ δίδοτε τόπον τῷ
of you, neither be you giving place to the

διαβόλῳ. 28 ὁ κλέπτων μηκέτι
Devil. The (one) stealing not yet

their hearts. 19 Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness.

20 But you did not learn the Christ to be so, 21 provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, 22 that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 23 but that you should be made new in the force actuating your mind, 24 and should put on the new personality which was created according to God's will in true righteousness and loyalty.

25 Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. 26 Be wrathful, and yet do not sin; let the sun not set with you in a provoked state, 27 neither allow place for the Devil. 28 Let the stealer steal no more,

κλεπτέτω, μᾶλλον δὲ κοπιᾷτω
let him be stealing, rather but let him be laboring
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
working to the hands the good (thing),
ἵνα ἔχῃ μεταδιδόναι
in order that he may be having to be giving share
τῷ χρεῖαν ἔχοντι. 29 πᾶς λόγος
to the (one) need having. Every word
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
rotten out of the mouth of you not
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς
let it be proceeding out, but if any good (one)
πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
toward building up of the need, in order that
δῶ χάριν τοῖς ἀκούουσιν.
he might give favor to the (ones) hearing.
30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
And not be you saddening the spirit the
ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
holy of the God, in which you were sealed
εἰς ἡμέραν ἀπολυτρώσεως.
into day of releasing by ransom.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
Every bitterness and anger and wrath
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
and screaming and blasphemy let it be lifted up
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from you together with all badness.

32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
Be you becoming but into one another kind,
εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς
disposed well to pity, graciously forgiving to selves
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
according as also the God in Christ
ἐχαρίσατο ὑμῖν.
graciously forgave to you.

5 γίνεσθε οὖν μιμηταὶ τοῦ
Be you becoming therefore imitators of the
θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
God, as children loved, and be you walking
ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς
in love, according as also the Christ
ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
loved you and he gave beside himself over
ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
you offering and sacrifice to the God into
ὄσμην εὐωδίας.
odor of sweet smell.

but rather let him do
hard work, doing with
his hands what is
good work, that he
may have something
to distribute to some-
one in need. 29 Let
a rotten saying not
proceed out of your
mouth, but whatever
saying is good for
building up as the
need may be, that it
may impart what is
favorable to the hear-
ers. 30 Also, do not
be grieving God's holy
spirit, with which you
have been sealed for
a day of releasing by
ransom.

31 Let all malicious
bitterness and an-
ger and wrath and
screaming and abusive
speech be taken away
from you along with
all injuriousness.
32 But become kind to
one another, tenderly
compassionate, freely
forgiving one another
just as God also by
Christ freely forgave
you.

5 Therefore, become
imitators of God,
as beloved children,
2 and go on walking
in love, just as the
Christ also loved you
and delivered himself
up for you as an offer-
ing and a sacrifice to
God for a sweet-
smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
Fornication but and uncleanness all or
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
having more not-but let it be being named in you,
καθὼς πρέπει ἁγίοις, 4 καὶ
according as it is befitting to holy (ones), and
αἰσχρότης καὶ μωρολογία ἢ
disgracefulness and foolish talking or
εὐτραπελία, ἃ οὐκ ἀνήκεν,
obscene jesting, which (things) not it is becoming,
ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ
but rather thanksgiving. This for
ἵστε γινώσκοντες ὅτι πᾶς
you are discerning knowing that every
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
fornicator or unclean (one) or one having more,
ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει
which is idolater, not he is having
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
inheritance in the kingdom of the Christ and
θεοῦ.
of God.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
No one you let him be seducing to empty
λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
words, through these (things) for is coming the
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
wrath of the God upon the sons of the
ἀπειθείας. 7 μὴ οὖν γίνεσθε
disobedience. Not therefore be you becoming
συνμέτοχοι αὐτῶν. 8 ἦτε γὰρ ποτε
joint partakers of them; you were for sometime
σκότος, νῦν δὲ φῶς ἐν κυρίῳ. ὡς τέκνα
darkness, now but light in Lord; as children
φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
of light be you walking, the for fruit of the
φωτὸς ἐν πάσῃ ἀγαθῳσύνῃ καὶ δικαιοσύνῃ
light in all goodness and righteousness
καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστὶν
and truth, making proof of what is
εὐάρεστον τῷ κυρίῳ. 11 καὶ μὴ
well-pleasing to the Lord; and not
συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
you be sharing with the works the unfruitful
τοῦ σκοτοῦς, μᾶλλον δὲ καὶ ἐλέγχετε,
of the darkness, rather but also be you reproving,
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ'
the (things) for hiddenly coming to be by
αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν. 13 τὰ
them disgraceful it is also to be saying; the

3 Let fornication
and uncleanness of
every sort or greed-
iness not even be men-
tioned among you, just
as it befits holy peo-
ple; 4 neither shame-
ful conduct nor foolish
talking nor obscene
jesting, things which
are not becoming, but
rather the giving of
thanks. 5 For you
know this, recognizing
it for yourselves, that
no fornicator or un-
clean person or greedy
person—which means
being an idolater—has
any inheritance in the
kingdom of the Christ
and of God.

6 Let no man de-
ceive you with empty
words, for because
of the aforesaid things
the wrath of God
is coming upon the
sons of disobedience.
7 Therefore do not be-
come partakers with
them; 8 for you were
once darkness, but you
are now light in con-
nection with [the]
Lord. Go on walk-
ing as children of
light, 9 for the fruit-
age of the light
consists of every sort
of goodness and righ-
teousness and truth.
10 Keep on making
sure of what is ac-
ceptable to the Lord;
11 and quit sharing
with them in the un-
fruitful works that
belong to the dark-
ness, but, rather, even
be reproving [them];
12 for the things that
take place in secret by
them it is shameful
even to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός
but all (things) being reprov'd by the light
φανεροῦται, πᾶν γὰρ τὸ
is being made manifest, everything for the
φανερούμενον φῶς ἐστίν. 14 διὸ
being made manifest light is. Through which
λέγει. "Ἐγείρε, ὁ καθεύδων, καὶ
he is saying Be awaking, the (one) sleeping, and
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
stand up out of the dead (ones), and will shine upon
σοι ὁ Χριστός.
to you the Christ.

15 Βλέπετε οὖν ἀκριβῶς πῶς
Be you looking therefore accurately how
περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
you are walking, not as unwise (ones) but as
σοφοί, 16 ἐξαγοραζόμενοι τὸν
wise (ones), buying out for selves the
καιρόν, ὅτι αἱ ἡμέραι πονηραὶ
appointed time, because the days wicked
εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
are. Through this not be you becoming
ἄφρονες, ἀλλὰ συνίετε τί
senseless (ones), but be you comprehending what
τὸ θέλημα τοῦ κυρίου. 18 καὶ μὴ
the will of the Lord; and not
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστίν
be you being made drunk to wine, in which is
ἄσωτία, ἀλλὰ πληροῦσθε ἐν
unsaving course, but be you being filled in
πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
spirit, speaking to selves to psalms and
ὑμνοῖς καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
to hymns and to songs spiritual, singing and
ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
making melody to the heart of you to the Lord,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
thanksgiving always over all (things) in
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
name of the Lord of us of Jesus Christ
τῷ θεῷ καὶ πατρί,
to the God and Father,

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
submitting yourselves to one another in fear
Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
of Christ. The women to the own
ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
male persons as to the Lord, because

all the things that
are being reprov'd are
made manifest by the
light, for everything
that is being made
manifest is light.
14 Wherefore he says:
"Awake, O sleeper,
and arise from the
dead, and the Christ
will shine upon you."

15 So keep strict
watch that how you
walk is not as unwise
but as wise [persons],
16 buying out the op-
portunity time for your-
selves, because the
days are wicked. 17 On
this account cease be-
coming unreasonable,
but go on perceiving
what the will of Je-
hovah^a is. 18 Also, do
not be getting drunk
with wine, in which
there is debauchery,
but keep getting filled
with spirit, 19 speak-
ing to yourselves with
psalms and praises to
God and spiritual
songs, singing and ac-
companying your-
selves with music in
your hearts to Je-
hovah,^b 20 in the name
of our Lord Jesus
Christ giving thanks
always for all things
to our God and Fa-
ther.

21 Be in subjection
to one another in fear
of Christ. 22 Let wives
be in subjection to
their husbands as to
the Lord, 23 because

ἄνθρωπος ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ
male person is head of the woman as also
ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
the Christ head of the ecclesia, he
σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
savior of the body. But as the
ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως
ecclesia is subjecting self to the Christ, thus
καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
also the women to the male persons in
παντί. 25 Οἱ ἄνδρες, ἀγαπάτε
everything. The male persons, be you loving
τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς
the women, according as also the Christ
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτόν
loved the ecclesia and himself
παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
he gave beside over it, in order that it
ἁγιάσῃ καθαρίσας τῷ λουτρῷ
he might sanctify having cleansed to the bath
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
of the water in saying, in order that
παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν
he might present he to himself glorious the
ἐκκλησίαν, μὴ ἔχουσιν στίλβον ἢ ρυτίδα ἢ
ecclesia, not having spot or wrinkle or
τι τῶν τοιούτων, ἀλλ' ἵνα
any of the such (things), but in order that
ἡ ἁγία καὶ ἄμωμος.
it may be holy and unblemished.

28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
Thus are owing also the male persons
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
to be loving the of themselves women as the
ἑαυτῶν σώματα ὁ ἀγαπᾶν τὴν
of themselves bodies; the (one) loving the
ἑαυτοῦ γυναῖκα ἑαυτόν ἀγαπᾷ, 29 οὐδεὶς
of himself woman himself is loving, no one
γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
for sometime the of himself flesh he hated,
ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
but he nourishes out and he is cherishing it,
καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,
according as also the Christ the ecclesia,
30 ὅτι μέλη ἐσμέν τοῦ σώματος
because members we are of the body
αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
of him. Instead of this will leave down
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
man the father and the mother and

a husband is head
of his wife as the
Christ also is head
of the congregation,
he being a savior
of [this] body. 24 In
fact, as the congre-
gation is in subjec-
tion to the Christ,
so let wives also be
to their husbands
in everything. 25 Hus-
bands, continue lov-
ing your wives, just
as the Christ also
loved the congre-
gation and delivered up
himself for it, 26 that
he might sanctify it,
cleansing it with the
bath of water by
means of the word,
27 that he might pre-
sent the congregation
to himself in its splen-
dor, not having a spot
or a wrinkle or any
of such things, but
that it should be holy
and without blemish.

28 In this way hus-
bands ought to be
loving their wives as
their own bodies. He
who loves his wife
loves himself, 29 for
no man ever hated his
own flesh; but he
feeds and cherishes it,
as the Christ also does
the congregation,
30 because we are
members of his body.
31 "For this rea-
son a man will
leave [his] father
and [his] mother and

17^a Jehovah, J⁸; God, AVG^c-Syp^h; the Lord, ND; our Lord, BJ^{17,18};
Christ, P⁴⁶. 19^b Jehovah, J^{7,8,13,16}; the Lord, NBAVG^hSyp^h.

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, he will be closely stuck toward the woman of him, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ and will be the two into flesh one. The μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω mystery this great it is, I but am saying εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. into Christ and into the ecclesia. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα Besides also you the according to one ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως each the of himself woman thus ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ let him be loving as himself, the but woman ἵνα φοβῇται τὸν ἄνδρα. in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν The children, be you obeying to the parents ὑμῶν ἐν κυρίῳ, τοῦτο γὰρ ἐστὶν δίκαιον of you in Lord, this for is righteous; 2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα, Be honoring the father of you and the mother, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, which is commandment first in promise, 3 ἵνα εὖ σοι γένηται καὶ in order that well to you it might occur and ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ you will be long-timed upon the earth. And οἱ πατέρες, μὴ παροργίζετε τὰ the fathers, not be you provoking to wrath the τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ children of you, but be you nourishing out them ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. in discipline and putting mind in of Lord.

5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ The slaves, be you obeying to the according to σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν flesh to lords with fear and trembling in ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ simplicity of the heart of you as to the χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς Christ, not according to eye-slavery as ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ men pleasers but as slaves of Christ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, doing the will of the God out of soul, 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ with well-mindedness slaving, as to the

he will stick to his wife, and the two will become one flesh." 32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation. 33 Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to YOUR parents in union with [the] Lord, for this is righteous: 2 "Honor your father and [your] mother"; which is the first command with a promise: 3 "That it may go well with you and you may endure a long time on the earth." 4 And you, fathers, do not be irritating YOUR children, but go on bringing them up in the discipline and mental-regulating of Jehovah.^a

5 You slaves, be obedient to those who are [YOUR] masters in a fleshly sense, with fear and trembling in the sincerity of YOUR hearts, as to the Christ, 6 not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled. 7 Be slaves with good inclinations, as to

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι Lord and not to men, having known that ἕκαστος, ἐάν τι ποιῇ ἀγαθόν, each (one), if ever anything he might do good, τοῦτο κομίσεται παρὰ κυρίου, this he will carry off for self beside of Lord, εἴτε δούλος εἴτε ἐλεύθερος. 9 Καὶ οἱ whether slave or freeman. And the κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς lords, the very (things) be you doing toward αὐτούς, ἀνιέντες τὴν ἀπειλήν, them, letting go up the threatening, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ having known that also of them and of you the κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία Lord is in heavens, and receiving of face οὐκ ἔστιν παρ' αὐτῷ. not is beside him.

10 Τοῦ λοιποῦ Of the leftover (thing) ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ be you being empowered in Lord and in the κράτει τῆς ἰσχύος αὐτοῦ. mightiness of the strength him. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Put on yourselves the panoply of the θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς God toward the to be able you to stand toward τὰς μεθοδίας τοῦ διαβόλου. 12 ὅτι οὐκ the crafty acts of the Devil; because not ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, is to us the wrestling toward blood and flesh, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς but toward the governments, toward the ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ authorities, toward the world-mighty ones of the σκότους τούτου, πρὸς τὰ πνευματικὰ darkness this, toward the spiritual (things) τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. of the wickedness in the heavenly [places]. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν Through this take you up the panoply τοῦ θεοῦ, ἵνα δυνηθῇτε of the God, in order that you might be able ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ to stand against in the day the wicked and ἅπαντα κατεργασάμενοι στήναι. all (things) having worked down to stand.

Jehovah,^a and not to men, 8 for you know that each one, whatever good he may do, will receive this back from Jehovah,^b whether he be slave or freeman. 9 Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.

10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength. 11 Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; 12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. 13 On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm.

4^a Jehovah, J^{7.8}; the Lord, N^{BA}.

7^a Jehovah, J^{7.8}; the Lord, N^{BA}Vg. 8^b Jehovah (to correspond with Colossians 3:22-24); the Lord, N^{BA}Vg; God, J⁸.

14 **στήτε** οὖν **οὖν**
Stand you. therefore
περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν
having girded selves about the loin of you in
ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
truth, and having put on selves the breastplate
τῆς δικαιοσύνης, 15 καὶ
of the righteousness, and
ὑποδησάμενοι τοὺς πόδας ἐν
having bound under selves the feet in
ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
readiness of the good news of the peace,
16 ἐν πᾶσιν ἀναλαμβάνοντες τὸν
in all (things) (ones) having taken up the
θυρεὸν τῆς πίστεως, ἐν ᾧ
large shield of the faith, in which
δυνήσεσθε πάντα τὰ βέλη τοῦ
you will be able all the missiles of the
πονηροῦ τὰ πεπυρωμένα
wicked (one) the (ones) having been set afire
σβέσαι. 17 καὶ τὴν περικεφαλαίαν τοῦ
to extinguish; and the helmet of the
σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
salvation accept you, and the sword of the
πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ, 18 διὰ
spirit, which is saying of God, through
πάσης προσευχῆς καὶ δεήσεως,
all prayer and of supplication,
προσευχόμενοι ἐν παντὶ καιρῷ ἐν
praying in every appointed time in
πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
spirit, and into it abstaining from sleep
ἐν πάσῃ προσκατερῆσει καὶ δεήσει
in all perseverance and to supplication
περὶ πάντων τῶν ἁγίων, 19 καὶ
about all the holy (ones), and
ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
over me, in order that to me might be given
λόγος ἐν ἀνοίξει τοῦ στόματός μου,
word in opening up of the mouth of me,
ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
in outspokenness to make known the mystery
τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
of the good news over which
πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ
I am ambassador in chain, in order that in it
παρρησιάσωμαι ὥς δέ με λαλήσαι.
I might be outspoken as it is binding me to speak.

14 Stand firm, there-
fore, with YOUR loins
girded about with
truth, and having on
the breastplate of
righteousness, 15 and
with YOUR feet shod
with the equipment
of the good news
of peace. 16 Above
all things, take up
the large shield of
faith, with which
you will be able
to quench all the
wicked one's burn-
ing missiles. 17 Also,
accept the helmet
of salvation, and
the sword of the
spirit, that is, God's
word, 18 while with
every form of prayer
and supplication you
carry on prayer on
every occasion in
spirit. And to that
end keep awake with
all constancy and
with supplication in
behalf of all the
holy ones, 19 also
for me, that abil-
ity to speak may
be given me with
the opening of my
mouth, with all free-
ness of speech to
make known the
sacred secret of the
good news, 20 for
which I am act-
ing as an ambas-
sador in chains;
that I may speak
in connection with
it with boldness as I
ought to speak.

21 ἵνα δὲ εἰδῆτε καὶ
In order that but you might discern also
ὑμεῖς τὰ κατ' ἐμέ, τί
you the (things) according to me, what
πράσσω, πάντα γνωρίσει
I am performing, all (things) will make known
ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ
to you Tychicus the loved brother and
πιστὸς διάκονος ἐν κυρίῳ, 22 ὃν ἔπεμψα
faithful servant in Lord, whom I sent
πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
toward you into very this (thing) in order that
γνῶτε τὰ περὶ ἡμῶν καὶ
you might know the (things) about us and
παρακαλέσῃ τὰς καρδίας ὑμῶν.
he might comfort the hearts of you.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
Peace to the brothers and love with
πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
faith from God Father and Lord Jesus
Χριστοῦ. 24 Ἡ χάρις μετὰ
Christ. The undeserved kindness with
πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
all the (ones) loving the Lord of us
Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
Jesus Christ in incorruptness.

21 Now in order that
you may also know
about my affairs, as
to how I am doing,
Tych'i-cus, a beloved
brother and faithful
minister in [the]
Lord, will make every-
thing known to you.
22 I am sending him
to you for this very
purpose, that you may
know of the things
having to do with us
and that he may com-
fort your hearts.

23 May the brothers
have peace and love
with faith from God
the Father and the
Lord Jesus Christ.
24 May the undeserved
kindness be with all
those loving our Lord
Jesus Christ in incor-
ruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακόνοις·
together with overseers and servants;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνείᾳ ὑμῶν **4** πάντοτε ἐν πάσῃ
the mention of you always in every
δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of you, with
χαρὰς τὴν δέξιν ποιούμενος, **5** ἐπὶ τῇ
joy the supplication making, upon the
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
sharing of you into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,
6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in you work
ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας
good he will put end upon until day
Ἰησοῦ Χριστοῦ· **7** καθὼς ἐστὶν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of you,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
you, in and the bonds of me and in the
ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνούς μου τῆς χάριτος
sharers with of me of the undeserved kindness
πάντας ὑμᾶς ὄντας.
all you being.

1 Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants:
2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.
3 I thank my God always upon every remembrance of you **4** in every supplication of mine for all of you, as I offer my supplication with joy, **5** because of the contribution you have made to the good news from the first day until this moment. **6** For I am confident of this very thing, that he who started a good work in you will carry it to completion until the day of Jesus Christ. **7** It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness, both in my prison bonds and in the defending and legally establishing of the good news.

8 μάρτυς γάρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all you in bowels
Χριστοῦ Ἰησοῦ. **9** καὶ τοῦτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of you yet rather and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, **10** εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of you the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that you may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἔπαινον θεοῦ.
and praise of God.
12 Γινώσκεις δὲ ὑμᾶς βούλομαι,
To be knowing but you I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἐλήλυθεν, **13** ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανερὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy and
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but and through well-thinking
τὸν χριστὸν κηρύσσουσιν· **16** οἱ
the Christ they are preaching; the (ones)

8 For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. **9** And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; **10** that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, **11** and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise.

12 Now I desire you to know, brothers, that my affairs have turned out for the advancement of the good news rather than otherwise, **13** so that my prison bonds have become public knowledge in association with Christ among all the praetorian guard and all the rest; **14** and most of the brothers in [the] Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly.

15 True, some are preaching the Christ through envy and rivalry, but others also through good will. **16** The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
 indeed out of love, having known that into
 ἀπολογία τοῦ εὐαγγελίου κεῖμαι,
 defense of the good news I am lying,
 17 οἱ δὲ ἐξ ἐριθείας τὸν
 the (ones) but out of contentiousness the
 χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
 Christ they are announcing down, not purely,
 οἰόμενοι θλίψιν ἐγείρειν τοῖς
 supposing tribulation to be raising up to the
 δεσμοῖς μου. 18 τί γάρ; πλὴν ὅτι
 bonds of me. What for? Besides that
 παντὶ τρόπῳ, εἴτε προφάσει εἴτε
 to every manner, whether to pretense or
 ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
 to truth, Christ is being announced down, and in
 τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
 this I am rejoicing; but also I shall rejoice,
 19 οἶδα γὰρ ὅτι τοῦτό μοι
 I have known for that this to me
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
 will step off into salvation through the of you
 δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
 supplication and supply of the spirit
 Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
 of Jesus Christ, according to the
 ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
 eager expectation and hope of me that in
 οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
 nothing I shall be ashamed, but in all
 παρρησίᾳ ὡς πάντοτε καὶ νῦν
 outspokenness as always also now
 μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί
 will be magnified Christ in the body
 μου, εἴτε διὰ ζωῆς εἴτε διὰ
 of me, whether through life or through
 θανάτου.
 death.
 21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
 To me for the to be living Christ
 καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ
 and the to die gain. If but the
 ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
 to be living in flesh, this to me fruitage
 ἔργου, — καὶ τί αἰρήσομαι οὐ
 of work, — and what shall I select not
 γνωρίζω. 23 συνέχομαι δὲ
 I am making known; I am being held together but

are publicizing the
 Christ out of love, for
 they know I am set
 here for the defense of
 the good news; 17 but
 the former do it out of
 contentiousness, not
 with a pure motive;
 for they are suppos-
 ing to stir up tribula-
 tion [for me] in my
 prison bonds. 18 What
 then? [Nothing,] ex-
 cept that in every
 way, whether in pre-
 tense or in truth,
 Christ is being pub-
 licated, and in this I
 rejoice. In fact, I will
 also keep on rejoicing,
 19 for I know this will
 result in my salvation
 through YOUR suppli-
 cation and a supply of
 the spirit of Jesus
 Christ, 20 in harmony
 with my eager expec-
 tation and hope that
 I shall not be ashamed
 in any respect, but
 that in all freeness of
 speech Christ will, as
 always before, so now
 be magnified by means
 of my body, wheth-
 er through life or
 through death.

21 For in my case
 to live is Christ, and
 to die, gain. 22 Now
 if it be to live
 on in the flesh,
 this is a fruitage of
 my work—and yet
 which thing to select
 I do not know. 23 I
 am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
 out of the two (things), the desire having
 εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
 into the to be loosing up and together with Christ
 εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον, 24 τὸ
 to be, to much for rather better, the
 δὲ ἐπιμένειν τῇ σαρκὶ
 but to be remaining upon to the flesh
 ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο
 more necessary through you. And this
 πεποιθῶς οἶδα ὅτι
 having been confident I have known that
 μενῶ καὶ παραμενῶ πᾶσιν
 I shall remain and I shall remain alongside to all
 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
 to you into the of you striking ahead and
 χαρὰν τῆς πίστεως, 26 ἵνα τὸ
 joy of the faith, in order that the
 καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
 boasting of you may be abounding in Christ
 Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
 Jesus in me through the my presence
 πάλιν πρὸς ὑμᾶς.
 again toward you.
 27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
 Only worthily of the good news of the
 χριστοῦ πολιτεύεσθε, ἵνα
 Christ be you behaving as citizens, in order that
 εἴτε ἔλθων καὶ ἰδὼν ὑμᾶς
 whether having come and having seen you
 εἴτε ἄπὼν ἀκούω τὰ
 or being absent I may be hearing the (things)
 περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 about you, that you are standing in one
 πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
 spirit, to one soul striving together to the
 πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ
 faith of the good news, and not
 πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
 being frightened in nothing by the
 ἀντικειμένων ἧτις ἐστὶν αὐτοῖς
 (ones) lying against which is to them
 ἐνδείξεις ἀπωλείας, ὑμῶν δὲ
 showing within of destruction, of you but
 σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, 29 ὅτι
 of salvation, and this from God, because
 ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
 to you it was graciously given the over Christ,

from these two things;
 but what I do desire is
 the releasing^a and the
 being with Christ, for
 this, to be sure, is far
 better. 24 However, for
 me to remain in the
 flesh is more necessary
 on YOUR account.
 25 So, being confident
 of this, I know I shall
 remain and shall abide
 with all of you for
 YOUR advancement
 and the joy that be-
 longs to [YOUR] faith,
 26 so that YOUR exul-
 tation may overflow in
 Christ Jesus by reason
 of me, through my
 presence again with
 you.

27 Only behave in a
 manner worthy of the
 good news about the
 Christ, in order that,
 whether I come and
 see you or be absent,
 I may hear about the
 things which concern
 you, that you are
 standing firm in one
 spirit, with one soul
 striving side by side
 for the faith of the
 good news, 28 and in
 no respect being
 frightened by YOUR
 opponents. This very
 thing is a proof of
 destruction for them,
 but of salvation for
 you; and this [in-
 dication] is from God,
 29 because to you
 the privilege was giv-
 en in behalf of Christ,

23^a See Appendix under Philippians 1:23.

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε
very struggle having of what sort you saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
in me and now you are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,
2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill you of me the joy in order that the
αὐτὸ φρονήτε, τὴν αὐτὴν
very (thing) you may be minding, the very
ἀγάπην ἔχοντες, σύνψυχοι, τὸ
love having, together in soul, the
ἐν φρονούντες, 3 μηδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μηδὲ κατὰ κενοδοξίαν,
contentiousness nor according to vainglory,
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another
ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἐτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ
This be you minding in you which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God
ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι
form of slave having taken, in likeness
ἀνθρώπων γενόμενος, 8 καὶ σχήματι
of men having become; and to fashion
εὗρεθεις ὡς ἄνθρωπος ἐταπείνωσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put your faith in him, but also to suffer in his behalf. 30 For you have the same struggle as you saw in my case and as you now hear about in my case.

2 If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, 2 make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, 3 doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, 4 keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others.

5 Keep this mental attitude in you that was also in Christ Jesus, 6 who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. 7 No, but he emptied himself and took a slave's form and came to be in the likeness of men. 8 More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death,

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πάν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name
Ἰησοῦ πάν γόνυ κάμψη ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always you obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be you working down, God
γάρ ἐστίν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in you both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας· 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be you doing apart from murmurings
καὶ διαλογισμῶν· 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
you may become blameless and unblemished,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom you are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοί
word of life having upon, into boasting to me

yes, death on a torture stake.* 9 For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

12 Consequently, my beloved ones, in the way that you have always obeyed, not during my presence only, but now much more readily during my absence, keep working out your own salvation with fear and trembling; 13 for God is the one that, for the sake of [his] good pleasure, is acting within you in order for you both to will and to act. 14 Keep doing all things free from murmurings and arguments, 15 that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, 16 keeping a tight grip on the word of life, that I may have cause for exultation

* See Appendix under Matthew 10:38.

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
into day of Christ, that not into empti(ness)
ἔδραμον. οὐδὲ εἰς κενὸν ἐκοπίασα.
I ran nor into empti(ness) I labored.

17 Ἀλλὰ εἰ καὶ σπένδομαι
But if also I am being poured as libation
ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
upon the sacrifice and public work of the faith
ὡμῶν, χαίρω καὶ συνχαίρω
of you, I am rejoicing and I am rejoicing with
πᾶσιν ὑμῖν. 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
all you; the but very (thing) also you
χαίρετε καὶ συνχαίρετέ μοι.
be you rejoicing and be you rejoicing with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
I am hoping but in Lord Jesus Timothy
ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ
quickly to send to you, in order that also I
εὐψυχῶ γνοῦς τὰ
may be well of soul having known the (things)
περὶ ὑμῶν. 20 οὐδέναν γὰρ ἔχω
about you. No one for I am having

ἰσόψυχον ὅστις γνησίως τὰ περὶ
equal-souled who genuinely the (things) about
ὡμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
you he will care, the all for
τὰ ἑαυτῶν ζητοῦσιν, οὐ
the (things) of themselves they are seeking, not
τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
the (things) of Christ Jesus. The but

δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
proof of him you are knowing, that as to father
τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
child together with me he slaved into the
εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
good news. This (one) indeed therefore

ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
I am hoping to send as likely I might see off
τὰ περὶ ἐμὲ ἐξαυτῆς
the (things) about me out of very [hour];

24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
I have been confident but in Lord that also
αὐτὸς ταχέως ἐλεύσομαι.
very quickly I shall come.

25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον
Necessary but I considered Epaphroditus
τὸν ἀδελφὸν καὶ συνεργὸν καὶ
the brother and fellow worker and
συνστρατιώτην μου, ὡμῶν δὲ ἀπόστολον
fellow soldier of me, of you but apostle

in Christ's day, that
I did not run in
vain or work hard in
vain. 17 Notwithstand-
ing, even if I am
being poured out like
a drink offering upon
the sacrifice and pub-
lic service to which
faith has led you, I
am glad and I re-
joice with all of you.
18 Now in the same
way you yourselves al-
so be glad and rejoice
with me.

19 For my part I am
hoping in the Lord
Jesus to send Timothy
to you shortly, that I
may be a cheerful
soul when I get to
know about the things
pertaining to you.
20 For I have no one
else of a disposition
like his who will gen-
uinely care for the
things pertaining to
you. 21 For all the
others are seeking
their own interests,
not those of Christ
Jesus. 22 But you
know the proof he
gave of himself, that
like a child with a
father he slaved with
me in furtherance of
the good news. 23 This,
therefore, is the man
I am hoping to send
just as soon as I have
seen how things stand
concerning me. 24 In-
deed, I am confident
in [the] Lord that I
myself shall also come
shortly.

25 However, I con-
sider it necessary to
send to you E-paph-
ro-di-tus, my brother
and fellow work-
er and fellow sol-
dier, but your envoy

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me,

26 πέμψαι πρὸς ὑμᾶς, ἐπειδὴ ἐπιποθῶν
to send toward you, since longing after

ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδημονῶν
he was all you to see, and being depressed
διότι ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ
because you heard that he fell sick. And for

ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the
θεὸς ἠλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον
God had mercy on him, not him but only

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon
λύπην σχῶ. 28 σπουδαιότερως
sadness I should have. More speedily

οὖν ἐπέμψα αὐτόν ἵνα ἰδόντες
therefore I sent him in order that having seen
αὐτόν πάλιν χαρῆτε καὶ γὰρ ἁλυπότερος
him again you might rejoice and I less saddened

ᾶ. 29 προσδέχεσθε οὖν αὐτόν
I may be. Receive you toward therefore him
ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς
in Lord with all joy, and the

τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be you having, because
διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death

ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of you lack

τῆς πρὸς με λειτουργίας.
of the toward me public work.

3 Τὸ λοιπόν, ἀδελφοί μου,
The leftover (thing), brothers of me,
χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be you rejoicing in Lord. The very (things)

γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to you to me indeed not
ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to you but safe (thing). —

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be you seeing the dogs, be you seeing the
κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be you seeing the cutting down.

3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)
πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of God rendering sacred service and

and private servant
for my need, 26 since
he is longing to see
all of you and is de-
pressed because you
heard he had fallen
sick. 27 Yes, indeed,
he fell sick nearly to
the point of death;
but God had mercy
on him, in fact, not
only on him, but
also on me, that
I should not get
grief upon grief.
28 Therefore with the
greater haste I am
sending him, that on
seeing him you may
rejoice again and I
may be the more free
from grief. 29 There-
fore give him the
customary welcome in
[the] Lord with all
joy; and keep holding
men of that sort dear,
30 because on account
of the Lord's work he
came quite near to
death, exposing his
soul to danger, that
he might fully make
up for your not being
here to render private
service to me.

3 Finally, my broth-
ers, continue re-
joicing in [the] Lord.
To be writing the
same things to you
is not troublesome for
me, but it is of safety
to you.

2 Look out for the
dogs, look out for the
workers of injury, look
out for those who mu-
tilate the flesh. 3 For
we are those with
the real circumci-
sion, who are ren-
dering sacred service
by God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
boasting in Christ Jesus and not in flesh
πεποιθότες, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having
πεποιθήσιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιθέναι
If any thinks other to have been confident
ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ
in flesh, I rather; to circumcision

ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
eighth day (one), out of race of Israel, of tribe
Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to
ζήλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be
ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. But what (things) was to me

κέρδη, ταῦτα ἤγημαι διὰ τὸν
gains, these (things) I have considered through the
χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be
διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior (ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι'
of Christ Jesus the Lord of me through
ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that
Χριστὸν κερδήσω 9 καὶ εὑρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of
νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,
10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings
αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in
Christ Jesus and do
not have our confi-
dence in the flesh,
4 though I, if anyone,
do have grounds for
confidence also in the
flesh.

If any other man
thinks he has grounds
for confidence in the
flesh, I the more so:
5 circumcised the
eighth day, out of the
family stock of Israel,
of the tribe of Benja-
min, a Hebrew [born]
from Hebrews; as re-
spects law, a Pharisee;
6 as respects zeal, per-
secuting the congrega-
tion; as respects
righteousness that is
by means of law, one
who proved himself
blameless. 7 Yet what
things were gains to
me, these I have con-
sidered loss on account
of the Christ. 8 Why,
for that matter, I do
indeed also consider
all things to be loss on
account of the excel-
ling value of the knowl-
edge of Christ Jesus
my Lord. On account
of him I have taken
the loss of all things
and I consider them as
a lot of refuse, that I
may gain Christ 9 and
be found in union with
him, having, not my
own righteousness,
which results from
law, but that which is
through faith in Christ,
the righteousness that
issues from God on the
basis of faith, 10 so as
to know him and the
power of his resurrec-
tion and a shar-
ing in his sufferings,
submitting myself
to a death like his,

11 εἴ πως καταντήσω εἰς τὴν
if somehow I might attain down into the
ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already
τετελειώμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if also
καταλάβω, ἐφ' ᾧ καὶ
I might receive down, upon which also
κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐπω λογιζομαι
Brothers, I myself not yet I am reckoning

κατεληφέναι· ἐν δέ, τὰ
to have received down; one (thing) but, the (things)
μὲν ὀπίσω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)

δὲ ἔμπροσθεν ἐπεκτεινόμενος,
but in front stretching myself out upon,

14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the
βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore

τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ
perfect (ones), this let us be minding; and if
τι ἑτέρως φρονεῖτε, καὶ
anything differently you are minding, also

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·
this (thing) the God to you will reveal;
16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the

αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταί μου γίνεσθε,
Joint imitators of me be you becoming,
ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω
brothers, and be you looking at the (ones) thus

περιπατοῦντας καθὼς ἔχετε τύπον
walking according as you are having type
ἡμᾶς· 18 πολλοὶ γὰρ περιπατοῦσιν οὓς
us; many for they are walking whom

πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to you, now but also
κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 to see if I may by
any means attain to
the earlier resurrec-
tion from the dead.

12 Not that I have
already received it or
am already made per-
fect, but I am pur-
suing to see if I may
also lay hold on that
for which I have also
been laid hold on by
Christ Jesus. 13 Broth-
ers, I do not yet con-
sider myself as having
laid hold on it; but
there is one thing
about it: Forgetting
the things behind and
stretching forward to
the things ahead,
14 I am pursuing down
toward the goal for
the prize of the up-
ward call of God by
means of Christ Je-
sus. 15 Let us, then,
as many of us as are
mature, be of this
mental attitude; and
if you are mentally
inclined otherwise in
any respect, God will
reveal the above [at-
titude] to you. 16 At
any rate, to what ex-
tent we have made
progress, let us go on
walking orderly in
this same routine.

17 Unitedly become
imitators of me,
brothers, and keep
your eye on those
who are walking in
a way that accords
with the example
you have in us.
18 For there are many,
I used to mention
them often but now I
mention them also
with weeping, who are
walking as the enemies
of the torture stake.

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end
ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)
τὰ ἐπίγεια φρονοῦντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of
οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord
Ἰησοῦν Χριστόν, 21 ὃς μετασχηματίζει τὸ
Jesus Christ, who will refashion the
σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the lowliness of us conformed
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also
ὑποτάξαι αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus
στήκετε ἐν κυρίῳ, ἀγαπητοί.
be you standing in Lord, loved (ones).

2 Εὐδοίαν παρακαλῶ καὶ Συντύχην
Euodia I am encouraging and Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in
κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine
σύνζυγε, συναμβάνου αὐταῖς,
yokefellow, be holding self with them,
αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news
συνήθλησάν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.

4 Χαίρετέ ἐν κυρίῳ πάντοτε· πάλιν
Be you rejoicing in Lord always; again
ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be you rejoicing. The yielding (ness)

of the Christ, 19 and their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth. 20 As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, 21 who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power that he has, even to subject all things to himself.

4 Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in [the] Lord,^a beloved ones.

2 Eu·o·di·a I exhort and Syn·ty·che I exhort to be of the same mind in [the] Lord.

3 Yes, I request you too, genuine yokefellow, keep assisting these [women] who have striven side by side with me in the good news along with Clement as well as the rest of my fellow workers, whose names are in the book of life.

4 Always rejoice in [the] Lord.^a Once more I will say, Rejoice! 5 Let your reasonableness

ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ
of you let it be known to all men. The
κύριος ἐγγύς· 6 μηδὲν μεριμνᾶτε,
Lord near; nothing be you being anxious over,
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
but in everything to the prayer and to the
δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
supplication with thanksgiving the petitions
ὑμῶν γνωρίζεσθω πρὸς τὸν
of you let it be being made known toward the
θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God; and the peace of the God the
ὑπερέχουσα πάντα νοῦν φρουρήσει
having over all mind it will keep under watch
τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
the hearts of you and the mental powers of you
ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus.

8 Τὸ λοιπόν, ἀδελφοί,
The leftover (thing), brothers,
ὅσα ἔστιν ἀληθῆ,
as many (things) as is true,

ὅσα σεμνά, ὅσα
as many (things) as serious, as many (things) as
δίκαια, ὅσα ἀγνά,
righteous, as many (things) as chaste,

ὅσα προσφιλή,
as many (things) as affection-inducing,

ὅσα εὐφημα, εἴ τις ἀρετὴ
as many (things) as well-spoken of, if any virtue

καὶ εἴ τις ἔπαινος, ταῦτα
and if any praise, these (things).

λογίζεσθε· 9 ἃ καὶ
be you reckoning; which (things) also

ἐμάθετε καὶ παρελάβετε καὶ
you learned and you received alongside and

ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα
you heard and you saw in me, these (things)

πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης
be you performing; and the God of the peace

ἔσται μεθ' ὑμῶν.
will be with you.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
I rejoiced but in Lord greatly that

ἤδη ποτὲ ἀνεθάλετε τὸ
already sometime you made flourish again the

become known to all men. The Lord^a is near. 6 Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; 7 and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praise-worthy thing there is, continue considering these things. 9 The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you.

10 I do rejoice greatly in [the] Lord^b that now at last you have revived your

1, 4^a The Lord, ⁸BAVg; Jehovah, J7,8,13,14,16.

5^a The Lord, ⁸BAVg; Jehovah, J7,8. 10^b The Lord, ⁸BAVg; Jehovah, J7,8,13,14.

ὑπὲρ ἐμοῦ φρονεῖν, ἐφ'
 over me to be minding, upon
 ὃ καὶ ἐφρονεῖτε
 which also you were minding
 ἡκαίρεισθε δέ. 11 οὐχ
 you were being without opportunity but. Not
 ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ
 that according to lack I am saying, I
 γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης
 for I learned in what (things) I am self-sufficient
 εἶναι. 12 οἶδα καὶ
 to be; I have known and
 ταπεινοῦσθαι, οἶδα καὶ
 to be being made lowly, I have known also
 περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν
 to be abounding; in everything and in all (things)
 μεμύημαι, καὶ
 I have been initiated into secrets, and
 χορτάζεσθαι καὶ πεινᾶν, καὶ
 to be being sated with food and to be hungering, and
 περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα
 to be abounding and to be lacking; all (things)
 ἰσχύω ἐν τῷ ἐνδυναμοῦντί
 I am having strength for in the (one) empowering
 με.
 me.
 14 πλὴν καλῶς ἐποιήσατε
 Besides finely you did
 συνκοινωνήσαντές μου τῇ θλίψει.
 having shared with me to the tribulation.
 15 οἶδατε δέ καὶ ὑμεῖς, Φιλιππηῖοι,
 You have known but also you, Philippians,
 ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 that in beginning of the good news, when
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
 I went out from Macedonia, not one to me
 ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
 ecclesia shared into word of giving
 καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
 and receiving if not you alone, because
 καὶ ἐν Θεσσαλονίκῃ καὶ ἅπας καὶ δις εἰς
 also in Thessalonica and once and twice into
 τὴν χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι
 the need to me you sent. Not that
 ἐπιζητῶ τὸ δόμα, ἀλλὰ
 I am seeking upon the gift, but
 ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
 I am seeking upon the fruitage the becoming more
 εἰς λόγον ὑμῶν. 18 ἀπέχω δέ
 into word of you. I am having from but

thinking in my behalf,
 to which you were
 really giving thought,
 but you lacked oppor-
 tunity. 11 Not that I
 am speaking with re-
 gard to being in want,
 for I have learned,
 in whatever circum-
 stances I am, to be
 self-sufficient. 12 I
 know indeed how to
 be low [on provisions],
 I know indeed how
 to have an abundance.
 In everything and in
 all circumstances I
 have learned the
 secret of both how
 to be full and how to
 hunger, both how to
 have an abundance
 and how to suffer
 want. 13 For all things
 I have the strength by
 virtue of him who
 imparts power to me.
 14 Nevertheless, you
 acted well in becom-
 ing sharers with me
 in my tribulation.
 15 In fact, you Phi-
 lippi-ans, also know
 that at [the] start
 of declaring the good
 news, when I departed
 from Mac·e·do·ni·a,
 not a congregation
 took a share with
 me in the matter of
 giving and receiving,
 except you alone;
 16 because, even in
 Thes·sa·lo·ni·ca, you
 sent something to me
 both once and a sec-
 ond time for my need.
 17 Not that I am ear-
 nestly seeking the
 gift, but that I
 am earnestly seeking
 the fruitage that
 brings more cred-
 it to your account.
 18 However, I have

πάντα καὶ περισσεύω· πεπλήρωμαι
 all (things) and I am abounding; I have been filled
 δεξάμενος παρὰ Ἐπαφροδίτου τὰ
 having received beside of Epaphroditus the (things)
 παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν
 beside of you, odor of sweet-smelling, sacrifice
 δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
 acceptable, well-pleasing to the God. The but
 θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν
 God of me will fill all need of you
 κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
 according to the riches of him in glory in
 Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
 Christ Jesus. To the but God and Father
 ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
 of us the glory into the ages of the ages;
 ἀμήν.
 amen.
 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
 Greet you every holy (one) in Christ
 Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν
 Jesus. They are greeting you the together with
 ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
 me brothers. They are greeting you all
 οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
 the holy (ones), mostly but the (ones) out of
 τῆς Καίσαρος οἰκίας.
 the of Caesar household.
 23 Ἡ χάρις τοῦ κυρίου
 The undeserved kindness of the Lord
 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
 Jesus Christ with the spirit of you.

all things in full and
 have an abundance. I
 am filled, now that
 I have received from
 E·paph·ro·di·tus the
 things from you, a
 sweet-smelling odor,
 an acceptable sacri-
 fice, well-pleasing to
 God.* 19 In turn, my
 God will fully supply
 all your need to the
 extent of his riches
 in glory by means of
 Christ Jesus. 20 Now
 to our God and Fa-
 ther be the glory for-
 ever and ever. Amen.

21 Give my greetings
 to every holy one in
 union with Christ Je-
 sus. The brothers who
 are with me send you
 their greetings. 22 All
 the holy ones, but
 especially those of the
 household of Caesar,
 send you their greet-
 ings.

23 The undeserved
 kindness of the Lord
 Jesus Christ be with
 the spirit you [show].

18* God, ἡ BAVgSy^p; Jehovah, J^{7,8}.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ
TOWARD COLOSSIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful
ἀδελφοῖς ἐν Χριστῷ
brothers in Christ;

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν.
God Father of us.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, **4** ἀκούσαντες τὴν
about you praying, having heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of you in Christ Jesus and the love

ἣν ἔχετε εἰς πάντας τοὺς
which you are having into all the
ἁγίους **5** διὰ τὴν ἐλπίδα τὴν
holy (ones) through the hope the
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to you in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
you heard before in the word of the truth

τοῦ εὐαγγελίου **6** τοῦ παρόντος
of the good news of the (one) being alongside
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into you, according as also in all the world
ἐστὶν καρποφορούμενον καὶ αὐξανόμενον
it is bearing fruit and increasing

καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in you, from which day
ἠκούσατε καὶ ἐπέγνωτε τὴν
you heard and you accurately knew the

χάριν τοῦ θεοῦ ἐν ἀληθείᾳ
undeserved kindness of the God in truth;
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
according as you learned from Epaphras the
ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν
loved fellow slave of us, who is

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother **2** to the holy
ones and faithful
brothers in union with
Christ at Co-los'sae.

May you have un-
deserved kindness and
peace from God our
Father.

3 We thank God the
Father of our Lord
Jesus Christ always
when we pray for you,
4 since we heard of
your faith in connec-
tion with Christ Jesus
and the love you have
for all the holy ones,
5 because of the hope
that is being reserved
for you in the heav-
ens. This [hope] you
heard of before by the
telling of the truth
of that good news
6 which has presented
itself to you, even as
it is bearing fruit
and increasing in all
the world just as [it
is doing] also among
you, from the day
you heard and
accurately knew the
undeserved kindness
of God in truth.
7 That is what you
have learned from Ep-
a-phras our beloved
fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὑμῶν ἀγάπην ἐν πνεύματι.
of you love in spirit.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over you
προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
πληρωθῇτε τὴν ἐπίγνωσιν
you might be filled with the accurate knowledge

τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and
συνέσει πνευματικῇ, **10** περιπατῆσαι
comprehension spiritual, to walk

ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and
αὐξανόμενοι τῇ ἐπίγνωσει τοῦ
increasing to the accurate knowledge of the
θεοῦ, **11** ἐν πάσῃ δυνάμει δυναμούμενοι
God, in all power being made powerful

κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with
χαρᾶς, **12** εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient you into the
μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτί.
light.

13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,
τὴν ἄφεσιν τῶν ἁμαρτιῶν. **15** ὃς ἐστὶν
the letting go off of the sins; who is

a faithful minister of
the Christ on our be-
half, **8** who also dis-
closed to us your love
in a spiritual way.

9 That is also why
we, from the day we
heard [of it], have
not ceased praying for
you and asking that
you may be filled with
the accurate knowl-
edge of his will in all
wisdom and spiritual
discernment, **10** in or-
der to walk worthily
of Jehovah* to the
end of fully pleasing
[him] as you go on
bearing fruit in every
good work and in-
creasing in the ac-
curate knowledge of
God, **11** being made
powerful with all
power to the extent
of his glorious might
so as to endure fully
and be long-suffer-
ing with joy, **12** thank-
ing the Father who
rendered you suitable
for your participation
in the inheritance of
the holy ones in the
light.

13 He delivered us
from the authority of
the darkness and
transferred us into
the kingdom of the
Son of his love,
14 by means of whom
we have our re-
lease by ransom,
the forgiveness of
our sins. **15** He is

10* Jehovah, J^s (to agree with 1 Thessalonians 2:12); God, Vg; the Lord, NBA.

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn
πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens
καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ
and upon the earth, the (things) visible and
τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or
κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
the all (things) through him and into him
ἐκτίσται· 17 καὶ αὐτὸς ἔστιν πρὸ
it has been created; and he is before
πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him
συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ
it has stood together, and he is the
κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;
ὃς ἐστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of
τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in
πᾶσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the
πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him
ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the
σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether
τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in
τοῖς οὐρανοῖς.
the heavens.
21 καὶ ὑμᾶς ποτὲ ὄντας
And you sometime being
ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ
having been alienated and enemies to the
διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the works the

the image of the in-
visible God, the first-
born of all creation;
16 because by means
of him all [other]
things were created
in the heavens and
upon the earth, the
things visible and the
things invisible, no
matter whether they
are thrones or lord-
ships or governments
or authorities. All
[other] things have
been created through
him and for him.
17 Also, he is before
all [other] things and
by means of him all
[other] things were
made to exist, 18 and
he is the head of the
body, the congrega-
tion. He is the begin-
ning, the first-born
from the dead, that
he might become the
one who is first in all
things; 19 because
[God] saw good for
all fullness to dwell in
him, 20 and through
him to reconcile again
to himself all [other]
things by making
peace through the
blood [he shed] on
the torture stake,* no
matter whether they
are the things upon
the earth or the
things in the heavens.

21 Indeed, you who
were once alienated
and enemies because
YOUR minds were on
the works that were

πονηροῖς, — 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through the
θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ
death, — to present you holy and
ἁμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,
23 εἰ γε ἐπιμένετε τῇ πίστει
if in fact you are remaining upon to the faith
τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ
having been founded and settled and not
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the
εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which you heard, of the (one)
κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul
διάκονος.
servant.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ
over you, and I am filling up instead the
ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,
ὃ ἐστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which
ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the
οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into you to fulfill the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and
ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom wished
ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the
δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has
again reconciled by
means of that one's
fleshly body through
[his] death, in order
to present you holy
and unblemished and
open to no accusation
before him, 23 pro-
vided, of course, that
you continue in the
faith, established on
the foundation and
steadfast and not
being shifted away
from the hope of that
good news which you
heard, and which was
preached in all cre-
ation that is under
heaven. Of this [good
news] I Paul became
a minister.

24 I am now rejoic-
ing in my sufferings
for you, and I, in my
turn, am filling up
what is lacking of
the tribulations of the
Christ in my flesh on
behalf of his body,
which is the con-
gregation. 25 I became
a minister of this
[congregation] in ac-
cordance with the
stewardship from God
which was given me
in your interest to
preach the word of
God fully, 26 the sa-
cred secret that was
hidden from the past
systems of things and
from the past genera-
tions. But now it has
been made manifest
to his holy ones,
27 to whom God has
been pleased to make
known what are the
glorious riches of
this sacred secret
among the nations.

20^a See Appendix under Matthew 10:38.

ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς
which is Christ in you, the hope of the
δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
glory; whom we are announcing down
νουθετοῦντες πάντα ἄνθρωπον καὶ
putting mind into every man and
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
teaching every man in all wisdom,
ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we might present every man
τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
perfect in Christ; into which also
κοπιῶ ἀγωνιζόμενος κατὰ τὴν
I am laboring struggling according to the
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
operation within of him the operating within in
ἐμοὶ ἐν δυνάμει.
me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἥλικον
I am willing for you to have known how great
ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
struggle I am having over you and of the (ones)
ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν
in Laodicea and as many as not have seen
τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
the face of me in flesh, in order that
παρακληθῶσιν αἱ καρδίαι αὐτῶν,
might be comforted the hearts of them,
συνβιβασθέντες ἐν ἀγάπῃ καὶ
having been made to go together in love and
εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
into all riches of the fully being borne of the
συνέσεως, εἰς ἐπίγνωσιν τοῦ
comprehension, into accurate knowledge of the
μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
mystery of the God, of Christ, in whom
εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
are all the treasures of the wisdom
καὶ γνώσεως ἀπόκρυφοι.
and of knowledge hidden away (ones).
4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
This I am saying in order that no one you
παραλογίζεται ἐν πιθανολογίᾳ. 5 εἰ γὰρ
may be deluding in persuasive saying. If for
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
even to the flesh I am absent, but to the
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
spirit together with you I am, rejoicing and

It is Christ in union with you, the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

2 For I want you to realize how great a struggle I am having in behalf of you and of those at La·o·di·ce'a and of all those who have not seen my face in the flesh, 2 that their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of [their] understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. 3 Carefully concealed in him are all the treasures of wisdom and of knowledge. 4 This I am saying that no man may delude you with persuasive arguments. 5 For though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα
seeing of you the line-up and the firmness
τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the into Christ faith of you.

6 Ὡς οὖν παρελάβετε τὸν
As therefore you received alongside the
χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
Christ Jesus the Lord, in him
περιπατεῖτε, 7 ἑρριζωμένοι καὶ
be you walking, having been rooted and
ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
being built upon in him and being stabilized
τῇ πίστει καθὼς ἐδιδάχθητε,
in the faith according as you were taught,
περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
abounding in it in thanksgiving.

8 Βλέπετε μή τις ὑμᾶς ἔσται
Be you looking at not someone you will be
ὁ συλαγωγῶν διὰ τῆς
the (one) leading as booty through the
φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
philosophy and empty seduction according to
τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
the tradition of the men, according to
τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
the elementary things of the world and not
κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ
according to Christ; because in him
κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
is dwelling down all the fullness of the godship
σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ
bodily, and you are in him
πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ
(ones) having been filled, who is the head
πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
of all government and of authority, in whom
καὶ περιετμήθητε περιτομῇ
also you were circumcised to circumcision
ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
not done by hand in the stripping off of the
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
body of the flesh, in the circumcision
τοῦ χριστοῦ, 12 συνταφέντες
of the Christ, having been jointly buried
αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
to him in the baptism, in whom also
συνηγέρθητε διὰ τῆς πίστεως
you were jointly raised up through the faith

beholding your good order and the firmness of your faith toward Christ.

6 Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, 7 rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with [faith] in thanksgiving.

8 Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; 9 because it is in him that all the fullness of the divine quality dwells bodily. 10 And so you are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him you were also circumcised with a circumcision [performed] without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ, 12 for you were buried with him in [his] baptism, and by relationship with him you were also raised up together through [your] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)
ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And you dead (ones) being to the
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the
σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
flesh of you, he made alive together you

σὺν αὐτῷ· χαρισάμενος
together with him; having graciously forgiven
ἡμῖν πάντα τὰ παραπτώματα,
to us all the falls beside,

14 ἐξαλείψας τὸ καθ' ἡμῶν
having wiped out the down on us
χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was

ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν
under-in-against to us, and it he has lifted up
ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it

τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the

ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of
ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them

ἐν αὐτῷ.
in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone you let him be judging

ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part

ἐορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,

17 ἃ ἐστὶν σκιὰ τῶν
which (things) is shadow of the (things)

μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.

18 μηδεὶς ὑμᾶς καταβραβεύετω
No one you let him be depriving of prize

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship

τῶν ἀγγέλων, ἃ ἐόρακεν
of the angels, which (things) he has seen

ἐμβατεύων, εἰκῇ φυσιοῦμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

14^a See Appendix under Matthew 10:38.

in the operation of
God, who raised him
up from the dead.

13 Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, [God] made you alive together with him. He kindly forgave us all our trespasses 14 and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake.* 15 Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it.

16 Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; 17 for those things are a shadow of the things to come, but the reality belongs to Christ. 18 Let no man deprive you of the prize who takes delight in a [mock] humility and a form of worship of the angels, "taking his stand on" the things he has seen, puffed up without proper cause by

νοὸς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
mind of the flesh of him, and not

κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν
holding fast the head, out of whom all

τὸ σῶμα διὰ τῶν ἀφῶν καὶ
the body through the connections and

συνδέσμων ἐπιχορηγούμενον καὶ
bonds together (it) being supplied and

συνβιβαζόμενον αὖξει τὴν
(it) being made to go together is growing the

αὔξησιν τοῦ θεοῦ.
growth of the God.

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
If you died together with Christ from

τῶν στοιχείων τοῦ κόσμου, τί ὥς
the elementary things of the world, why as

ζῶντες ἐν κόσμῳ δογματίζεσθε
living in world are you subjecting selves to decrees

21 Μὴ ἅψη μηδὲ γεύση
Not you should touch not-but you should taste

μηδὲ θίγης, 22 ἃ ἐστὶν
not-but you should contact, which (things) is

πάντα εἰς φθορὰν τῇ ἀποχρήσει,
all (things) into corruption to the using off,

κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
according to the commands and teachings

τῶν ἀνθρώπων; 23 ἅτινά ἐστιν λόγον
of the men? Which (things) is word

μὲν ἔχοντα σοφίας ἐν
indeed having of wisdom in

ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ
self-willed form of worship and lowly-mindedness

καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ
and unsparing of body, not in honor any

πρὸς πλησμονὴν τῆς σαρκός.
toward fullness of the flesh.

3 Εἰ οὖν συνηγέρθητε τῷ
If therefore you were raised up with the

χριστῷ, τὰ ἄνω ζητεῖτε,
Christ, the (things) upward be you seeking,

οὗ ὁ χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ
where the Christ is in right [hand] of the

θεοῦ καθημένου· 2 τὰ ἄνω
God sitting; the (things) upward

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
be you minding, not the (things) upon the earth,

3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν
you died for, and the life of you

his fleshly frame of
mind, 19 whereas he
is not holding fast to
the head, to the one
from whom all the
body, being supplied
and harmoniously
joined together by
means of its joints
and ligaments, goes
on growing with the
growth that God gives.

20 If you died to-
ward the elementary
things of the world,
why do you, as if
living in the world,
further subject your-
selves to the decrees:
21 "Do not handle,
nor taste, nor touch,"
22 respecting things
that are all destined
to destruction by
being used up, in
accordance with the
commands and teach-
ings of men? 23 Those
very things are, in-
deed, possessed of an
appearance of wisdom
in a self-imposed
form of worship and
[mock] humility, a
severe treatment of
the body; but they are
of no value in com-
bating the satisfying
of the flesh.

3 If, however, you
were raised up
with the Christ, go
on seeking the things
above, where the
Christ is seated at
the right hand of
God. 2 Keep your
minds fixed on the
things above, not on
the things upon the
earth. 3 For you
died, and your life

κέκρυπται σὺν τῷ χριστῷ ἐν τῷ
has been hidden together with the Christ in the
θεῷ· 4 ὅταν ὁ χριστὸς
God; whenever the Christ
φανερωθῇ, ἡ ζωὴ ἡμῶν τότε καὶ
should be made manifest, the life of us then also
ὕμεις σὺν αὐτῷ φανερωθήσεσθε
you together with him will be made manifest
ἐν δόξῃ.
in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
Deaden you therefore the members the
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
upon the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἧτις
desire bad, and the covetousness which
ἐστὶν εἰδωλολατρία, 6 δι' ἧς
is idolatry, through which (things)
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 7 ἐν
is coming the wrath of the God; in
οἷς καὶ ὑμεῖς περιεπατήσατέ
which (things) also you walked
ποτε ὅτε ἐζήτε ἐν τούτοις·
sometime when you were living in these (things);
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
now but put you away also you the all (things),
ὀργήν, θυμόν, κακίαν, βλασφημίαν,
wrath, anger, badness, blasphemy,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
disgraceful talk out of the mouth of you;
9 μὴ ψεύδεσθε εἰς ἀλλήλους·
not be you lying into one another;
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
having stripped off the old man
σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
together with the acts of him, and
ἐνδυσάμενοι τὸν νέον τὸν
having put on the new the (one)
ἀνακαινούμενον εἰς ἐπίγνωσιν
being made new again into accurate knowledge
κατ' εἰκόνα τοῦ κτίσαντος
according to image of the (one) having created
αὐτόν, 11 ὅπου οὐκ ἔστι Ἕλλην καὶ
him, where not there is Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
Jew, circumcision and uncircumcision,
βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ
barbarian, Scythian, slave, freeman, but
πάντα καὶ ἐν πᾶσιν Χριστός.
all (things) and in all Christ.

has been hidden with the Christ in union with God. 4 When the Christ, our life, is made manifest, then you also will be made manifest with him in glory.

5 Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. 6 On account of those things the wrath of God is coming. 7 In those very things you, too, once walked when you used to live in them. 8 But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. 9 Do not be lying to one another. Strip off the old personality with its practices, 10 and clothe yourselves with the new [personality], which through accurate knowledge is being made new according to the image of the One who created it, 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put you on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνην, πραῦτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,
13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἂν τις πρὸς
graciously forgiving to selves if ever anyone toward
τινα ἔχη μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἔχαρίσατο ὑμῖν οὕτως καὶ
the Lord graciously forgave to you thus also
ὕμεις· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
you; upon all but these (things) the
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ χριστοῦ
And the peace of the Christ
βραβεύετω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of you,
εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι·
into which also you were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be you becoming. The word
τοῦ χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in you richly
ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of you to the God; and every
ὅτι ἂν ποιῇτε ἐν λόγῳ ἢ
which thing if ever you may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. 13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah^a freely forgave you, so do you also. 14 But, besides all these things, clothe yourselves with love, for it is a perfect bond of union.

15 Also, let the peace of the Christ^b control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. 16 Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah.^c 17 And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus,

13^a "Jehovah"; to compare with Ephesians 4:32; God, &; the Lord, BADP⁴⁶Vg. 15^b The Christ, P⁴⁶B²⁸ACDVG⁵²Sy³; Jehovah, J^{7,8}; God, Textus Receptus and J¹⁷margin. 16^c Jehovah, J^{7,8,13,14,16,17}; God, &BACDVgSy³; the Lord, P⁴⁶.

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves
τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.

19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
The male persons, be you loving the women
καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents
κατὰ πάντα, τοῦτο γὰρ εὐάρεστον
according to all (things), this for well-pleasing
ἐστὶν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ
is in Lord. The fathers, not

ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that
μὴ ὀθυμῶσιν. 22 Οἱ δούλοι,
not they may become dispirited. The slaves,

ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the
κατὰ σάρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in

ὀφθαλμοδουλίαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
eye-slaveries, as men pleasers, but in
ἀπλότῃ καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.

23 ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul
ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not
ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord

ἀπολήμψεσθε τὴν ἀνταπόδοσιν
you will receive back the gift back in exchange

τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ

δουλεύετε· 25 ὁ γὰρ
be you slaving; the (one) for

ἀδικῶν κομίσεται ὃ
doing unrighteously will carry off for self which

ἠδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is

προσωποληψία.
receiving of face.

thanking God the Father through him.

18 You wives, be in subjection to [YOUR] husbands, as it is becoming in [the] Lord. 19 You husbands, keep on loving [YOUR] wives and do not be bitterly angry with them. 20 You children, be obedient to [YOUR] parents in everything, for this is well-pleasing in [the] Lord. 21 You fathers, do not be exasperating your children, so that they do not become downhearted. 22 You slaves, be obedient in everything to those who are [YOUR] masters in a fleshly sense, not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah.^a 23 Whatever you are doing, work at it whole-souled as to Jehovah,^b and not to men, 24 for you know that it is from Jehovah^c you will receive the due reward of the inheritance. Slave for the Master, Christ. 25 Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality.

22^a Jehovah, J¹⁸; the Lord, ^κBACDVgSy¹⁸; God, P¹⁸J¹⁸. 23^b Jehovah, J^{7,8,17,18}; the Lord, P¹⁸^κBAVg. 24^c Jehovah, J^{7,8,13,14,16-18}; the Lord, ^κBAVg.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the
ισότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord
ἐν οὐρανῷ.
in heaven.

2 Τῇ προσευχῇ προσηκτερεῖτε,
To the prayer be you persevering,
γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,

3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about
ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us
θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον
door of the word, to speak the mystery
τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also

δέδεμαι, 4 ἵνα φανερώσω
I have been bound, in order that I might manifest
αὐτὸ ὡς δεῖ με λαλήσαι.
it as it is binding me to speak.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward
τοὺς ἔξω, τὸν καιρὸν
the (ones) outside, the appointed time

ἐξαγοραζόμενοι. 6 ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always

ἐν χάριτι, ἁλατι ἡρτυμένος,
in graciousness, to salt having been seasoned,

εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ
to know how it is binding you to one to each (one)

ἀποκρίνεσθαι.
to be answering.

7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all

γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς
will make known to you Tychicus the loved

ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave

ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into

αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know

τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep dealing out what is righteous and what is fair to [YOUR] slaves, knowing that you also have a Master in heaven.

2 Be persevering in prayer, remaining awake in it with thanksgiving, 3 at the same time praying also for us, that God may open a door of utterance to us, to speak the sacred secret about the Christ, for which, in fact, I am in prison bonds; 4 so that I shall make it manifest as I ought to speak.

5 Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. 6 Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.

7 All my affairs Tych'icus, [my] beloved brother and faithful minister and fellow slave in [the] Lord, will make known to you. 8 For the very purpose of your knowing the things having to do with us and that he may comfort your hearts, I am sending him to you 9 along with O·nes'i·mus, my

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ
faithful and loved brother, who is out of
ὡμῶν· πάντα ὑμῖν γνωρίσουσιν
you; all (things) to you they will make known
τὰ ὧδε.
the (things) here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting you Aristarchus the
συναιχμάλωτός μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the

ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom you received
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward you
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept you him, and Jesus the (one)

λεγόμενος Ἰούστος, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
kingdom of the God, who became

μοι παραγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting you

Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος
Epaphras the (one) out of you, slave

Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over

ὡμῶν ἐν ταῖς προσευχαῖς, ἵνα
of you in the prayers, in order that

σταθῇτε τέλειοι καὶ πεπληροφορημένοι
you might stand perfect and having been fully borne

ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.

13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that

ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over you and

τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in

Ἱερᾷ Πόλει.
Hierapolis.

14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς
Is greeting you Luke the healer

ὁ ἀγαπητὸς καὶ Δημᾶς. 15 Ἀσπάσασθε
the loved and Demas. Greet you

τοὺς ἐν Λαοδικίᾳ ἀδελφούς καὶ Νύμφαν
the in Laodicea brothers and Nymphas

καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved brother, who is from among you. All the things here they will make known to you.

10 Ar·is·tar·chus my fellow captive sends you his greetings, and so does Mark the cousin of Bar·na·bas, (concerning whom you received commands to welcome him if ever he comes to you.)

11 and Jesus who is called Justus, these being of those circumcised. Only these are my fellow workers for the kingdom of God, and these very ones have become a strengthening aid to me. 12 Ep·a·phras, who is from among you, a slave of Christ Jesus, sends you his greetings, always exerting himself in your behalf in [his] prayers, that you may finally stand complete and with firm conviction in all the will of God. 13 I indeed bear him witness that he puts himself to great effort in behalf of you and of those at La·o·di·ce'a and of those at Hi·e·rap·o·lis.

14 Luke the beloved physician sends you his greetings, and so does De·mas. 15 Give my greetings to the brothers at La·o·di·ce'a and to Nym·pha and to the congregation at her house.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ
And whenever might be read beside you the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do you in order that also in the

Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
of Laodiceans ecclesia it should be read, and

τὴν ἐκ Λαοδικίας ἵνα καὶ
the (one) out of Laodicea in order that also

ὁμεῖς ἀναγνῶτε. 17 καὶ εἶπατε Ἀρχίππῳ
you might read. And say you to Archippus

Βλέπε τὴν διακονίαν ἣν
Be looking at the service which

παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that

αὐτὴν πληροῖς.
it you may be fulfilling.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

μνημονεύετε μου τῶν δεσμῶν. ἡ
Be you bearing in mind of me of the bonds. The

χάρις μεθ' ὑμῶν.
undeserved kindness with you.

16 And when this letter has been read among you, arrange that it also be read in the congregation of the La·o·di·ce'ans and that you also read the one from La·o·di·ce'a. 17 Also, tell Ar·chip·pus: "Keep watching the ministry which you accepted in [the] Lord, that you fulfill it."

18 [Here is] my greeting, Paul's, in my own hand. Continue bearing my [prison] bonds in mind. The undeserved kindness be with you.

ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

Α

TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God

πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ·
Father and to Lord Jesus Christ;

χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to you and peace.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always

περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ
about all of you mention making upon

τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως
the prayers of us, incessantly

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of you of the work of the

πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

1 Paul and Sil·va·nus and Timothy to the congregation of the Thes·sa·lo·ni·ans in union with God the Father and [the] Lord Jesus Christ:

May you have undeserved kindness and peace.

2 We always thank God when we make mention concerning all of you in our prayers, 3 for we bear incessantly in mind your faithful work and your loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοί
and Father of us, having known, brothers
ἡγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ
of you, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into you in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορίᾳ πολλῇ, καθὼς οἴδατε
full assurance much, according as you have known
οἱ οἱ ἐγενήθημεν ὑμῖν δι' ὑμᾶς
what sort of ones we became to you through you;
6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and you imitators of us you became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become you type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
'Αχαΐᾳ.
Achaia.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
From you for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
and Achaia, but in every place the faith
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελέλυθεν,
of you the (one) toward the God has gone out,
ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὅποιον εἴσοδον
they are reporting back what sort of way into
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward you, and how you turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

[YOUR] endurance due
to [YOUR] hope in our
Lord Jesus Christ be-
fore our God and Fa-
ther. 4 For we know,
brothers loved by God,
his choosing of you,
5 because the good
news we preach did
not turn up among
you with speech alone
but also with power
and with holy spirit
and strong conviction,
just as you know what
sort of men we be-
came to you for your
sakes; 6 and you be-
came imitators of us
and of the Lord,
seeing that you ac-
cepted the word under
much tribulation with
joy of holy spirit, 7 so
that you came to
be an example to
all the believers in
Mac·e·do·ni·a and in
A·cha·ia.

8 The fact is, not
only has the word
of Jehovah^a sounded
forth from you in
Mac·e·do·ni·a and
A·cha·ia, but in every
place your faith to-
ward God has spread
abroad, so that we
do not need to say
anything. 9 For they
themselves keep re-
porting about the
way we first en-
tered in among
you and how you
turned to God from
[YOUR] idols to slave

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
to God living and true, 10 and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
to be remaining up the Son of him out of the
οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
heavens, whom he raised out of the dead (ones),
'Ιησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς
Jesus the (one) drawing to self us out of the
ὀργῆς τῆς ἐρχομένης.
wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
Very (ones) for you have known, brothers,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς
the way into of us the (one) toward you
ὅτι οὐ κενὴ γέγονεν,
that not empty it has come to be,
2 ἀλλὰ προπαθόντες καὶ
but having suffered before and
ὑβρισθέντες καθὼς
having been insolently treated according as
οἴδατε ἐν Φιλίπποις
you have known in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
we were made outspoken in the God of us
λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
to speak toward you the good news of the
θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ
God in much struggling. The for
παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
encouragement of us not out of error not-but
ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
out of uncleanness not-but in deceit, but
καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
according as we have been proved by the God
πιστευθῆναι τὸ εὐαγγέλιον οὕτως
to be entrusted with the good news thus
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
we are speaking, not as to men pleasing
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
but to God the (one) proving the hearts
ἡμῶν.
of us.

5 οὔτε γὰρ ποτε ἐν λόγῳ κολακίας
Nor for sometime in word of flattery
ἐγενήθημεν, καθὼς οἴδατε, οὔτε
we became, according as you have known, nor
προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε
to pretense of covetousness, God witness, nor

for a living and
true God, 10 and to
wait for his Son from
the heavens, whom
he raised up from
the dead, namely, Je-
sus, who delivers us
from the wrath which
is coming.

2 To be sure, you
yourselves know,
brothers, how our
visit to you has not
been without results,
2 but how, after we
had first suffered
and been insolently
treated (just as you
know) in Phi·lip·pi,
we mustered up bold-
ness by means of
our God to speak
to you the good
news of God with
a great deal of strug-
gling. 3 For the ex-
hortation we give
does not arise from
error or from un-
cleanness or with
deceit, 4 but, just as
we have been proved
by God as fit to be
entrusted with the
good news, so we
speak, as pleasing,
not men, but God,
who makes proof of
our hearts.

5 In fact, at no
time have we turned
up either with flat-
tering speech, (just
as you know) or
with a false front
for covetousness, God
is witness! 6 Neither

8^a Jehovah, J^{7,8,17,18}; the Lord, BVg; God, N.

ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα· 8 οὕτως ὁμιρόμενοι ὑμῶν ἡυδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἐαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ. 7 To the contrary, we became gentle in the midst of you, as when a nursing mother cherishes her own children. 8 So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.

9 Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you. 10 You are witnesses, God is also, how loyal and righteous and unblamable we proved to be to you believers. 11 In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, 12 to the end that you should go on walking worthily of God who is calling you to his kingdom and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὓσων ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον

13 Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers. 14 For you became imitators, brothers, of the congregations of God that are in Judea in union with Christ Jesus, because you also began suffering at the hands of your own countrymen the same things as they also [are suffering] at the hands of the Jews, 15 who killed even the Lord Jesus and the prophets and persecuted us. Furthermore, they are not pleasing God, but are against [the interests of] all men, 16 as they try to hinder us from speaking to people of the nations that these might be saved, with the result that they always fill up the measure of their sins. But his wrath has at length come upon them.

17 As for ourselves, brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual

ὕμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of you to see in much desire.

18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς
Through which we willed to come toward
ὕμᾱς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς,
you, I indeed Paul and once and twice,
καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 τίς γὰρ
and cut in on us the Satan. What for
ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως —
of us hope or joy or crown of boasting —
ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also you — in front of the Lord
ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?
20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
You for you are the glory of us and the
χαρά.
joy.

3 Διὸ μηκέτι στέγοντες
Through which not yet bearing up
ἠὐδοκήσαμεν καταλειθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens
μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the
ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly
ὕμᾱς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
you and to comfort over the faith
ὕμῶν 3 τὸ μηδένα σαίνεισθαι ἐν ταῖς
of you the no one to be swayed in the
θλίψεσιν ταύταις. αὐτοὶ γὰρ
tribulations these. Very (ones) for
οἴδατε ὅτι εἰς τοῦτο κείμεθα·
you have known that into this (thing) we are lying;
4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
and for when toward you we were,
προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to you that we are about
θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also
ἐγένετο καὶ οἴδατε. 5 διὰ
it has occurred and you have known. Through
τοῦτο καὶ γὰρ μηκέτι στέγων ἐπεμψα εἰς τὸ
this also I not yet bearing up I sent into the
γνῶναι τὴν πίστιν ὑμῶν, μή πως
to know the faith of you, not somehow

to see YOUR faces with great desire. 18 For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path. 19 For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? 20 You certainly are our glory and joy.

3 Hence, when we could bear it no longer, we saw good to be left alone in Athens; 2 and we sent Timothy, our brother and God's minister in the good news about the Christ, in order to make you firm and comfort you in behalf of your faith, 3 that no one might be swayed by these tribulations. For you yourselves know we are appointed to this very thing. 4 In fact, too, when we were with you, we used to tell you beforehand that we were destined to suffer tribulation, just as it has also happened and as you know. 5 That is why, indeed, when I could bear it no longer, I sent to know of your faithfulness, as perhaps in some way

ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted you the (one) tempting and into
κενὸν γένηται ὁ κόπος ἡμῶν.
empti(ness) might become the labor of us.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward
ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισσαμένου
us from you and having given good news of
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of you, and
ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
that you are having remembrance of us good
πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see

καθόπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon you upon all the necessity and
θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of you faith,

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever you

στήκετε ἐν κυρίῳ. 9 τίνα γὰρ
are standing in Lord. What for
εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God

ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about you upon all the

χαρᾷ ἣν χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through you

ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ
in front of the God of us, of night and

ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the

ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of you the face and to adjust down

τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of you?

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us

καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus

κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward

ὑμᾶς. 12 ὑμᾶς δὲ ὁ κύριος
you; you but the Lord

πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the tempter might have tempted you, and our labor might have turned out to be in vain.

6 But Timothy has just now come to us from you and given us the good news about your faithfulness and love, and that you continue having good remembrance of us always, yearning to see us in the same way, indeed, as we also do you. 7 That is why, brothers, we have been comforted over you in all our necessity and tribulation through the faithfulness you show, 8 because now we live if you stand firm in [the] Lord. 9 For what thanksgiving can we render to God concerning you in return for all the joy with which we are rejoicing on your account before our God, 10 while night and day we make more than extraordinary supplications to see your faces and to make good the things that are lacking about your faith?

11 Now may our God and Father himself and our Lord Jesus direct our way prosperously to you. 12 Moreover, may the Lord cause you to increase, yes, make you abound,

τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
to the love into one another and into all (ones),
καθάπερ καὶ ἡμεῖς εἰς
according to which (things) even also we into
ὕμᾱς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
you, into the to fix firmly of you the
καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν
hearts unblamable in holiness in front
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
of the God and Father of us in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
of the Lord of us Jesus with all the
ἀγίων αὐτοῦ.
holy (ones) of him.

4 Λοιπὸν, ἀδελφοί, ἐρωτῶμεν
Leftover (thing), brothers, we are requesting
ὕμᾱς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
you and we are encouraging in Lord Jesus,
ἵνα καθὼς παρελάβετε
in order that according as you received alongside
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
beside of us the how it is binding you
περιπατεῖν καὶ ἀρέσκειν θεῷ,
to be walking about and to be pleasing to God,
καθὼς καὶ περιπατεῖτε, —
according as also you are walking about, —
ἵνα περισσεύητε μᾶλλον.
in order that you may abound rather.
2 οἶδατε γὰρ τίνας παραγγελίας
You have known for what charges
ἔδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave to you through the Lord Jesus.

3 Τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὃ
This for is will of the God, the
ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς
sanctification of you, to be holding selves from you
ἀπὸ τῆς πορνείας, 4 εἰδέναι
from the fornication, to have known
ἐκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι
each (one) of you the of himself vessel to possess
ἐν ἀγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
in sanctification and honor, not in passion
ἐπιθυμίας, καθάπερ καὶ
of desire according to which (things) even also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
the nations the (ones) not having known the God,
6 τὸ μὴ ὑπερβαίνειν καὶ
the not to be stepping over and

in love to one another and to all, even
as we also do to you; 13 to the end
that he may make your hearts firm, un-
blamable in holiness before our God and
Father at the presence^a of our Lord
Jesus with all his holy ones.

4 Finally, brothers, we request you
and exhort you by the Lord Jesus, just
as you received [the instruction] from us
on how you ought to walk and please
God, just as you are in fact walk-
ing, that you would keep on doing it
more fully. 2 For you know the orders we
gave you through the Lord Jesus.

3 For this is what God wills, the sanc-
tifying of you, that you abstain from for-
nication; 4 that each one of you should
know how to get possession of his own
vessel in sanctification and honor, 5 not
in covetous sexual appetite such as
also those nations have which do not
know God; 6 that no one go to the
point of harming and

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to be taking more of in the matter the brother
αὐτοῦ, διότι ἑκδικὸς Κύριος περὶ
of him, through which avenger Lord about
πάντων τούτων, καθὼς καὶ
all these (things), according as also
προείπαμεν ὑμῖν καὶ
we beforehand said to you and
διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we thoroughly bore witness. Not for called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
us the God upon uncleanness but in
ἀγιασμῷ. 8 τοιγαροῦν ὁ
sanctification. To you-for-therefore the (one)
ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
putting aside not man he is putting aside
ἀλλὰ τὸν θεόν τὸν διδόντα τὸ πνεῦμα
but the God the (one) giving the spirit
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
of him the holy into you.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν
About but the brotherly affection not need
ἔχετε γράφειν ὑμῖν, αὐτοὶ
you are having to be writing to you, very (ones)
γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ
for you taught by God you are into the
ἀγαπᾶν ἀλλήλους. 10 καὶ γὰρ
to be loving one another; and for
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς
you are doing it into all the brothers
τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
the (ones) in whole the Macedonia.
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
περισσεύειν μᾶλλον, 11 καὶ
to be abounding rather, and
φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν
to be fond of honor to be quiet and to be performing
τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
the (things) own and to be working to the hands
ὕμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
of you, according as to you we laid charge,
12 ἵνα περιπατῇτε
in order that you may be walking about
εὐσχημόνως πρὸς τοὺς ἔξω καὶ
decently toward the (ones) outside and
μηδενὸς χρεῖαν ἔχητε.
of nothing need you may be having.

encroach upon the rights of his brother in this matter, because Jehovah^a is one who exacts punishment for all these things, just as we told you beforehand and also gave you a thorough witness. 7 For God called us, not with allowance for uncleanness, but in connection with sanctification. 8 So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you.

9 However, with reference to brotherly love, you do not need us to be writing you, for you yourselves are taught by God^b to love one another; 10 and, in fact, you are doing it to all the brothers in all of Macedonia. But we exhort you, brothers, to go on doing it in fuller measure, 11 and to make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you; 12 so that you may be walking decently as regards people outside and not be needing anything.

13^a See 5:23, footnote^a.6^a Jehovah, J7,8,17,18; the Lord, NBAVg. 9^b God, NBAVgJ18; Jehovah, J17.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,
ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,
ἵνα μὴ λυπησθε καθὼς καὶ
in order that not you may be sad according as also
οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.
14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead
σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. This for to you
λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the
ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the
παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not not
φθάσωμεν τοὺς κοιμηθέντας.
we should come ahead of the (ones) having slept;
16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,
ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,
καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,
17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)
περιλειπόμενοι ἅμα σὺν
being left around at the same time together with
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
them we will be snatched in clouds into
ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus
πάντοτε σὺν κυρίῳ ἔσόμεθα.
always together with Lord we shall be.
18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be you comforting one another in the
λόγοις τούτοις.
words these.

13 Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping [in death]; that you may not sorrow just as the rest also do who have no hope.
14 For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep [in death] through Jesus God will bring with him.
15 For this is what we tell you by Jehovah's^a word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep [in death]; 16 because the Lord^b himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. 17 Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord^b in the air; and thus we shall always be with [the] Lord.^c
18 Consequently keep comforting one another with these words.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν
About but the times and the
καιρῶν, ἀδελφοί, οὐ χρεῖαν
appointed times, brothers, not need
ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοῖς
you are having to you to be written, very (ones)
γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
for exactly you have known that day
κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
of Lord as thief in night thus is coming.
3 ὅταν λέγωσιν Εἰρήνη καὶ
Whenever they may be saying Peace and
ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
security, then sudden to them
ἐπίσταται ὀλεθρος ὥσπερ ἡ ὥδιν
is standing upon destruction as-even the birth pang
τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
to the [woman] in belly having, and not not
ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ
they should flee out. You but, brothers, not
ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα
you are in darkness, in order that the day
ὑμᾶς ὡς κλέπτας καταλάβῃ,
you as thieves should receive down,
5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
all for you sons of light you are and
υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτός οὐδὲ
sons of day. Not we are of night not-but
σκότους.
of darkness.
6 ἄρα οὖν μὴ καθεύδωμεν ὡς
Really therefore not may we be sleeping as
οἱ λοιποί, ἀλλὰ γρηγορῶμεν
the leftover (ones), but may we be staying awake
καὶ νήφωμεν. 7 οἱ γὰρ
and may we be sober. The (ones) for
καθεύδοντες νυκτός καθεύδουσιν, καὶ
sleeping of night they are sleeping, and
οἱ μεθυσκόμενοι νυκτός
the (ones) getting themselves drunk of night
μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες
they are being drunk; we but of day being
νήφωμεν, ἐνδυσάμενοι θώρακα
may we be sober, having put on breastplate
πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
of faith and of love and helmet
ἐλπίδας σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς
hope of salvation; because not put us

5 Now as for the times and the seasons, brothers, you need nothing to be written to you. 2 For you yourselves know quite well that Jehovah's^a day is coming exactly as a thief in the night. 3 Whenever it is that they are saying: "Peace and security!" then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape. 4 But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, 5 for you are all sons of light and sons of day. We belong neither to night nor to darkness.

6 So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. 7 For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night. 8 But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; 9 because God assigned us, not

15^a Jehovah's, J^{7,8,17,18}; the Lord's, ⁸BAVg. 16, 17^b The Lord, ⁸BAVg; Jehovah, J^{7,8,14}. 17^c Jehovah, J⁸.

2^a Jehovah's, J^{7,8,13,14,16-18}; the Lord's, ⁸BAVg.

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
the God into wrath but into procuring
σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
of salvation through the Lord of us of Jesus
Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
Christ, of the (one) having died about
ἡμῶν ἵνα εἴτε
us in order that whether
γρηγορῶμεν εἴτε καθεύδωμεν
we may be staying awake or we may be sleeping
ἅμα σὺν αὐτῷ ζήσωμεν.
at the same time together with him we might live.
11 Διὸ παρακαλεῖτε ἀλλήλους
Through which be you comforting one another
καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς
and be you building up one the one, according as
καὶ ποιεῖτε.
also you are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
We are requesting but you, brothers,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
to have known the (ones) laboring in you and
προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
standing before of you in Lord and
νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
putting mind in you, and to be considering
αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ
them superabundantly in love through the
ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
work of them. Be you peaceable in selves.

14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
νουθετεῖτε τοὺς ἀτάκτους,
be you putting mind in the disorderly,
παραμυθεῖσθε τοὺς ὀλιγοψύχους,
be you consoling the ones of little soul,
ἀντέχεσθε τῶν ἀσθενῶν,
be you holding selves against the weak (ones),
μακροθυμεῖτε πρὸς πάντας.
be you having longness of spirit toward all.

15 ὁρᾶτε μὴ τις κακὸν
Be you seeing not anyone bad (thing)
ἀντὶ κακοῦ τινὶ ἀποδῶ,
in place of bad (thing) to anyone he might give back,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
but always the good (thing) be you pursuing
εἰς ἀλλήλους καὶ εἰς πάντας.
into one another and into all.

to wrath, but to the acquiring of salvation through our Lord Jesus Christ. 10 He died for us, that, whether we stay awake or are asleep, we should live together with him. 11 Therefore keep comforting one another and building one another up, just as you are in fact doing.

12 Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in [the] Lord and admonishing you; 13 and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another. 14 On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all. 15 See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπτως
Always be you rejoicing, incessantly
προσεύχεσθε, 18 ἐν παντί
be you praying, in everything
εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
be you giving thanks; this for will of God
ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
in Christ Jesus into you. The spirit
μὴ σβέννυτε, 20 προφητείας μὴ
not be you extinguishing, prophecies not
ἐξουθενεῖτε· 21 πάντα δὲ
be you treating as nothing; all (things) but
δοκιμάζετε, τὸ καλὸν
be you proving, the fine (thing)
κατέχετε, 22 ἀπὸ παντὸς εἶδους
be you holding down, from every seen (form)
πονηροῦ ἀπέχεσθε.
of wicked (ness) be you holding yourselves from.

23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
Very (one) but the God of the peace
ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ
may sanctify you completely whole, and
ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
whole in (every) part of you the spirit and the
ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
soul and the body blamelessly in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of the Lord of us of Jesus Christ
τηρηθεῖν. 24 πιστὸς ὁ καλὸν ὑμᾶς,
may it be kept. Faithful the (one) calling you,
ὃς καὶ ποιήσει.
who also will do.

25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
Brothers, be you praying also about us.

26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
Greet you the brothers all in
φιλήματι ἁγίῳ.
kiss holy.

27 Ἐνορκίζω ὑμᾶς τὸν κύριον
I am putting on oath you the Lord
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
to be read the letter to all the
ἀδελφοῖς.
brothers.

28 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
of us Jesus Christ with you.

16 Always be rejoicing. 17 Pray incessantly. 18 In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you. 19 Do not put out the fire of the spirit. 20 Do not treat prophecies with contempt. 21 Make sure of all things; hold fast to what is fine. 22 Abstain from every form of wickedness.

23 May the very God of peace sanctify you completely. And sound in every respect may the spirit and soul and body of you [brothers] be preserved in a blameless manner at the presence^a of our Lord Jesus Christ. 24 He who is calling you is faithful, and he will also do it.

25 Brothers, continue in prayer for us.

26 Greet all the brothers with a holy kiss.

27 I am putting you under the solemn obligation by the Lord^b for this letter to be read to all the brothers.

28 The undeserved kindness of our Lord Jesus Christ be with you.

23^a Presence=παρουσία (*par·ou·si'a*). See Appendix under 1 Corinthians 16:17. 27^b The Lord, *KBAG*; Jehovah, *J7,8,13,14*.

ΠΡΟΣ
TOWARD
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
THESSALONIANS
2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·
of us and to Lord Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the
θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about you, brothers, according as
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of you and is becoming more the
ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς
love of one of each of all of you into
ἀλλήλους, **4** ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in
ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
you to be boasting in in the ecclesias
τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of you and
πίστεως ἐν πάσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of you
καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, **5** ἔνδειγμα τῆς
you are holding selves up, showing within of the
δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
righteous judgment of the God, into the
καταξιωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy you of the kingdom
τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also you are suffering.

6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Sil·va·nus and Timothy
to the congregation of
the Thes·sa·lo·ni·ans
in union with God
our Father and [the]
Lord Jesus Christ:

2 May you have un-
deserved kindness and
peace from God the
Father and [the]
Lord Jesus Christ.

3 We are obligated
to give God thanks
always for you, broth-
ers, as it is fitting,
because YOUR faith is
growing exceedingly
and the love of each
and all of you is in-
creasing one toward
the other. **4** As a re-
sult we ourselves take
pride in you among
the congregations of
God because of YOUR
endurance and faith
in all YOUR persecu-
tions and the tribu-
lations that you are
bearing. **5** This is a
proof of the righteous
judgment of God,
leading to YOUR be-
ing counted worthy
of the kingdom of
God, for which you
are indeed suffering.

6 This takes into
account that it is
righteous on God's
part to repay tribu-
lation to those who

θλίβουσιν ὑμᾶς θλίψιν **7** καὶ
making tribulation for you tribulation and
ὑμῖν τοῖς θλιβομένοις
to you the (ones) being put under tribulation
ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
letting up with us in the revelation
τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
of the Lord Jesus from heaven with
ἁγγέλων δυνάμεως αὐτοῦ **8** ἐν πυρὶ φλογός,
angels of power of him in fire of flame,
διδόντος ἐκδίκησιν τοῖς μὴ
of (one) giving vengeance to the (ones) not
εἰδόσι θεὸν καὶ τοῖς μὴ
having known God and to the (ones) not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
obeying to the good news of the Lord
ἡμῶν Ἰησοῦ, **9** οἵτινες δίκην τίσουσιν
of us of Jesus, which ones justice will pay
ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
destruction everlasting from face of the
κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
Lord and from the glory of the strength
αὐτοῦ, **10** ὅταν ἔλθῃ
of him, whenever he should come
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
to be glorified within in the holy (ones)
αὐτοῦ καὶ θαυμασθῆναι ἐν πάσιν τοῖς
of him and to be wondered at in all the (ones)
πιστεύσασιν, ὅτι ἐπιστεύθη τὸ
having believed, because was believed the
μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
witness of us upon you, in the day
ἐκείνῃ.
that.

11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
Into which also we are praying always
περὶ ὑμῶν, ἵνα ὑμᾶς
about you, in order that you
ἀξιῶσῃ τῆς κλήσεως ὃ
he might count worthy of the calling the
θεὸς ἡμῶν καὶ πληρῶσῃ πᾶσαν
God of us and he might fulfill every
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
well thinking of goodness and work of faith
ἐν δυνάμει, **12** ὅπως ἐνδοξασθῇ τὸ
in power, so that might be glorified in the
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
name of the Lord of us Jesus in you,

make tribulation for
you, **7** but, to you
who suffer tribula-
tion, relief along with
us at the revelation
of the Lord Jesus
from heaven with
his powerful angels
8 in a flaming fire,
as he brings ven-
geance upon those
who do not know
God and those who
do not obey the good
news about our Lord
Jesus. **9** These very
ones will undergo the
judicial punishment
of everlasting destruc-
tion from before the
Lord and from the
glory of his strength,
10 at the time he
comes to be glorified
in connection with
his holy ones and
to be regarded in
that day with won-
der in connection
with all those who
exercised faith, be-
cause the witness we
gave met with faith
among you.

11 To that very end
indeed we always
pray for you, that
our God may count
you worthy of [his]
calling and perform
completely all he
pleases of goodness
and the work of faith
with power; **12** in or-
der that the name of
our Lord Jesus may
be glorified in you,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
χάριν τοῦ θεοῦ ἡμῶν καὶ
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon upon
αὐτόν, **2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.

3 μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, **4** ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσαι,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός —.
showing off himself that he is god —.
5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?

6 καὶ νῦν τὸ κατέχον
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
you have known, into the to be revealed him

and you in union
with him, in accord
with the undeserved
kindness of our God
and of the Lord Je-
sus Christ.

2 However, broth-
ers, respecting the
presence of our Lord
Jesus Christ and our
being gathered togeth-
er to him, we request
of you **2** not to be
quickly shaken from
your reason nor to be
excited either through
an inspired expression
or through a verbal
message or through a
letter as though from
us, to the effect that
the day of Jehovah^a
is here.

3 Let no one seduce
you in any manner,
because it will not
come unless the apos-
tasy comes first and
the man of lawless-
ness gets revealed, the
son of destruction.
4 He is set in opposi-
tion and lifts himself
up over everyone who
is called "god" or an
object of reverence, so
that he sits down in
the temple of The God,
publicly showing him-
self to be a god. **5** Do
you not remember
that, while I was yet
with you, I used to
tell you these things?

6 And so now you
know the thing
that acts as a re-
straint, with a view
to his being revealed

ἐν τῷ αὐτοῦ καιρῷ· **7** τὸ γὰρ
in the of him appointed time; the for
μυστήριον ἤδη ἐνεργεῖται τῆς
mystery already is working within of the
ἀνομίας· μόνον ὁ κατέχων
lawlessness; only the (one) holding down
ἄρτι ἕως ἐκ μέσου γένηται.
right now until out of midst might come to be.

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
And then will be revealed the lawless (one),
ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ
whom the Lord Jesus will take up to the
πνεύματι τοῦ στόματος αὐτοῦ καὶ
spirit of the mouth of him and

καταργήσει τὴν ἐπιφανεῖα τῆς
will make ineffective to the manifestation of the
παρουσίας αὐτοῦ, **9** οὗ ἔστιν ἡ
presence of him, of whom is the
παρουσία κατ' ἐνέργειαν τοῦ
presence according to working within of the
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
Satan in all power and to signs and
τέρασιν ψεύδους **10** καὶ ἐν πάσῃ ἀπάτῃ
to portents of lie and in every seduction

ἀδικίας τοῖς
of unrighteousness to the (ones)

ἀπολλυμένοις, ἀνθ' ὧν
destroying themselves, instead of which (things)
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
the love of the truth not they received
εἰς τὸ σωθῆναι αὐτούς· **11** καὶ διὰ
into the to be saved them; and through

τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
this is sending to them the God working within
πλάνης εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει,
of error into the to believe them to the lie,

12 ἵνα κριθῶσιν πάντες
in order that they might be judged all
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
the (ones) not having believed to the truth
ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
but having thought well to the unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
We but are owing to be giving thanks
τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί
to the God always about you, brothers
ἡγαπημένοι ὑπὸ Κυρίου, ὅτι
having been loved by Lord, because

in his own due time.
7 True, the mystery
of this lawlessness is
already at work; but
only till he who is
right now acting as
a restraint gets to
be out of the way.
8 Then, indeed, the
lawless one will be
revealed, whom the
Lord Jesus will do
away with by the
spirit of his mouth
and bring to nothing
by the manifestation
of his presence.^a **9** But
the lawless one's pres-
ence is according to
the operation of Sa-
tan with every pow-
erful work and lying
signs and portents
10 and with every
unrighteous deception
for those who are
perishing, as a retri-
bution because they
did not accept the
love of the truth that
they might be saved.
11 So that is why God
lets an operation of
error go to them, that
they may get to be-
lieving the lie, **12** in
order that they all
may be judged be-
cause they did not
believe the truth but
took pleasure in un-
righteousness.

13 However, we are
obligated to thank
God always for you,
brothers loved by
Jehovah,^b because

^{2a} Jehovah, J^{17,18}; the Lord, N^{BA}Vg.

^{8a} See Appendix under 1 Corinthians 16:17. ^{13b} Jehovah, J^{13,16}; the Lord, N^{BA}; God, VgJ⁸.

εἰλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
he selected you the God from beginning
εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
into salvation in sanctification of spirit and
πίστει ἀληθείας, 14 εἰς ὃ
to faith of truth, into which (thing)
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
he called you through the good news of us,
εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
into procuring of glory of the Lord of us
Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
of Jesus Christ. Really therefore, brothers,
στήκετε, καὶ κρατεῖτε τὰς
be you standing, and be you holding fast the
παραδόσεις ἃς ἐδιδάχθητε εἴτε
traditions which you were taught whether
διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
through word or through letter of us.
16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
Very (one) but the Lord of us Jesus
Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ
Christ and the God the Father of us, the (one)
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
having loved us and having given comfort
αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
everlasting and hope good in
χάριτι, 17 παρακαλέσαι ὑμῶν
undeserved kindness, may he comfort of you
τὰς καρδίας καὶ στηρίξαι ἐν παντί
the hearts and may he fix firmly in every
ἔργῳ καὶ λόγῳ ἀγαθῷ.
work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,
The leftover (thing) be you praying, brothers,
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ
about us, in order that the word of the
κυρίου τρέχη καὶ δοξάζεται
Lord may be running and it may be being glorified
καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
according as also toward you, and in order that
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
we might be drawn for self from the out-of-place
καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων
and wicked men, not for of all (ones)
ἡ πίστις. 3 Πιστὸς δέ ἐστιν ὁ κύριος,
the faith. Faithful but is the Lord,
ὃς στηρίξει ὑμᾶς καὶ φυλάξει
who will fix firmly you and he will guard

God selected you from [the] beginning for salvation by sanctifying you with spirit and by your faith in the truth. 14 To this very destiny he called you through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ. 15 So, then, brothers, stand firm and maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours. 16 Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, 17 comfort your hearts and make you firm in every good deed and word.

3 Finally, brothers, carry on prayer for us, that the word of Jehovah^a may keep moving speedily and being glorified just as it is in fact with you; 2 and that we may be delivered from harmful and wicked men, for faith is not a possession of all people. 3 But the Lord is faithful, and he will make you firm and keep you

ἀπὸ τοῦ πονηροῦ. 4 πεποιθήσαμεν
from the wicked (one). We have been persuaded
δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ὃ
but in Lord upon you, that what (things)
παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and
ποιήσετε. 5 Ὁ δὲ κύριος κατευθύναι
you will do. The but Lord may straighten down
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the
θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,
ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ
στελλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother
ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to
τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside
παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἶδατε
beside of us. Very (ones) for you have known
πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because
οὐκ ἠτακτήσαμεν ἐν ὑμῖν οὐδὲ
not we behaved disorderly in you nor
δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος,
free gift bread we ate beside of anyone,
8 ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toil of night and
ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not
ἐπιβαρῆσαί τινα ὑμῶν. 9 οὐχ ὅτι
to put weight upon anyone of you; not that
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that
ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ
selves type we might give to you into the
μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἡμεν
to be imitating us. And for when we were
πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
toward you, this we were charging to you,
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working
μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked one. 4 Moreover, we have confidence in [the] Lord regarding you, that you are doing and will go on doing the things we order. 5 May the Lord continue directing your hearts successfully into the love of God and into the endurance for the Christ.

6 Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us. 7 For you yourselves know the way you ought to imitate us, because we did not behave disorderly among you 8 nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. 9 Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. 10 In fact, also, when we were with you, we used to give you this order: "If anyone does not want to work, neither let him eat." 11 For we hear

^{1a} Jehovah, J7,8,13,14,16-18; the Lord, BBAVG.

τινας περιπατούντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in you disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;

12 τοῖς δὲ τοιούτοις παραγγέλλομεν
to the but such (ones) we are charging
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the
ἑαυτῶν ἄρτον ἐσθίωσιν.
of themselves bread they may be eating.

13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not
ἐνκακήσητε καλοποιούντες. 14 εἰ
you should behave badly in doing fine. If

δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us
διὰ τῆς ἐπιστολῆς, τοῦτον
through the letter, this (one)

σημειοῦσθε, μὴ συναναμίγνυσθαι
be you putting sign on, not to mix up selves with
αὐτῷ, ἵνα ἐντραπή· 15 καὶ
him, in order that he might be turned in; and

μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
not as enemy be you considering, but
νουθετεῖτε ὡς ἀδελφόν.
be you putting mind in as brother.

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace

δῶη ὑμῖν τὴν εἰρήνην διὰ παντός·
may he give to you the peace through all [time]
ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all
ὑμῶν.
of you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,
ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;
οὕτως γράφω.
thus I am writing.

18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of you.

certain ones are walk-
ing disorderly among
you, not working at
all but meddling with
what does not con-
cern them. 12 To such
persons we give the
order and exhortation
in [the] Lord Jesus
Christ that by work-
ing with quietness
they should eat food
they themselves earn.

13 For your part,
brothers, do not give
up in doing right.

14 But if anyone is
not obedient to our
word through this let-
ter, keep this one
marked, stop associat-
ing with him, that he
may become ashamed.
15 And yet do not be
considering him as
an enemy, but contin-
ue admonishing him
as a brother.

16 Now may the
Lord of peace him-
self give you peace
constantly in every
way. The Lord be
with all of you.

17 [Here is] my
greeting, Paul's, in
my own hand, which
is a sign in every
letter; this is the
way I write.

18 The undeserved
kindness of our Lord
Jesus Christ be with
all of you.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus

κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ
according to enjoinder of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us

2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;

χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.

3 Καθὼς παρεκάλεσά σε
According as I encouraged you

προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγείλῃς
Macedonia, in order that you might charge

τισὶν μὴ ἑτεροδιδασκαλεῖν
to some (ones) not to be teaching differently

4 μηδὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and

γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which

ἐκζητήσεις παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than

οἰκονομίαν θεοῦ τὴν ἐν πίστει,
house-administration of God the (one) in faith,

— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
— the but end of the charging is

ἀγάπη ἐκ καθαρᾶς καρδίας καὶ
love out of clean heart and

συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,
of conscience good and of faith unhypocritical,

6 ὧν τινὲς ἀστοχήσαντες
of which (things) some (ones) having deviated

ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,

7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not

νοοῦντες μήτε ἃ λέγουσιν
mentally seeing neither what (things) they are saying

1 Paul, an apostle of
Christ Jesus under
command of God our
Savior and of Christ
Jesus, our hope, 2 to
Timothy, a genuine
child in the faith:

May there be un-
deserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.

3 Just as I encour-
aged you to stay in
Eph'e-sus when I was
about to go my way
into Mac'e-do'ni-a, so
I do now, that you
might command cer-
tain ones not to teach
different doctrine,
4 nor to pay attention
to false stories and
to genealogies, which
end up in nothing,
but which furnish
questions for re-
search rather than
a dispensing of any-
thing by God in con-
nection with faith.

5 Really the objective
of this mandate is
love out of a clean
heart and out of a
good conscience and
out of faith without
hypocrisy. 6 By devi-
ating from these
things certain ones
have been turned aside
into idle talk, 7 want-
ing to be teachers
of law, but not
perceiving either the
things they are saying

μήτε
nor
περί
about
τίνων
what (things)
διαβεβαιούνται.
they are thoroughly stabilizing.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος
We have known but that fine the Law
ἐάν τις αὐτῷ νομίμως χρήται,
if ever anyone to it lawfully is using,

9 εἰδὼς τοῦτο ὅτι δικαίῳ
having known this that to righteous (one)

νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ
law not is lying down, to lawless (ones) but and

ἀνυποτάκτοις, ἀσεβέσι
non-self-submitting (ones), to irreverential (ones)

καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
and to sinners, to unloyal (ones) and

βεβήλοις, πατρολώαις καὶ
to profane (ones), to smiters of fathers and

μητρολώαις, ἀνδροφόνοις,
to smiters of mothers, to murderers of male persons,

10 πόρνοις, ἀρσενικοῖταις,
to fornicators, to men lying with males,

ἀνδραποδισταῖς, ψεύσταις,
to catchers of male persons by the foot, to liars,

ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
to oath breakers, and if anything different to the

ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
being healthful teaching is lying against,

11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
according to the good news of the glory

τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη
of the happy God, which was entrusted with

ἐγώ.
I.

12 Χάριν ἔχω τῷ
Thanks I am having to the (one)

ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
having empowered me to Christ Jesus the Lord

ἡμῶν, ὅτι πιστὸν με ἡγήσατο θέμενος
of us, because faithful me he considered having put

εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into service, the former [time] (one) being

βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
blasphemer and persecutor and insolent (man);

ἀλλὰ ἡλεήθην, ὅτι ἄγνοῶν
but I was shown mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
I did in unbelief, became beyond more

δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
but the undeserved kindness of the Lord of us

or the things about
which they are mak-
ing strong assertions.

8 Now we know
that the Law is fine
provided one handles
it lawfully 9 in the
knowledge of this
fact, that law is pro-
mulgated, not for a
righteous man, but
for persons lawless
and unruly, ungodly
and sinners, lacking
loving-kindness, and
profane, murderers of
fathers and murderers
of mothers, man-
slayers, 10 fornicators,
men who lie with
males, kidnapers, liars,
false swearers, and
whatever other thing
is in opposition to
the healthful teaching
11 according to the
glorious good news of
the happy God, with
which I was entrusted.

12 I am grateful to
Christ Jesus our Lord,
who imparted power
to me, because he
considered me faith-
ful by assigning me
to a ministry, 13 al-
though formerly I was
a blasphemer and a
persecutor and an in-
solent man. Neverthe-
less, I was shown
mercy, because I was
ignorant and acted
with a lack of faith.
14 But the undeserved
kindness of our Lord
abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
with faith and love the (one) in Christ
Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
Jesus. Faithful the word and of all

ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
reception back worthy, that Christ Jesus

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι·
came into the world sinners to save;

ᾧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
of whom first am I, but through

τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ
this I was shown mercy, in order that in me

πρῶτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν
first might show in Christ Jesus the

ἁπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
all longness of spirit, toward subtype

τῶν μελλόντων πιστεύειν ἐπ'
of the (ones) being about to be believing upon

αὐτῷ εἰς ζωὴν αἰώνιον.
him into life everlasting.

17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
To the but king of the ages,

ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ
to incorruptible, invisible, only God, honor and

δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory into the ages of the ages; amen.

18 Ταύτην τὴν παραγγελίαν
This the charging

παρατίθεμαί σοι, τέκνον Τιμόθεε,
I am putting alongside to you, child Timothy,

κατὰ τὰς προαγούσας ἐπὶ σὲ
according to the going before upon you

προφητείας, ἵνα
prophecies, in order that

στρατεύῃ ἐν αὐταῖς τὴν καλὴν
you may do military service in them the fine

στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
military service, having faith and good

συνείδησιν, ἣν τινες ἀπωσάμενοι
conscience, which some (ones) having pushed aside

περὶ τὴν πίστιν ἐναυάγησαν·
about the faith experienced shipwreck;

20 ᾧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,
of whom is Hymenaeus and Alexander,

οὓς παρέδωκα τῷ Σατανᾷ ἵνα
whom I gave over to the Satan in order that

παιδευθῶσι μὴ βλασφημεῖν.
they might be disciplined not to be blaspheming.

along with faith and
love that is in con-
nection with Christ
Jesus. 15 Faithful and
deserving of full ac-
ceptance is the saying
that Christ Jesus
came into the world
to save sinners. Of
these I am foremost.
16 Nevertheless, the
reason why I was
shown mercy was
that by means of me
as the foremost case
Christ Jesus might
demonstrate all his
long-suffering for a
sample of those who
are going to rest
their faith on him
for everlasting life.

17 Now to the King
of eternity, incorrupt-
ible, invisible, [the]
only God, be honor
and glory forever and
ever. Amen.

18 This mandate I
commit to you, child,
Timothy, in accord
with the predictions
that led directly on
to you, that by these
you may go on wag-
ing the fine warfare;
19 holding faith and
a good conscience,
which some have
thrust aside and
have experienced ship-
wreck concerning
[their] faith. 20 Hy-
me-nae'us and Alex-
ander belong to these,
and I have handed
them over to Satan
that they may be
taught by discipline
not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)
πάντων ποιείσθαι δεήσεις,
of all (things) to be being made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over
πάντων ἀνθρώπων, **2** ὑπὲρ βασιλέων καὶ
all men, over kings and
πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being,
ἵνα ἡρεμον καὶ ἡσύχιον βίον
in order that still and quiet living
διάγωμεν ἐν πάσῃ εὐσεβείᾳ
we may be leading through in all revering well
καὶ σεμνότητι. **3** τοῦτο καλὸν καὶ
and seriousness. This fine and
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us
θεοῦ **4** ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth
ἐλθεῖν. **5** Εἷς γὰρ θεός, εἷς καὶ μεσίτης
to come. One for God, one also mediator
θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς
of God and of men man Christ
Ἰησοῦς, **6** ὁ δὲ δοὺς ἑαυτὸν
Jesus, the (one) having given himself
ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), the
μαρτύριον καιροῖς ἰδίους. **7** εἰς
witness to appointed times own; into
ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
which (thing) was put I preacher and
ἀπόστολος, — ἀλήθειαν λέγω, οὐ
apostle, — truth I am saying, not
ψεῦδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith
καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
I am wishing therefore to pray the
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon
ὁσίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and
διαλογισμῶν. **9** Ὡσαύτως γυναῖκας ἐν
divided reckonings. As-thus women in

2 I therefore exhort,
first of all, that
supplications, prayers,
intercessions, offerings
of thanks, be made
concerning all sorts
of men, **2** concerning
kings and all those
who are in high sta-
tion; in order that we
may go on leading a
calm and quiet life
with full godly devo-
tion^a and seriousness.

3 This is fine and ac-
ceptable in the sight
of our Savior, God,
4 whose will is that
all sorts of men
should be saved and
come to an accurate
knowledge of truth.
5 For there is one
God, and one medi-
ator between God and
men, a man Christ
Jesus, **6** who gave
himself a correspond-
ing ransom for all—
[this is] what is to
be witnessed to at its
own particular times.
7 For the purpose of
this witness I was
appointed a preacher
and an apostle—I am
telling the truth, I am
not lying—a teacher
of nations in the mat-
ter of faith and truth.

8 Therefore I desire
that in every place
the men carry on
prayer, lifting up
loyal hands, apart
from wrath and
debates. **9** Likewise I
desire the women to

καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ
dress adorning with modesty and
σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
soundness of mind to be adorning themselves, not
ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
in braiding and gold or pearls or
ἱματισμῷ πολυτελεῖ, **10** ἀλλ' ὃ πρέπει
garb of much cost, but what is befitting
γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν,
to women promising reverence of God,
δι' ἔργων ἀγαθῶν.
through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
Woman in quietness let her be learning in
πάσῃ ὑποταγῇ. **12** διδάσκειν δὲ γυναικὶ
all subjection; to be teaching but to woman
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
not I am permitting, nor to be playing master
ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. **13** Ἀδὰμ
of male person, but to be in quietness. Adam
γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ
for first was molded, there (upon) Eve;
14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
and Adam not was seduced, the but woman
ἐξαπατηθεῖσα ἐν παραβάσει
having been seduced out in transgression
γέγονεν. **15** σωθήσεται δὲ
she has come to be. She will be saved but
διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
through the childbearing, if ever they might remain
ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ
in faith and love and sanctification with
σωφροσύνης.
soundness of mind.

3 πιστὸς ὁ λόγος.
Faithful the word.

Εἴ τις ἐπισκοπῆς ὀρέγεται,
If anyone of overseership is reaching out after,
καλοῦ ἔργου ἐπιθυμεῖ. **2** δεῖ
fine work he is desiring. It is binding
οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the overseer irreprehensible to be,
μίας γυναικὸς ἄνδρα, νηφάλιον,
of one woman male person, sober,
σώφρονα, κόσμιον, φιλόξενον,
sound in mind, arranged, fond of strangers,
διδασκτικόν, **3** μὴ πάροινον, μὴ
qualified to teach, not given to wine, not

adorn themselves in
well-arranged dress,
with modesty and
soundness of mind,
not with styles of hair
braiding and gold or
pearls or very expen-
sive garb, **10** but in
the way that befits
women professing to
reverence God,^a name-
ly, through good
works.

11 Let a woman
learn in silence with
full submissiveness.
12 I do not permit
a woman to teach,
or to exercise author-
ity over a man, but
to be in silence. **13** For
Adam was formed
first, then Eve. **14** Al-
so, Adam was not
deceived, but the
woman was thorough-
ly deceived and came
to be in transgression.
15 However, she will
be kept safe through
childbearing, provided
they continue in faith
and love and sancti-
fication along with
soundness of mind.

3 That statement is
faithful.

If any man is reach-
ing out for an office
of overseer, he is de-
sirable of a fine work.
2 The overseer should
therefore be irrepre-
hensible, a husband
of one wife, moderate
in habits, sound in
mind, orderly, hos-
pitable, qualified
to teach, **3** not a
drunken brawler, not

^{2a} With full godly devotion, ^aBAVg; with full fear of Jehovah, ^J7.^a

^{10a} Professing to reverence God, ^aBA; professing fear of Jehovah, ^J7.^a

πλήκτην, ἀλλὰ ἐπιεικῇ, ἄμαχον, dealing blows, but yielding, not fighting, ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς not fond of silver, of the own household finely προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ standing before, children having in subjection μετὰ πάσης σεμνότητος, 5 εἰ δέ τις with all seriousness; if but anyone τοῦ ἰδίου οἴκου προστῆναι οὐκ of the own household to stand before not οἶδεν, πῶς ἐκκλησίας θεοῦ he has known, how of ecclesia of God ἐπιμελήσεται; 6 μὴ νεόφυτον, will he take care upon? not neophyte, ἵνα μὴ τυφωθεῖς εἰς in order that not having been made to smoke into κρίμα ἐμπέσῃ τοῦ διαβόλου. judgment he might fall in of the Devil. 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν It is binding but also witness fine ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα to be having from the (ones) outside, in order that μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα not into reproach he might fall in and snare τοῦ διαβόλου. of the Devil. 8 Διακόνους ὡσαύτως σεμνοὺς, μὴ Servants as-thus serious, not διλόγους, μὴ οἶνω πολλῶ double-talking, not to wine much προσέχοντας, μὴ having [mind] toward, not αἰσχροκερδεῖς, 9 ἔχοντας τὸ [greedy] of disgraceful gain, having the μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. mystery of the faith in clean conscience. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν And these but let them be being proved πρῶτον, εἴτα διακονεῖτωσαν first, there (upon) let them be serving ἀνέγκλητοι ὄντες. unaccusable being. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ Women as-thus serious, not διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. devils, sober, faithful in all (things). 12 διάκονοι ἔστωσαν μιᾶς γυναικὸς Servants let them be of one woman ἄνδρες, τέκνων καλῶς προϊστάμενοι male persons, of children finely standing before

a smiter, but reasonable, not belligerent, not a lover of money, 4 a man presiding over his own household in a fine manner, having children in subjection with all seriousness; 5 (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) 6 not a newly converted man, for fear that he might get puffed up [with pride] and fall into the judgment passed upon the Devil. 7 Moreover, he should also have a fine testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil.

8 Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, 9 holding the sacred secret of the faith with a clean conscience.

10 Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.

11 Women should likewise be serious, not slanderous, moderate in habits, faithful in all things.

12 Let ministerial servants be husbands of one wife, presiding in a fine manner over children

καὶ τῶν ἰδίων οἴκων, 13 οἱ γὰρ and their own households; the (ones) for καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς finely having served step to themselves καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν fine they are procuring and much outspokenness ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. in faith the in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων These (things) to you I am writing, hoping ἐλθεῖν πρὸς σὲ ἐν τάχει, 15 ἐὰν δὲ to come toward you in quickness, if ever but βραδύνω, ἵνα εἰδῇς πῶς I may be slow, in order that you may know how δεῖ ἐν οἴκῳ θεοῦ it is binding in household of God ἀναστρέφεισθαι, ἣτις ἐστὶν ἐκκλησία to be turning self up, which is ecclesia θεοῦ ζῶντος, στύλος καὶ ἐδραίωμα τῆς of God living, pillar and support of the ἀληθείας. 16 καὶ ὁμολογουμένως μέγα ἐστὶν truth; and confessedly great is τὸ τῆς εὐσεβείας μυστήριον. Ὅς the of the revering well mystery; Who ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν was manifested in flesh, was justified in πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν spirit, was seen to angels, was preached in ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη nations, was believed in world, was taken up ἐν δόξῃ. in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν The but spirit spokenly is saying that in ὑστέροις καιροῖς ἀποστήσονται τινες later appointed times will stand away some τῆς πίστεως, προσέχοντες πνεύμασι of the faith, having [mind] toward to spirits πλάνοις καὶ διδασκαλίαις δαιμονίων errants and to teachings of demons 2 ἐν ὑποκρίσει ψευδολόγων, in hypocrisy of sayers of lies, κεκαυστηριασμένων τὴν ἰδίαν of (ones) having been branded with hot iron the own συνείδησιν, 3 κωλύοντων γαμεῖν, conscience, of (ones) forbidding to be marrying,

14 I am writing you these things, though I am hoping to come to you shortly, 15 but in case I am delayed, that you may know how you ought to conduct yourself in God's household, which is the congregation of [the] living God, a pillar and support of the truth. 16 Indeed, the sacred secret of this godly devotion^a is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory.'

4 However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, 2 by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; 3 forbidding to marry,

16^a Sacred secret of this godly devotion, NBAVg; secret of fear of Jehovah, J7.⁸

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the
πιστοῖς καὶ ἐπεγνώκοσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. Because every creation of God

καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἁγιάζεται
thanksgiving being received, it is being sanctified
γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching

ἣ παρηκολούθηκας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γραώδεις μύθους
profane and old-womanish myths

παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)
δὲ σεαυτὸν πρὸς εὐσέβειαν. 8 ἡ γὰρ
but yourself toward revering well; the for

σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little
ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward

πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)

μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and
πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all reception back worthy, into this for

κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ
we have hoped upon God living, who is Savior
πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

commanding to ab-
stain from foods
which God created to
be partaken of with
thanksgiving by those
who have faith and
accurately know the
truth. 4 The reason
for this is that every
creation of God is
fine, and nothing is to
be rejected if it is re-
ceived with thanks-
giving, 5 for it is
sanctified through
God's word and prayer-
over [it].

6 By giving these
advices to the broth-
ers you will be a fine
minister of Christ Je-
sus, one nourished
with the words of the
faith and of the fine
teaching which you
have followed closely.

7 But turn down the
false stories which vio-
late what is holy and
which old women tell.
On the other hand, be
training yourself with
godly devotion^a as
your aim. 8 For bodily
training is beneficial
for a little; but godly
devotion^b is beneficial
for all things, as it
holds promise of the
life now and that
which is to come.

9 Faithful and deserv-
ing of full acceptance
is that statement.

10 For to this end
we are working hard
and exerting ourselves,
because we have rested
our hope on a liv-
ing God, who is a
Savior of all sorts of
men, especially of
faithful ones.

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδεὶς σου τῆς νεότητος
be you teaching. No one of you of the youth

καταφρονεῖτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ.
conduct, in love, in faith, in chasteness.

13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the
διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the

ἐν σοὶ χάρισματος, ὃ ἐδόθη σοὶ
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the
χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)

μελέτα, ἐν τούτοις ἴσθι,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερὰ
in order that of you the striking forward manifest

ἡ πᾶσιν. 16 ἔπεχε
may be to all (ones); be you having [mind] upon
σεαυτῷ καὶ τῇ διδασκαλίᾳ
to yourself and to the teaching;

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)
ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξης,
To older man not you should deal blow upon,
ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)
ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all
ἀγνίᾳ.
chasteness.

3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially
χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving
these commands and
teaching them. 12 Let
no man ever look down
on your youth. On the
contrary, become an
example to the faith-
ful ones in speaking,
in conduct, in love, in
faith, in chasteness.

13 While I am coming,
continue applying
yourself to public
reading, to exhorta-
tion, to teaching.

14 Do not be neglect-
ing the gift in you
that was given you
through a prediction
and when the body of
older men laid their
hands upon you.

15 Ponder over these
things; be absorbed
in them, that your
advancement may be
manifest to all [per-
sons]. 16 Pay constant
attention to yourself
and to your teaching.
Stay by these things,
for by doing this you
will save both yourself
and those who listen
to you.

5 Do not severely
criticize an older
man. To the contrary,
entreat him as a fa-
ther, younger men as
brothers, 2 older wom-
en as mothers, young-
er women as sisters
with all chasteness.

3 Honor widows that
are actually widows.
4 But if any wid-
ow has children or

7^a With godly devotion, ⁸BAVg; with fear of Jehovah, J^{7,8}. 8^b Godly devotion, ⁸BAVg; fear of Jehovah, J^{7,8}.

ἔκγονα ἔχει, μανθανέτωσαν
grandchildren is having, let them be learning
πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
first the own household to be revering well
καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
and recompenses to be giving back to the
προγόνους, τοῦτο γὰρ ἐστὶν ἀπόδεκτον
progenitors, this for is receivable back
ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα
in sight of the God; the but essentially widow
καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν
and having been left alone has hoped upon the
θεὸν καὶ προσμένει ταῖς
God and she is remaining toward to the
δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
supplications and to the prayers of night and
ἡμέρας· 6 ἡ δὲ σπαταλῶσα
of day; the (one) but behaving voluptuously
ζῶσα τέθνηκεν. 7 καὶ ταῦτα
living she has died. And these (things)
παράγγελλε, ἵνα ἀνεπίλημπτοι
be you charging, in order that irreprehensible
ᾧσιν· 8 εἰ δέ τις τῶν ἰδίων
they may be; if but anyone of the own (ones)
καὶ μάλιστα οἰκείων οὐ
and mostly of household [members] not
προνοεῖ, τὴν πίστιν ἥρνηται καὶ
he is providing, the faith he has denied and
ἐστὶν ἀπίστου χείρων.
he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἑλαττον
Widow let be being put on list not less
ἑτῶν ἑξήκοντα γεγονυῖα, ἐνὸς
of years sixty having become, of one
ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς
male person woman, in works fine
μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
being witnessed about, if she reared children, if
ἐξενοδόχησεν, εἰ ἁγίων πόδας
she received strangers, if of holy (ones) feet
ἐνίψεν, εἰ θλιβομένοις
she washed, if to (ones) being put under tribulation
ἐπῆρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ
she was sufficient upon, if to every work good
ἐπηκολούθησεν.
she followed upon.

grandchildren, let these learn first to practice godly devotion^a in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. 5 Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. 6 But the one that goes in for sensual gratification is dead though she is living. 7 So keep on giving these commands, that they may be irreprehensible. 8 Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.^b

9 Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, 10 having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

^a Godly devotion, ⁸BA; wisdom and fear of Jehovah, ⁸J^a. ⁸^b A person without faith, ⁸AVGsy¹⁷; a person who has disowned Jehovah, ⁸J^a.

11 νεωτέρας δὲ χήρας
Younger (ones) but widows
παραιτοῦ· ὅταν γὰρ
be asking off for self; whenever for
καταστρηνιάσωσιν τοῦ χριστοῦ,
they might feel sexually impulsive of the Christ,
γαμεῖν θέλουσιν, 12 ἔχουσαι
to be marrying they are willing, having
κρίμα ὅτι τὴν πρώτην πίστιν
judgment because the first faith
ἠθέτησαν· 13 ἅμα δὲ καὶ
they put aside; at the same time but also
ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
ineffective they are learning, going about the
οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
houses, not only but ineffective but also
φλύαροι καὶ περίεργοι, λαλοῦσαι
gossipers and workers around, speaking
τὰ μὴ δέοντα. 14 βούλομαι
the (things) not binding. I am wishing
οὖν νεωτέρας γαμεῖν,
therefore younger [women] to be marrying,
τεκνογονεῖν, οἰκοδεσποτεῖν,
to be bearing children, to be managing household,
μηδεμίαν ἀφορμὴν διδόναι τῷ
not one onrush off to be giving to the
ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη
(one) lying against of reviling thanks; already
γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
for some were turned out behind the Satan.
16 εἴ τις πιστὴ ἔχει χήρας,
If anyone faithful [woman] is having widows,
ἐπαρκεῖτω αὐταῖς, καὶ μὴ
let her be sufficing upon to them, and not
βαρεῖσθω ἡ ἐκκλησία, ἵνα
let be weighted down the ecclesia, in order that
ταῖς ὄντως χήραις
to the (ones) essentially widows
ἐπαρκέσῃ.
it might suffice upon.

17 Οἱ καλῶς προεστῶτες
The (ones) finely having stood before
πρεσβύτεροι διπλῆς τιμῆς
older men of double honor
ἀξιούσθωσαν, μάλιστα
let them be being reckoned worthy, mostly
οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·
the (ones) laboring in word and teaching;

11 On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, 12 having a judgment because they have disregarded their first [expression of] faith. 13 At the same time they also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not. 14 Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. 15 Already, in fact, some have been turned aside to follow Satan. 16 If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows.

17 Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα
is saying for the scripture Bull threshing out
οὐ φимώσεις· καὶ Ἄξιος ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man
κατηγορίαν μὴ παραδέχου, ἐκτὸς
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;
20 τοὺς δὲ ἀμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγχε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.
21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen
ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξης χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudgment, nothing
ποιῶν κατὰ πρόσκλισιν.
doing according to inclination toward.
22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon,
μηδὲ κοινῶναι ἀμαρτίαις
neither be you sharing to sins
ἀλλοτρίαις· σεαυτὸν ἄγνον τήρει.
belonging to others; yourself chaste be you keeping.
23 Μηκέτι ὑδροπότηι, ἀλλὰ
Not yet be you drinking water, but
οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of you sicknesses.
24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι
Of some men the sins
πρόδηλοί· εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also
ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture says: "You must not muzzle a bull when it threshes out the grain"; also: "The workman is worthy of his wages." 19 Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. 20 Reprove before all on-lookers persons who practice sin, that the rest also may have fear. 21 I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing according to a biased leaning. 22 Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste. 23 Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. 24 The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later. 25 In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς
As many as are under yoke slaves, the
ιδίου δεσπότης πάσης τιμῆς ἀξίους
own masters of all honor worthy
ἡγεῖσθωσαν, ἵνα μὴ τὸ
let them be considering, in order that not the
ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
name of the God and the teaching
βλασφημῇται. 2 οἱ δὲ πιστοὺς
may be blasphemed. The (ones) but faithful
ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν,
having masters not let them be thinking down,
ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
because brothers they are; but rather
δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ
let them be slaving, because faithful they are and
ἀγαπητοὶ οἱ τῆς εὐεργεσίας
loved the (ones) of the working well
ἀντιλαμβάνόμενοι.
receiving in return.
Ταῦτα δίδασκε καὶ
These (things) be you teaching and
παρακάλει. 3 εἴ τις
be you encouraging. If anyone
ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
is teaching differently and not he is coming toward
ὑγιαίνουσι λόγοις, τοῖς
to (ones) being healthful words, to the (ones)
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
of the Lord of us Jesus Christ, and to the
κατ' εὐσέβειαν διδασκαλίᾳ,
according to revering well to teaching,
4 τετύφωται, μηδὲν ἐπιστάμενος,
he has been made to smoke, nothing knowing well,
ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
but being diseased about seekings and
λογομαχίας, ἐξ ὧν γίνεται
word fights, out of which (things) comes to be
φθόνος, ἔρις, βλασφημίας,
envy, strife, blasphemies,
ὑπόνοιαι πονηραί, 5 διαπαρατριβαὶ
suspicions wicked, rubbings alongside through
διεφθαρμένων
of (ones) having been thoroughly corrupted
ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
men the mind and having been despoiled

6 Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. 2 Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service^a are believers and beloved. Keep on teaching these things and giving these exhortations. 3 If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion,^b 4 he is puffed up [with pride], not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, 5 violent disputes about trifles on the part of men corrupted in mind and despoiled

^{2a} Because those partaking of the good of Jehovah on earth, J^a.

^{3b} With godly devotion, KABVG; with fear of Jehovah, J^a.

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great

ἡ εὐσέβεια μετὰ αὐταρκειᾶς·
the revering well with self-sufficiency;

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,

ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
because neither to bear out anything we are able;

8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and

σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα.
coverings, to these (things) we shall be satisfied.

9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich

ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and

ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
desires many senseless and hurtful,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men

εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ῥίζα γὰρ
into destruction and ruin; root for

πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the

φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and

ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
themselves they pierced around to pains many.

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,

ταῦτα φεῦγε· δίωκε δὲ
these (things) be fleeing; be you pursuing but

δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,

ὑπομονήν, πραΰτητα. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling

τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,

ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,

εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking that godly devotion is a means of gain. 6 To be sure, it is a means of great gain, [this] godly devotion^a along with self-sufficiency. 7 For we have brought nothing into the world, and neither can we carry anything out. 8 So, having sustenance and covering, we shall be content with these things.

9 However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. 10 For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

11 However, you, O man of God, flee from these things. But pursue righteousness, godly devotion,^b faith, love, endurance, mildness of temper. 12 Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the

καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
fine confession in sight of many witnesses.

13 παραγγέλλω σοι ἐνώπιον τοῦ
I am laying charge to you in sight of the

θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
God the (one) generating alive the all (things)

καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus the (one) having borne witness

ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν,
upon Pontius Pilate the fine confession,

14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless

ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which

καιροῖς ἰδίῳις δείξει ὁ μακάριος
to appointed times own will show the happy

καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)

βασιλευόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)

κυριευόντων, 16 ὁ μόνος ἔχων
ruling as lords, the only (one) having

ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,

ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see

δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;

ἀμήν.
amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in the now age

παραγγέλλω μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but

ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ'
to have put hope upon of riches non-evidence, but

ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us

πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,

18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works

καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,

κοινωνικοῦς, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration in front of many witnesses.

13 In the sight of God, who preserves all things alive, and of Christ Jesus, who as a witness made the fine public declaration before Pontius Pilate, I give you orders 14 that you observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ. 15 This [manifestation] the happy and only Potentate will show in its own appointed times, [he] the King of those who rule as kings and Lord of those who rule as lords, 16 the one alone having immortality, who dwells in unapproachable light, whom not one of men has seen or can see. To him be honor and might everlasting. Amen.

17 Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; 18 to work at good, to be rich in fine works, to be liberal, ready to share, 19 safely treasuring up for themselves

6^a This godly devotion, ^aBAVg; fear of Jehovah, J⁷.^a 11^b Godly devotion, BAVgSy^p; fear of Jehovah, J⁷.^a

θεμέλιον καλὸν εἰς τὸ
foundation fine into the (thing)
μέλλον, ἵνα
being about (to come), in order that
ἐπιλάβωνται τῆς ὄντως
they might take for themselves upon of the essentially
ζωῆς.
life.

20 Ὡς Τιμόθεε, τὴν παραθήκην
O Timothy, the what is put beside
φύλαξον, ἐκτρέπόμενος τὰς βεβήλους
guard you, turning self out of the profane
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
empty voicings and antitheses of the falsely named
γνώσεως, 21 ἣν τινες ἐπαγγελλόμενοι
knowledge, which some promising
περὶ τὴν πίστιν ἡστόχησαν.
about the faith they deviated.

Ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

a fine foundation for the future, in order that they may get a firm hold on the real life.

20 O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called "knowledge."

21 For making a show of such [knowledge] some have deviated from the faith.

May the undeserved kindness be with you people.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν
will of God according to promise
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέω
of life the in Christ Jesus to Timothy
ἀγαπητῷ τέκνῳ
loved child;

χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
Father and of Christ Jesus of the Lord
ἡμῶν.
of us.

3 Χάριν ἔχω τῷ θεῷ, ᾧ
Thanks I am having to the God, to whom
λατρεύω ἀπὸ προγόνων
I am rendering sacred service from progenitors
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
in clean conscience, as unceasing

1 Paul, an apostle of Christ Jesus through God's will according to the promise of the life that is in union with Christ Jesus, 2 to Timothy, a beloved child:

May there be undeserved kindness, mercy, peace from God [the] Father and Christ Jesus our Lord.

3 I am grateful to God, to whom I am rendering sacred service as my forefathers did and with a clean conscience, that I never

ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρύων, ἵνα χαρὰς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
of the in you unhypocritical faith, which
ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου
dwelt in first in the grandmother of you
Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ,
Lois and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.

6 δι' ἣν αἰτίαν ἀναμιμνήσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore

ἐπαισχυνθῆς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναντα θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
having saved us and having called to calling
ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθείσαν
undeserved kindness, the (one) having been given

leave off remembering you in my supplications, night and day 4 longing to see you, as I remember your tears, that I may get filled with joy. 5 For I recollect the faith which is in you without any hypocrisy, and which dwelt first in your grandmother Lois and your mother Eunice, but which I am confident is also in you.

6 For this very cause I remind you to stir up like a fire the gift of God which is in you through the laying of my hands upon you. 7 For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. 8 Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God. 9 He saved us and called us with a holy calling, not by reason of our works, but by reason of his own purpose and undeserved kindness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰώνιων, 10 φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective
μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,
11 εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος.
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,
οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστὶν τὴν
I have been persuaded that able he is the
παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. 13 ὑποτύπωσιν
that the day. Under-type
ἔχε ὑγιαίνοντων λόγων
be you having of (ones) being healthful words
ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and
ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. 14 τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through
πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν.
spirit holy the dwelling within in us.

15 Οἶδας τοῦτο ὅτι
You have known this that
ἀπεστράφησαν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ
in the Asia, of whom is Phygelus and
Ἑρμογένης. 16 δώη ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with
Christ Jesus before
times long lasting,
10 but now it has
been made clearly
evident through the
manifestation of our
Savior, Christ Jesus,
who has abolished
death but has shed
light upon life and
incorruption through
the good news, 11 for
which I was appoint-
ed a preacher and
apostle and teacher.

12 For this very
cause I am also suf-
fering these things,
but I am not ashamed.
For I know the one
whom I have be-
lieved, and I am
confident he is able
to guard what I have
laid up in trust with
him until that day.
13 Keep holding the
pattern of healthful
words that you heard
from me with the faith
and love that are in
connection with Christ
Jesus. 14 This fine
trust guard through
the holy spirit which
is dwelling in us.

15 You know this,
that all the men in the
[district of] Asia have
turned away from me.
Phy-gel'us and Her-
mog'e-nes are of that
number. 16 May the
Lord^a grant mercy to
the household of On-
e-siph'o-rus, because

πολλάκις με ἀνέψυξεν, καὶ τὴν ἀλυσίν
many times me he cooled again, and the chain
μου οὐκ ἐπαισχύνθη. 17 ἀλλὰ
of me not he was made ashamed upon; but
γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὑρεν. — 18 δώη αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ. — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνησεν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,
2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)
παραθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)
διδάξαι. 3 συνκακοπάθησον ὥς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one
στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πραγματείαις, ἵνα
of the living things performed, in order that
τῷ στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ. 5 ἔαν δὲ καὶ
he might please; if ever but also
ἀθλῇ τις, οὐ
may be acting as athlete anyone, not
στεφανοῦται ἔαν μὴ νομίμως
he is being crowned if ever not lawfully
ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρῶτον τῶν καρπῶν
it is binding first of the fruits
μεταλαμβάνειν. 7 νόει δὲ
to be partaking. Be you seeing mentally what

he often brought me
refreshment, and he
did not become
ashamed of my chains.
17 On the contrary,
when he happened to
be in Rome, he dili-
gently looked for me
and found me. 18 May
the Lord^a grant him
to find mercy from
Jehovah^b in that day.
And all the services
he rendered in Eph'e-
sus you know well
enough.

2 You, therefore, my
child, keep on ac-
quiring power in the
undeserved kindness
that is in connection
with Christ Jesus,
2 and the things you
heard from me with
the support of many
witnesses, these things
commit to faithful
men, who, in turn,
will be adequately
qualified to teach
others. 3 As a fine
soldier of Christ Jesus
take your part in suf-
fering evil. 4 No man
serving as a soldier
involves himself in the
commercial businesses
of life, in order that
he may gain the ap-
proval of the one who
enrolled him as a sol-
dier. 5 Moreover, if
anyone contends even
in the games, he is
not crowned unless he
has contended accord-
ing to the rules.
6 The hard-working
farmer must be the
first to partake of
the fruits. 7 Give con-
stant thought to what

16^a The Lord, NAvG; Jehovah, J^{7,8,13,14,16}.

18^a The Lord, NAvG; Jehovah, J^{13,14}. 18^b Jehovah, J^{7,8,13,14,16-18}; the Lord, NAvG.

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν.
comprehension in all (things).

8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἐγηνερμένον ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν
seed of David, according to the good news
μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad until
δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδετα· 10 διὰ τοῦτο
God not has been bound; through this
πάντα ὑπομένω διὰ τοὺς
all (things) I am enduring through the
ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation
τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;
εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν·
if for we died together, also we shall live together;
12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·
if we are enduring, also we shall reign together;
εἰ ἀρνησόμεθα, κάκεινος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;
13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful
μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not
δύναται.
he is able.

14 Ταῦτα ὑπομύνησκε,
These (things) be you reminding under,
διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not
λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
to be fighting about words, upon nothing useful,
ἐπὶ καταστροφῇ τῶν ἀκουόντων.
upon overturning of the (ones) hearing.
15 σπούδασον σεαυτὸν δόκιμον παραστήσαι
Speed you up yourself approved to put alongside
τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord will really give you discernment in all things.

8 Remember that Jesus Christ was raised up from the dead and was of David's seed, according to the good news I preach; 9 in connection with which I am suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound. 10 On this account I go on enduring all things for the sake of the chosen ones, that they too may obtain the salvation that is in union with Christ Jesus along with everlasting glory. 11 Faithful is the saying: Certainly if we died together, we shall also live together; 12 if we go on enduring, we shall also rule together as kings; if we deny, he also will deny us; 13 if we are unfaithful, he remains faithful, for he cannot deny himself.

14 Keep reminding them of these things, charging them before God^a as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. 15 Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of,

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.
16 τὰς δὲ βεβήλους κενοφωνίας
The but profane empty voicings
περίστασο· ἐπὶ πλεῖον γὰρ
be you standing around; upon more for
προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the
λόγος αὐτῶν ὡς γάγγραινα νομὴν
word of them as gangrene pasture
ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ
it will be having; of whom is Hymenaeus and
Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth
ἡστόχησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already
γεγονέναι, καὶ ἀνατρέπουσιν τὴν
to have occurred, and they are turning up the
τινῶν πίστιν. 19 ὁ μέντοι
of some (ones) faith. The indeed to you
στερεὸς θεμέλιος τοῦ θεοῦ ἑστηκεν, ἔχων
solid foundation of the God has stood, having
τὴν σφραγίδα ταύτην· Ἔγνω Κύριος τοὺς
the seal this Knew Lord the (ones)
ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ
being of him, and Let stand off from
ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the
ὄνομα Κυρίου.
name of Lord.
20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
In great but house not is only
σκεῦη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden
καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed
εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
into honor which (ones) but into dishonor;
21 ἐὰν οὖν τις ἐκκαθάρῃ
if ever therefore anyone should clean out
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel
εἰς τιμὴν, ἡγιασμένον, εὐχρηστον
into honor, having been sanctified, well useful
τῷ δεσπότῃ, εἰς πᾶν ἔργον
to the master, into every work
ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ
good having been prepared. The but

handling the word of the truth aright. 16 But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, 17 and their word will spread like gangrene. Hy·me·nae'us and Phi·le'tus are of that number. 18 These very [men] have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some. 19 For all that, the solid foundation of God^a stays standing, having this seal: "Jehovah^b knows those who belong to him," and: "Let everyone naming the name of Jehovah^c renounce unrighteousness."

20 Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. 21 If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. 22 So,

14^a God, NC; the Lord, ADVg; Jehovah, J7,8,13,14,16.

19^a God, AVgSypJ17,18; the Lord, NC. 19^b Jehovah, J7,8,13,14,16-18,20; the Lord, NAvgSyp. 19^c Jehovah, J8,17,18; the Lord, NAvg.

νεωτερικὰς ἐπιθυμίας φεύγε,
youthful desires be you fleeing,
δίωκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on
τὸν κύριον ἐκ καθαρὰς καρδίας.
the Lord out of clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated

ζητήσεις παραιτοῦ, εἰδὼς
seekings be asking off for yourself, having known

ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ
that they are generating fights; slave but

κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but

ἥπιον εἶναι πρὸς πάντας, διδακτικόν,
gentle to be toward all (ones), qualified to teach,

ἀνεξίκακον, 25 ἐν πραύτητι παιδεύοντα
holding up under bad, in mildness instructing

τοὺς ἀντιδιατιθεμένους, μή
the (ones) putting selves thoroughly against, not

ποτε δώῃ αὐτοῖς ὁ θεὸς
sometime may he give to them the God

μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,

26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the

διαβόλου παγίδος, ἐζωγρημένοι
Devil snare, (ones) having been caught alive

ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last

ἡμέραις ἐνστήσονται καιροὶ
days will be standing in appointed times

χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men

φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,

ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord^a out of a clean heart.

23 Further, turn down foolish and ignorant questionings, knowing they produce fights. 24 But a slave of the Lord^b does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, 25 instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, 26 and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one.

3 But know this, that in the last days critical times hard to deal with will be here. 2 For men will be lovers of themselves, lovers of money, self-assuming, haughty; blasphemers, disobedient to parents, unthankful, disloyal;

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,

ἄκρατεῖς, ἀνήμεροι,
without (self-) control, untamed,

ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,

τετυφωμένοι, φιλήδονοι
having been made to smoke up, fond of pleasures

μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form

εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it

ἡρνημένοι· καὶ τούτους
having denied; and these

ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these

γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
for are the (ones) slipping in into the

οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκας
houses and leading captive little women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα
having been heaped up with to sins, being led

ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα
to desires various, always learning

καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth

ἐλθεῖν δυνάμενα.
to come being able.

8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres

ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men

κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,

ᾠδοκίμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not

προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ
will they strike forward upon more, the for

ἄνοια αὐτῶν ἐκδηλος
mindlessness of them outwardly evident

ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.
will be to all (ones), as also the of those became.

10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
teaching, to the leading, to the purpose,

3 having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, 4 betrayers, headstrong, puffed up [with pride], lovers of pleasures rather than lovers of God, 5 having a form of godly devotion but proving false to its power; and from these turn away. 6 For from these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires, 7 always learning and yet never able to come to an accurate knowledge of truth.

8 Now in the way that Jan'es and Jam'bres resisted Moses, so these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. 9 Nevertheless, they will make no further progress, for their madness will be very plain to all, even as the [madness] of those [two men] became. 10 But you have closely followed my teaching, my course of life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lystra,
οἷους διωγμούς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And
πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus
διωχθήσονται. 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bemoaners will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)
ἔμαθες καὶ ἐπιστάθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you
σοφίσαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῆς ἐν Χριστῷ Ἰησοῦ. 16 πᾶσα γραφή
the in Christ Jesus; all Scripture
θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,
πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,
17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
man, toward every work good
ἐξηρτισμένος.
having been fitted out.

my faith, my long-
suffering, my love, my
endurance, 11 my per-
secutions, my suffer-
ings, the sort of things
that happened to me
in Antioch, in I-co'ni-
um, in Lys'tra, the
sort of persecutions I
have borne; and yet
out of them all the
Lord delivered me.
12 In fact, all those
desiring to live with
godly devotion in as-
sociation with Christ
Jesus will also be per-
secuted. 13 But wicked
men and impostors
will advance from bad
to worse, misleading
and being misled.

14 You, however,
continue in the things
that you learned and
were persuaded to be-
lieve, knowing from
what persons you
learned them 15 and
that from infancy you
have known the holy
writings, which are
able to make you
wise for salvation
through the faith in
connection with Christ
Jesus. 16 All Scripture
is inspired of God
and beneficial for
teaching, for reprov-
ing, for setting things
straight, for disciplin-
ing in righteousness,
17 that the man of
God may be fully
competent, completely
equipped for every
good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing thorough witness in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
God and of Christ Jesus, of the (one)
μέλλοντος κρίνειν ζῶντας καὶ
being about to be judging living (ones) and
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
dead (ones), and the manifestation of him and
τὴν βασιλείαν αὐτοῦ. 2 κήρυξον τὸν λόγον,
the kingdom of him; preach you the word,
ἐπίστηθι εὐκαίρως ἀκαίρως,
be you standing upon well-timedly not timedly,
ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove you, rebuke you, encourage you, in all
μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται
longness of spirit and (art of) teaching. Will be
γὰρ καιρὸς ὅτε τῆς
for appointed time when of the
ὑγιαίνουσας διδασκαλίας οὐκ
(one) being healthful teaching not
ἀνέξονται, ἀλλὰ κατὰ τὰς
they will hold selves up, but according to the
ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν
own desires to themselves they will heap upon
διδασκάλους κνηθόμενοι τὴν ἀκοήν, 4 καὶ
teachers being tickled the hearing, and
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν
from indeed the truth the hearing
ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους
they will turn away, upon but the myths
ἐκτραπήσονται. 5 σὺ δὲ νῆφε
they will be turned out. You but be sober-minded
ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον
in all (things), suffer you bad, work do you
εὐαγγελιστοῦ, τὴν διακονίαν σου
of evangelizer, the service of you
πληροφόρησον.
fully bear.

6 Ἐγὼ γὰρ ἤδη
I for already
σπένδομαι, καὶ ὁ
am being poured as drink offering, and the
καιρὸς τῆς ἀναλύσεώς μου
appointed time of the loosing up of me
ἐφῆστηκεν. 7 τὸν καλὸν ἀγῶνα
has stood upon. The fine struggle
ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν
I have struggled, the running I have ended, the

4 I solemnly charge
you before God
and Christ Jesus, who
is destined to judge
the living and the
dead, and by his man-
ifestation and his
kingdom, 2 preach the
word, be at it urgently
in favorable season,
in troublesome season,
reprove, reprimand,
exhort, with all long-
suffering and [art
of] teaching. 3 For
there will be a pe-
riod of time when
they will not put
up with the health-
ful teaching, but,
in accord with their
own desires, they will
accumulate teachers
for themselves to
have their ears tick-
led; 4 and they will
turn their ears away
from the truth, where-
as they will be turned
aside to false stories.
5 You, though, keep
your senses in all
things, suffer evil,
do [the] work of
an evangelizer, fully
accomplish your min-
istry.

6 For I am already
being poured out
like a drink offer-
ing, and the due
time for my releas-
ing is imminent. 7 I
have fought the fine
fight, I have run the
course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)
ἀπόκειται μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness
στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the
κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all
τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.
9 Σπούδασον ἐλθεῖν πρὸς με ταχέως·
Speed you up to come toward me quickly;
10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into
Θεσσαλονίκη, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus
εἰς Δαλματίαν· 11 Λουκᾶς ἐστὶν μόνος μετ'
into Dalmatia; Luke is alone with
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with
σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς
yourself, he is for to me well useful into
διακονίαν, 12 Τύχικον δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into
Ἐφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in
Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.
14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
Alexander the coppersmith many to me
κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him
ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· —
the Lord according to the works of him; —
15 ὃν καὶ σὺ φυλάσσου, λίαν
whom also you be guarding self, excessively
γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.
16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς
In the first of me defense no one
μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the faith. 8 From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation.

9 Do your utmost to come to me shortly.

10 For De'mas has forsaken me because he loved the present system of things, and he has gone to Thessa-lo-ni'ca; Cres'cens to Ga-la'tia, Titus to Dal-ma'tia. 11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering. 12 But I have sent Tych'i-cus off to Eph'e-sus. 13 When you come, bring the cloak I left at Tro'as with Carpus, and the scrolls, especially the parchments.

14 Alexander the coppersmith did me many injuries—Jehovah^a will repay him according to his deeds—15 and you too be on guard against him, for he resisted our words to an excessive degree.

16 In my first defense no one came to my side, but they all

ἐγκατέλιπον· — μὴ αὐτοῖς
they left down in; — not to them
λογισθεῖν· — 17 ὁ δὲ κύριός μοι
may it be reckoned; — the but Lord to me
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that
δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and
ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.
18 ῥύσεταιί με ὁ κύριος ἀπὸ παντὸς
Will draw for self me the Lord from every
ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.
19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Prisca and Aquila and the
Ὀνησιφόρου οἶκον.
of Onesiphorus household.
20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus
δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.
21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Speed up before winter to come.
Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.
22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.
ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

proceeded to forsake me—may it not be put to their account—17 but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth. 18 The Lord will deliver me from every wicked work and will save [me] for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Give my greetings to Pris'ca and Aq'ui-la and the household of On·e·siph'o·rus.

20 E·ras'tus stayed in Corinth, but I left Troph'i·mus sick at Mi-le'tus. 21 Do your utmost to arrive before winter.

Eu·bu'lus sends you his greetings, and [so do] Pu'dens and Li-nus and Clau'di·a and all the brothers.

22 The Lord [be] with the spirit you show. His undeserved kindness [be] with you people.

ΠΡΟΣ TITON
TOWARD TITUS

1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
'Ιησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰώνιων **3** ἐφάνερωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὁ
own, the word of him in preaching which
ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoinder
τοῦ σωτῆρος ἡμῶν θεοῦ, **4** Τίτῳ γνησίῳ
of the Savior of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν
child according to common faith;

χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ 'Ιησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.

5 Τοῦτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ
Of this thanks I left off you in Crete
ἵνα τὰ λείποντα
in order that the (things) being wanting

ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and

καταστήσῃς κατὰ πόλιν
you might set down according to city

πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,
older men, as I to you I ordered,

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς
if anyone is unaccusable, of one woman

ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in

κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-submitting.

1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the accurate knowledge of the truth which accords with godly devotion **2** upon the basis of a hope of the everlasting life which God, who cannot lie, promised before times long lasting, **3** whereas in his own due times he made his word manifest in the preaching with which I was entrusted, under command of our Savior, God; **4** to Titus, a genuine child according to a faith shared in common.

May there be undeserved kindness and peace from God [the] Father and Christ Jesus our Savior.

5 For this reason I left you in Crete, that you might correct the things that were defective and might make appointments of older men in city after city, as I gave you orders; **6** if there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly.

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάροινον, μὴ πλήκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, **8** ἀλλὰ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,
φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,
fond of goodness, sound in mind, righteous, loyal,
ἐγκρατῆ, **9** ἀντεχόμενον τοῦ
self-controlled, holding self against of the
κατὰ τὴν διδασχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατὸς ᾖ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὕγιαινούσῃ καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν.
to be reproving.

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι,
Are for many not self-submitting,
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, **11** οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἵτινες
it is binding to be shutting the mouth of, who
ὅλους οἴκους ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες ἃ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. **12** εἶπέν τις
of disgraceful gain thanks. Said someone
ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρήτες αἰεὶ ψεῦσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer must be free from accusation as God's steward, not self-willed, not prone to wrath, not a drunken brawler, not a smiter, not greedy of dishonest gain, **8** but hospitable, a lover of goodness, sound in mind, righteous, loyal, self-controlled, **9** holding firmly to the faithful word as respects his [art of] teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict.

10 For there are many unruly men, profitless talkers, and deceivers of the mind, especially those men who adhere to the circumcision. **11** It is necessary to shut the mouths of these, as these very men keep on subverting entire households by teaching things they ought not for the sake of dishonest gain. **12** A certain one of them, their own prophet, said: "Cre'tans are always liars, injurious wild beasts, unemployed gluttons."

13 This witness is true. For this very cause keep on reproving them with severity, that they may be healthy in the faith,

14 μὴ προσέχοντες ἰουδαϊκοῖς μύθοις
not having [mind] toward to Jewish myths
καὶ ἐντολαῖς ἀνθρώπων
and to commandments of men
ἀποστρεφόμενων τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις
to the but having been defiled and faithless
οὐδὲν καθαρὸν, ἀλλὰ μεμιάσθαι αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει ἃ πρέπει
You but be speaking which (things) is befitting
τῇ ὑγιαινούσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. Old men
νηφαλίους εἶναι, σεμνοὺς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβυτίδας ὡσαύτως ἐν
to the endurance. Old women as-thus in
καταστήματι ἱεροπρεπεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μηδὲ οἶνω πολλῶ
devils not-but to wine much
δεδουλωμένους, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἀγνάς,
fond of children, sound in mind, chaste,
οἰκουρούς, ἀγαθὰς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημηται.
word of the God may be blasphemed.

14 paying no atten-
tion to Jewish fables
and commandments of
men who turn them-
selves away from the
truth. 15 All things
are clean to clean
[persons]. But to
[persons] defiled and
faithless nothing is
clean, but both their
minds and their con-
sciences are defiled.
16 They publicly de-
clare they know God,
but they disown him
by their works, be-
cause they are detest-
able and disobedient
and not approved for
good work of any
sort.

2 You, however, keep
on speaking what
things are fitting for
healthful teaching.
2 Let the aged men
be moderate in hab-
its, serious, sound
in mind, healthy in
faith, in love, in en-
durance. 3 Likewise let
the aged women be
reverent in behavior,
not slanderous, nei-
ther enslaved to a lot
of wine, teachers of
what is good; 4 that
they may recall the
young women to their
senses to love their
husbands, to love
their children, 5 to
be sound in mind,
chaste, workers at
home, good, subjecting
themselves to their
own husbands, so that
the word of God may
not be spoken of
abusively.

6 τοὺς νεωτέρους ὡσαύτως
The younger [men] as-thus
παρακάλει σωφρονεῖν 7 περὶ
be you encouraging to be sound in mind; about
πάντα σεαυτὸν παρεχόμενος τύπον
all (things) yourself having self beside type
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
of fine works, in the teaching
ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιᾶ
uncorruptness, seriousness, word healthful
ἀκατάγνωστον, ἵνα ὁ
not to be known down, in order that the (one)
ἐξ ἐναντίας ἐντραπῇ μηδὲν
out of contrariness might be turned in nothing
ἔχων λέγειν περὶ ἡμῶν φαῦλον.
having to be saying about us vile (thing).
9 δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι
Slaves to own masters to be subjecting selves
ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
in all (things), well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
contradicting, not setting apart for selves, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,
all faith showing for selves within good,
ἵνα τὴν διδασκαλίαν τὴν τοῦ
in order that the teaching the (one) of the
σωτήρος ἡμῶν θεοῦ κοσμῶσιν
Savior of us of God they may be adorning
ἐν πᾶσιν.
in all (things).

11 Ἐπεφάνη γὰρ ἡ
Was made to appear for the
χάρις τοῦ θεοῦ σωτήριος πᾶσιν
undeserved kindness of the God [it] saving to all
ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, [it] instructing us, in order that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
having denied the irreverence and the worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως
desires with soundness of mind and righteously
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
and well-reveringly we should live in the now
αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
age, awaiting the happy hope
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
and manifestation of the glory of the great

6 Likewise keep on
exhorting the young-
er men to be sound
in mind, 7 in all
things showing your-
self an example of
fine works; showing
uncorruptness in your
teaching, seriousness,
8 wholesome speech
which cannot be con-
demned; so that the
man on the opposing
side may get ashamed,
having nothing vile
to say about us. 9 Let
slaves be in subjec-
tion to their owners
in all things, and
please them well, not
talking back, 10 not
committing theft, but
exhibiting good fidel-
ity to the full, so
that they may adorn
the teaching of our
Savior, God, in all
things.

11 For the unde-
served kindness of
God which brings sal-
vation to all sorts of
men has been mani-
fested, 12 instructing
us to repudiate un-
godliness and worldly
desires and to live
with soundness of
mind and righteous-
ness and godly devo-
tion amid this pres-
ent system of things,
13 while we wait
for the happy hope
and glorious mani-
festation of the great

12^a Godly devotion, KAVG; fear of Jehovah, J^{7,8}.

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, God and of Savior of us of Christ Jesus,
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα who gave himself over us in order that
 λυτρώσῃται ἡμᾶς ἀπὸ πάσης he might loose by ransom us from all
 ἀνομίας καὶ καθάρῃ ἑαυτῷ lawlessness and he might cleanse to himself
 λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. people being overly much, zealous of fine works.
15 Ταῦτα λάλει καὶ These (things) be you speaking and
 παρακάλει καὶ ἐλέγχε μετὰ be you encouraging and be you reproving with
 πάσης ἐπιταγῆς. μηδεὶς σου all enjoinder. No one of you
 περιφρονεῖτω. let be minding around.

3 Ὑπομίμησκε αὐτοὺς ἀρχαῖς Be you reminding them to governments
 ἐξουσίαις. ὑποτάσσεσθαι to authorities to be subjecting selves
 πειθαρχεῖν, πρὸς πᾶν ἔργον to be obedient as to rulers, toward every work
 ἀγαθὸν ἐτοίμους εἶναι, **2** μηδένα good ready (ones) to be, no one
 βλασφημεῖν, ἀμάχους εἶναι, to be blaspheming, not disposed to fight to be,
 ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα yielding, all showing for selves within mildness
 πρὸς πάντας ἀνθρώπους. **3** Ἦμεν γὰρ toward all men. We were for
 ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, sometime also we senseless, disobedient,
 πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ being made to err, slaving to desires and
 ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ to pleasures various, in badness and envy
 διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. going through, abhorrent, hating one another.

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ When but the kindness and the
 φιланθρωπία ἐπεφάνη τοῦ σωτῆρος philanthropy was made to appear of the Savior
 ἡμῶν θεοῦ, **5** οὐκ ἐξ ἔργων τῶν ἐν of us of God, not out of works the in

God and of [the] Savior of us, Christ Jesus,^a **14** who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.
15 Keep on speaking these things and exhorting and reproving with full authority to command. Let no man ever despise you.

3 Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, **2** to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. **3** For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, abhorrent, hating one another.

4 However, when the kindness and the love for man on the part of our Savior, God, was manifested, **5** owing to no works in

δικαιοσύνη ἣ ἐποιήσαμεν ἡμεῖς righteousness which (ones) we did we
 ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν but according to the of him mercy he saved
 ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ us through bath of regeneration and
 ἀνακαινώσεως πνεύματος ἁγίου, **6** οὗ of renovation of spirit holy, of which
 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ he poured out upon us richly through
 Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, Jesus Christ the Savior of us,
7 ἵνα δικαιωθέντες τῇ in order that having been justified to the
 ἐκείνου χάριτι κληρονόμοι of that (one) undeserved kindness heirs
 γεννηθῶμεν κατ' ἐλπίδα ζωῆς we might become according to hope of life
 αἰωνίου. everlasting.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων Faithful the word, and about these (things)
 βούλομαι σε διαβεβαιοῦσθαι, I am wishing you to stabilize thoroughly,
 ἵνα φροντίζωσιν καλῶν in order that they may be mindful of fine
 ἔργων προϊστασθαι οἱ works to be standing before the (ones)
 πεπιστευκότες θεῷ. Ταῦτά ἐστιν having believed to God. These (things) is
 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις fine (things) and beneficial to the men;

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας foolish but seekings and genealogies
 καὶ ἔριν καὶ μάχας νομικὰς and strife and fights belonging to law
 περιστάσο, εἰσὶν γὰρ ἀνωφελεῖς be you standing around, they are for unbeneficial
 καὶ μάταιοι. **10** αἰρετικὸν ἄνθρωπον μετὰ and vain. Sectarian man after
 μίαν καὶ δευτέραν νοουθεσίαν one and second putting mind within
 παραιτοῦ, **11** εἰδὼς ὅτι be you asking off for self, having known that
 ἐξέστραπται ὁ τοιοῦτος καὶ has been turned inside out the such (one) and
 ἀμαρτάνει, ὧν αὐτοκατάκριτος. he is sinning, being self-condemned.

righteousness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by holy spirit. **6** This [spirit] he poured out richly upon us through Jesus Christ our Savior, **7** that, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life.

8 Faithful is the saying, and concerning these things I desire you to make firm assertions constantly, in order that those who have believed God may keep their minds on maintaining fine works. These things are fine and beneficial to men.

9 But shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. **10** As for a man that promotes a sect, reject him after a first and a second admonition; **11** knowing that such a man has been turned out of the way and is sinning, he being self-condemned.

13^a The margin of the Westcott-Hort Greek text renders this: "manifestation of our great God and Savior, Jesus Christ." However, see Titus 1:4 and 2 Peter 1:1. Also see Appendix under Titus 2:13.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς
you or Tychicus, speed up to come toward
με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged
παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
to winter. Zenas the lawyer and

Ἀπολλῶν σπουδαίως πρόπεμψον,
Apollos speedily send you forward,

ἵνα μηδὲν αὐτοῖς λείπη.
in order that nothing to them may be lacking.

14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)

καλῶν ἔργων προΐστασθαι εἰς τὰς
of fine works to be standing before into the

ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
necessary needs, in order that not they may be

ἄκαρποι.
unfruitful.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me

πάντες. Ἀσπασαί τοὺς φιλοῦντας
all. Greet you the (ones) having affection for

ἡμᾶς ἐν πίστει.
us in faith.

Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of you.

12 When I send Ar-
te-mas or Tych'i-cus
to you, do your ut-
most to come to me
at Ni-cop'o-lis, for
there is where I have
decided to winter.

13 Carefully supply
Ze-nas, who is versed
in the Law, and
A-pol'los for their
trip, that they may
not lack anything.

14 But let our people
also learn to main-
tain fine works so as
to meet their press-
ing needs, that they
may not be unfruitful.

15 All those with
me send you their
greetings. Give my
greetings to those who
have affection for us
in the faith.

May the undeserved
kindness be with all
of you people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and

Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved

καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφίᾳ τῇ
and fellow worker of us and to Apphia the

ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιῷτῃ
sister and to Archippus the fellow soldier

ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you

ἐκκλησίᾳ·
to ecclesia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace

ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus

Χριστοῦ.
Christ.

4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me

πάντοτε μνεῖαν σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the

προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love

καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the

κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),

6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith

σου ἐνεργῆς γένηται ἐν
of you operative within might become in

ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the

ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much

ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,

ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)

ἀναπέπνυται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prison-
er for the sake of
Christ Jesus, and
Timothy, [our] broth-
er, to Phi-le-mon, our
beloved one and fel-
low worker, 2 and to
Ap'phi-a, our sister,
and to Ar-chip'pus,
our fellow soldier, and
to the congregation
that is in your house:

3 May you people
have undeserved kind-
ness and peace from
God our Father and
[the] Lord Jesus
Christ.

4 I always thank my
God when I make
mention of you in
my prayers, 5 as I
keep hearing of your
love and faith which
you have toward the
Lord Jesus and to-
ward all the holy
ones; 6 in order that
the sharing of your
faith may go into
action by your ac-
knowledging of every
good thing among us
as related to Christ.
7 For I got much
joy and comfort over
your love, because
the tender affections
of the holy ones
have been refreshed
through you, brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρρησίαν ἔχων ἐπιτάσσειν σοι
outspokenness having to be enjoining to you
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτες νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ, — 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τὸν ποτέ σοι
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ'
whom I sent again to you him, that
ἔστιν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς
I willed to do, in order that not as
κατὰ ἀνάγκην τὸ ἀγαθόν σου
according to necessity the good (thing) of you
ἦ ἀλλὰ κατὰ ἐκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν ἵνα αἰώνιον αὐτόν
toward hour in order that everlasting (ly) him
ἀπέχῃς, 16 οὐκέτι ὡς δούλον ἀλλὰ
you may have back, not yet as slave but
ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σάρκι καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very reason, though I have great freeness of speech in connection with Christ to order you to do what is proper, 9 I am exhorting you rather on the basis of love, seeing that I am such as I am, Paul an aged man, yes, now also a prisoner for the sake of Christ Jesus; 10 I am exhorting you concerning my child, to whom I became a father while in my prison bonds, Onesimus, 11 formerly useless to you but now useful to you and to me. 12 This very one I am sending back to you, yes, him, that is, my own tender affections.

13 I would like to hold him back for myself that in place of you he might keep on ministering to me in the prison bonds I bear for the sake of the good news. 14 But without your consent, I do not want to do anything, so that your good act may be, not as under compulsion, but of your own free will. 15 Perhaps really on this account he broke away for an hour, that you may have him back forever, 16 no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in [the] Lord. 17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτόν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously
σε ἢ ὀφείλει, τοῦτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι
not I am saying to you that also yourself to me
προσοφείλεις. 20 ναί, ἀδελφέ, ἐγὼ σου
you are owing besides. Yes, brother, I of you
ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.

21 Πειθοῦς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over

ἃ λέγω ποιήσεις.
what (things) I am saying you will do.

22 ἅμα δὲ καὶ ἐτοιμαζέ
At the same time but also you be preparing
μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of you I shall be graciously given
ὑμῖν.
to you (ones).

23 Ἀσπάζεται σε Ἐπαφρᾶς ὁ
Is greeting you Epaphras the
συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκάς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοί μου.
fellow workers of me.

25 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

you consider me a sharer, receive him kindly the way you would me. 18 Moreover, if he did you any wrong or owes you anything, keep this charged to my account. 19 I Paul am writing with my own hand: I will pay it back—not to be telling you that, besides, you owe me even yourself. 20 Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections in connection with Christ.

21 Trusting in your compliance, I am writing you, knowing you will even do more than the things I say. 22 But along with that, also get lodging ready for me, for I am hoping that through the prayers of you people I shall be set at liberty for you.

23 Sending you greetings is Epaphras my fellow captive in union with Christ, 24 [also] Mark, Aris-tar'chus, De-mas, Luke, my fellow workers.

25 The undeserved kindness of the Lord Jesus Christ be with the spirit you people show.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the
θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
God having spoken to the fathers in the
προφήταις **2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last [part] of the days these
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir
πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the
αἰῶνας· **3** ὃς ὢν ἀπαύγασμα τῆς
ages; who being beaming forth from of the
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the
δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν
power of him, cleansing of the sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right [hand] of the
μεγαλωσύνης ἐν ὑψηλοῖς, **4** τοσοῦτω
greatness in lofty [places], to so much
κρείττω γενόμενος τῶν ἀγγέλων
better having become of the angels
ὅσω διαφορώτερον παρ' αὐτοὺς
to how much more differing beside them
κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίνι γὰρ εἶπεν ποτε τῶν
To which one for he said sometime of the
ἀγγέλων Υἱὸς μου εἶ σύ, ἐγὼ σήμερον
angels Son of me are you, I today
γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me
εἰς υἱόν; **6** ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in
τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the
οἰκουμένην, λέγει Καὶ
being inhabited [earth], he is saying And

1 God, who long ago
spoke on many
occasions and in
many ways to our
forefathers by means
of the prophets, **2** has
at the end of these
days spoken to us
by means of a Son,
whom he appointed
heir of all things, and
through whom he
made the systems of
things. **3** He is the
reflection of [his]
glory and the exact
representation of his
very being, and he
sustains all things
by the word of his
power; and after he
had made a purifica-
tion for our sins he
sat down on the right
hand of the Majesty
in lofty places. **4** So
he has become better
than the angels, to the
extent that he has in-
herited a name more
excellent than theirs.
5 For example, to
which one of the an-
gels did he ever say:
"You are my son; I,
today, I have become
your father"? And
again: "I myself shall
become his father,
and he himself will
become my son"?
6 But when he again
brings his First-born
into the inhabited
earth, he says: "And

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels
θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels
λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers
αὐτοῦ πυρὸς φλόγα· **8** πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son
Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age
τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness
ῥάβδος τῆς βασιλείας αὐτοῦ. **9** ἠγάπησας
staff of the kingdom of him. You loved
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through
τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,
ἐλαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners
σου· **10** καὶ Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,
κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the
χειρῶν σου εἰσιν οἱ οὐρανοί· **11** αὐτοὶ
hands of you are the heavens; they
ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but
διαμένεις· καὶ πάντες ὡς
you are remaining through; and all as
ἱμάτιον παλαιωθήσονται, **12** καὶ
outer garment will be made old, and
ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
as if thing thrown about you will wrap up them,
ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
as outer garment and they will be altered; you
δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not
ἐκλείψουσιν.
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels
εἶρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]
μου ἕως ὃν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

let all God's angels
worship him."

7 Also, with refer-
ence to the angels he
says: "And he makes
his angels spirits, and
his public servants a
flame of fire." **8** But
with reference to the
Son: "God is your
throne forever, and
[the] scepter of your
kingdom is the scep-
ter of uprightness.
9 You loved righteous-
ness, and you hated
lawlessness. That is
why God, your God,
anointed you with
[the] oil of exultation
more than your part-
ners." **10** And: "You
at [the] beginning, O
Lord, laid the foun-
dations of the earth
itself, and the heav-
ens are [the] works
of your hands. **11** They
themselves will per-
ish, but you yourself
are to remain contin-
ually; and just like
an outer garment
they will all grow old,
12 and you will wrap
them up just as a
cloak, as an outer
garment; and they
will be changed, but
you are the same,
and your years will
never run out."

13 But with refer-
ence to which one of
the angels has he
ever said: "Sit at my
right hand, until I
place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοὺς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχειν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime
παραρυῶμεν. 2 εἰ γὰρ ὁ
we might be made to flow beside. If for the
δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
became stable, and every transgression and
παρακοή ἔλαβεν ἔνδικον
disobedience received agreeable to justice
μισθαποδοσίαν, 3 πῶς ἡμεῖς ἐκφευξόμεθα
paying back of reward, how we shall we flee out
τηλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,
4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείοις τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?
5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)
μέλλουσαν, περὶ ἧς λαλοῦμεν
being about (to come), about which we are speaking;
6 διεμαρτύρατο δέ ποῦ τις
he bore thorough witness but somewhere someone
λέγων Τί ἐστὶν ἄνθρωπος ὅτι
saying What is man, that

as a stool for your feet"? 14 Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?
2 That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. 2 For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; 3 how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through [our] Lord and was verified for us by those who heard him, 4 while God joined in bearing witness with signs as well as portents and various powerful works and with distributions of holy spirit according to his will?
5 For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking. 6 But a certain witness has given proof somewhere, saying: "What is man

μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου.
you are remembering of him, or son of man.
ὅτι ἐπισκέπτη αὐτόν; 7 ἡλάττωσας
that you are looking upon him? You made less
αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ
him short something beside angels, to glory
καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ
and to honor you crowned him, and
κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands
σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under
τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him
τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ
the all (things) nothing he let go off to him
ἀνυπότακτον. νῦν δὲ οὕτω ὁρῶμεν
unsubdued. Now but not as yet we are seeing
αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;
9 τὸν δὲ βραχύ τι παρ' ἀγγέλους
the but short something beside angels
ἡλαττωμένον βλέπομεν Ἰησοῦν
having been made less we are looking at Jesus
διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and
τιμῇ ἐστεφανωμένον, ὅπως
to honor having been crowned, so that
χάρτι θεοῦ ὑπὲρ παντός
to undeserved kindness of God over every [man]
γεύσεται θανάτου.
he might taste of death.
10 Ἐπρεπε γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom
τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),
πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through
παθημάτων τελειῶσαι. 11 ὁ τε γὰρ
sufferings to perfect. The (one) and for
ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of
ἐνὸς πάντες δι' ἣν αἰτίαν οὐκ
one all; through which cause not
ἐπαισχύνεται ἀδελφοὺς αὐτοὺς
he is made ashamed upon brothers them
καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back the

that you keep him in mind, or [the] son of man that you take care of him? 7 You made him a little lower than angels; with glory and honor you crowned him, and appointed him over the works of your hands. 8 All things you subjected under his feet." For in that he subjected all things to him God left nothing that is not subject to him. Now, though, we do not yet see all things in subjection to him; 9 but we behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every [man].
10 For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. 11 For both he who is sanctifying and those who are being sanctified all [stem] from one, and for this cause he is not ashamed to call them "brothers," 12 as he says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.

14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἵματος καὶ σαρκός, καὶ αὐτὸς
of blood and of flesh, also he

παραπλησίως μετέσχευ τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death

καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν διάβολον,
having of the death, this is the Devil,

15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
to fear of death through all of the to be living

ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for

δὴ που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.

17 ὅθεν ὥφειλεν κατὰ
From which he was owing according to
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,

ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and
πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,

εἰς τὸ ἱλάσκεσθαι τὰς
into the to be making propitiation for the
ἁμαρτίας τοῦ λαοῦ· 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for

πέπονθεν αὐτὸς πειρασθεῖς,
he has suffered he having been tempted,
δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

your name to my
brothers; in the mid-
dle of [the] congrega-
tion I will praise
you with song." 13 And again: "I will
have my trust in
him." And again:
"Look! I and the
young children, whom
Jehovah^a gave me."

14 Therefore, since
the "young children"
are sharers of blood
and flesh, he also
similarly partook of
the same things, that
through his death he
might bring to noth-
ing the one having
the means to cause
death, that is, the
Devil;^b 15 and [that]

he might emancipate
all those who for
fear of death were
subject to slavery all
through their lives.

16 For he is really
not assisting angels at
all, but he is assist-
ing Abraham's seed.

17 Consequently he
was obliged to be-
come like his "broth-
ers" in all respects,
that he might be-
come a merciful and
faithful high priest
in things pertaining
to God, in order to
offer propitiatory sac-
rifice for the sins of
the people. 18 For in
that he himself has
suffered when being
put to the test, he
is able to come to
the aid of those who
are being put to the
test.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the

ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession
ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)

ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the
οἴκῳ αὐτοῦ. 3 πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory

παρὰ Μωυσῆν ἡξίωται.
beside Moses has been counted worthy
καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having

τοῦ οἴκου ὃ κατασκευάσας αὐτόν·
of the house the (one) having constructed it;
4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ
every for house is being constructed by

τινος, ὃ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed
θεός. 5 καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole

τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness
τῶν λαληθησομένων, 6 Χριστὸς
of the (things) to be futurely spoken, Christ

δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
but as Son upon the house of him; of whom
οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and

τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable
κατάσχωμεν.
we should hold down.

7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the
πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς
spirit the holy Today if ever of the voice

αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε
of him you should hear, not you should harden
τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the
ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες
wilderness, where tested the fathers

ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers
of the heavenly call-
ing, consider the apos-
tle and high priest
whom we confess—Je-
sus. 2 He was faithful
to the One that made
him such, as Moses
was also in all the
house of that One.
3 For the latter is
counted worthy of
more glory than Moses,
inasmuch as he who
constructs it has more
honor than the house.
4 Of course, every
house is constructed
by someone, but he
that constructed all
things is God. 5 And
Moses as an attendant
was faithful in all the
house of that One as a
testimony of the things
that were to be spo-
ken afterwards, 6 but
Christ [was faithful]
as a Son over the
house of that One. We
are the house of that
One, if we make fast
our hold on our free-
ness of speech and
our boasting over the
hope firm to the end.

7 For this reason,
just as the holy spirit
says: "Today if you
people listen to his
own voice, 8 do not
harden your hearts as
on the occasion of
causing bitter anger,
as in the day of mak-
ing the test in the
wilderness, 9 in which
your forefathers made
a test of me with
a trial, and yet they
had seen my works

13^a Jehovah, J7, 8, 17, 18margin, 20; God, NBAP⁴⁰VgSy^p. 14^b Devil, NBAVg; Satan, Sy^pJ17, 18.

τεσσεράκοντα ἔτη· 10 διὸ
forty years; through which
προσώχθισα τῇ γενεᾷ ταύτῃ
I became disgusted toward to the generation this
καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ·
and I said Ever they make selves err to the heart;
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· 11 ὥς
they but not they knew the ways of me; as
ᾧμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς
I swore in the wrath of me If they will enter into
τὴν κατάπαυσίν μου.
the ceasing down of me.

12 βλέπετε, ἀδελφοί, μή ποτε
Be you looking at, brothers, not sometime
ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ
will be in anyone of you heart wicked
ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος,
of unbelief in the to stand off from God living,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
but be you encouraging selves according to
ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
each day, until which [time] the Today
καλεῖται, ἵνα μὴ σκληρυνθῇ
it is being called, in order that not might be hardened
τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
anyone out of you to seduction of the sin;
14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
partakers for of the Christ we have become,
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
if ever indeed the beginning of the sub-standing
μέχρι τέλους βεβαίαν κατάσχωμεν·
until end stable we should hold down;
15 ἐν τῷ λέγεσθαι, Σήμερον ἐάν τῆς
in the to be being said, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
voice of him you should hear, not be you hardening
τὰς καρδίας ὑμῶν ὥς ἐν τῷ παραπικρασμῷ.
the hearts of you as in the embitterment.

16 τίνες γὰρ ἀκούσαντες
Which ones for having heard
παρεπίκραναν; ἀλλ' οὐ πάντες
they caused embitterment? But not all
οἱ ἐξελθόντες ἐξ Αἰγύπτου
the (ones) having gone forth out of Egypt
διὰ Μωυσέως; 17 τίσιν δὲ
through Moses? To which (ones) but
προσώχθισεν τεσσεράκοντα ἔτη;
he became disgusted toward forty years?
οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ
Not to the (ones) having sinned, of whom the

for forty years. 10 For this reason I became disgusted with this generation and said, "They always go astray in their hearts, and they themselves have not come to know my ways." 11 So I swore in my anger, "They shall not enter into my rest."

12 Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; 13 but keep on exhorting one another each day, as long as it may be called "Today," for fear any one of you should become hardened by the deceptive power of sin. 14 For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end, 15 while it is being said: "Today if you people listen to his own voice, do not harden your hearts as on the occasion of causing bitter anger."

16 For who were they that heard and yet provoked to bitter anger? Did not, in fact, all do so who went out of Egypt under Moses? 17 Moreover, with whom did [God] become disgusted for forty years? Was it not with those who sinned, whose

κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
carcasses fell in the wilderness?
18 τίσιν δὲ ᾧμοσεν μὴ
To which (ones) but he swore not
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
to enter futurally into the ceasing down of him if
μὴ τοῖς ἀπειθήσασιν; 19 καὶ
not to the (ones) having disobeyed? And
βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
we are looking at that not they were able to enter
δι' ἀπιστίαν.
through unbelief.

4 Φοβηθῶμεν οὖν μή ποτε
We should fear therefore not sometime
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
being left down of promise to enter into the
κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν
ceasing down of him may seem someone out of you
ὕστερηκεναι· 2 καὶ γὰρ
to have come behind; and for
ἐσμεν εὐηγγελισμένοι
we are having been brought good news
καθάπερ καὶ οἱ ἄλλοι, ἀλλ' οὐκ
according to which (things) even also those, but not
ᾠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
benefited the word of the hearing those (ones),
μὴ συνκεκρασμένους τῇ πίστει
not (ones) having been mixed to the faith
τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ
to the (ones) having heard. We are entering for
εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες,
into the ceasing down the (ones) having believed,
καθὼς εἶρηκεν Ὡς ᾧμοσα ἐν τῇ ὀργῇ
according as he has said As I swore in the wrath
μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν
of me If they will enter into the ceasing down
μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, although of the works from throwing down
κόσμου γενηθέντων, 4 εἶρηκεν
of world of (ones) having come to be, he has said
γὰρ πού ποτε περὶ τῆς ἐβδόμης οὕτως
for somewhere about the seventh [day] thus
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
And ceased down the God in the day the
ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
seventh from all the works of him, and

carcasses fell in the wilderness? 18 But to whom did he swear that they should not enter into his rest except to those who acted disobediently? 19 So we see that they could not enter in because of lack of faith.

4 Therefore, since a promise is left of entering into his rest, let us fear that sometime someone of you may seem to have fallen short of it. 2 For we have had the good news declared to us also, even as they also had; but the word which was heard did not benefit them, because they were not united by faith with those who did hear. 3 For we who have exercised faith do enter into the rest, just as he has said: "So I swore in my anger, 'They shall not enter into my rest,'" although his works were finished from the founding of the world. 4 For in one place he has said of the seventh day as follows: "And God" rested on the seventh day from all his works," 5 and

3^a Literally, "the," KBA; God's, Sy^p; Jehovah's, J¹⁷. 4^b God, NBAVG Sy^p; he, J¹⁷.

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
in this again If they will enter into the
κατάπαυσίν μου.
ceasing down of me.

6 ἐπεὶ οὖν ἀπολείπεται
Since therefore it is being left off
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
some (ones) to enter into it, and the (ones)
πρότερον εὐαγγελισθέντες οὐκ
formerly having been brought good news not
εἰσῆλθον δι' ἀπειθείαν, 7 πάλιν
they entered through disobedience, again
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
some he is defining day, Today, in David
λέγων μετὰ τοσούτον χρόνον, καθὼς
saying after so much time, according as
προεῖρηται, Σήμερον ἔαν τῆς
it has been said before, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
voice of him you should hear, not you may harden
τὰς καρδίας ὑμῶν· 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
the hearts of you; if for them Jesus
κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
made cease down, not likely about another
ἐλάλει μετὰ ταῦτα ἡμέρας.
he was speaking after these (things) of day.
9 ἄρα ἀπολείπεται σαββατισμὸς τῷ
Really is being left off sabbathing to the
λαῷ τοῦ θεοῦ· 10 ὁ γὰρ
people of the God; the (one) for
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
having entered into the ceasing down of him also
αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ
he ceased down from the works of him
ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
as-even from the own (ones) the God.

11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
We should speed up therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
that the ceasing down, in order that not in the
αὐτῷ τις ὑποδείγματι πέσῃ τῆς
very anyone example he should fall of the
ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
disobedience. Living for the word of the
θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πάσαν
God and energetic and sharper over every
μάχαιραν δίστομον καὶ διικνούμενος ἄχρι
sword two-mouthed and going through as far as

again in this place:
“They shall not enter
into my rest.”

6 Since, therefore, it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience, 7 he again marks off a certain day by saying after so long a time in David's [psalm] “To-day”; just as it has been said above: “To-day if you people listen to his own voice, do not harden your hearts.” 8 For if Joshua^a had led them into a place of rest, [God] would not afterward have spoken of another day. 9 So there remains a sabbath resting for the people of God. 10 For the man that has entered into [God's] rest has also himself rested from his own works, just as God did from his own.

11 Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same pattern of disobedience. 12 For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and
ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)
δὲ γυμνά καὶ τετραχλησμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.

14 ἔχοντες οὖν ἀρχιερέα μέγαν
Having therefore chief priest great
διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the
ὁμολογίας· 15 οὐ γὰρ ἔχομεν ἀρχιερέα
confession; not for we are having chief priest
μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses
ἡμῶν, πεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοιότητα χωρὶς
all (things) according to likeness apart from
ἁμαρτίας. 16 προσερχώμεθα οὖν
sin. We may come toward therefore
μετὰ παρρησίας τῷ θρόνῳ
with outspokenness to the throne
τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν ἔλεος καὶ χάριν
we might receive mercy and undeserved kindness
εὕρωμεν εἰς εὐκαιρὸν βοήθειαν.
we might find into well-timely aid.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men
λαμβάνόμενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that
προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἁμαρτιῶν, 2 μετριοπαθεῖν δυνάμενος
sins, to feel measuredly being able
τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περικείται ἀσθενείαν,
since also he is being surrounded weakness,

dividing of soul and spirit, and of joints and marrow, and [their] marrow, and [is] able to discern thoughts and intentions of [the] heart. 13 And there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting.

14 Seeing, therefore, that we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold onto [our] confessing of [him]. 15 For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. 16 Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time.

5 For every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins. 2 He is able to deal moderately with the ignorant and erring ones since he also is surrounded with his own weakness,

^a Je·hosh'·u·a, J^{17,18}; Jesus, P⁴⁰ BAVg; Je·shu'·bar-Nun (Jesus son of Nun), Syr.

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς
and through it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
And not to himself anyone is receiving the
τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,
καθὼς περ καὶ Ἀαρὼν. 5 Οὕτως
according as even also Aaron. Thus
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ
to become chief priest, but the (one)
λαλήσας πρὸς αὐτὸν Υἱὸς μου εἶ σύ,
having spoken toward him Son of me are you,
ἐγὼ σήμερον γεγέννηκά σε. 6 καθὼς
I today I have generated you; according as
καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineup of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
supplications and and petitions toward the (one)
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
with outcry strong and tears
προσενέγκας καὶ εἰσακουσθεὶς
having borne toward and having been heard into
ἀπὸ τῆς εὐλαβείας, 8 καί περ ὢν
from the holding well, and-even being
υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
Son, he learned from which (things) he suffered
τὴν ὑπακοήν, 9 καὶ τελειωθείς
the obedience, and having been perfected
ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him
αἴτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting,
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineup of Melchizedek.

3 and on its account
he is obliged to make
offerings for sins as
much for himself as
for the people.

4 Also, a man takes
this honor, not of his
own accord, but only
when he is called by
God, just as Aaron
also [was]. 5 So too
the Christ did not
glorify himself by be-
coming a high priest,
but [was glorified by
him] who spoke with
reference to him:
"You are my son; I,
today, I have become
your father." 6 Just as
he says also in an-
other place: "You are
a priest forever ac-
cording to the man-
ner of Mel-chiz'e-dek."

7 In the days of his
flesh [Christ] offered
up supplications and
also petitions to the
one who was able to
save him out of death,
with strong outcries
and tears, and he was
favorably heard for
his godly fear. 8 Al-
though he was a Son,
he learned obedience
from the things he
suffered; 9 and after
he had been made
perfect he became re-
sponsible for everlast-
ing salvation to all
those obeying him,
10 because he has been
specifically called by
God a high priest ac-
cording to the manner
of Mel-chiz'e-dek.

11 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ
About whom much to us the word and
δυσερμηνεύτος λέγειν, ἐπεὶ νωθοὶ
hard to interpret to be saying, since sluggish
γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ
you have become to the hearings; and for
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
(ones) being owing to be teachers through the
χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
time, again need you are having of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
to be teaching you someone the elementary things
τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
of the beginning of the little words of the God, and
γεγόνατε χρεῖαν ἔχοντες γάλακτος,
you have become need (ones) having of milk,
οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ
not of solid nourishment. Everyone for
ὁ μετέχων γάλακτος ἄπειρος λόγου
the (one) partaking of milk untested of word
δικαιοσύνης, νήπιος γὰρ ἐστίν·
of righteousness, babe for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ
of perfect (ones) but is the solid
τροφή, τῶν διὰ τὴν ἔξιν τὰ
nourishment, of the (ones) through the use the
αἰσθητήρια γεγυμνασμένα
sense organs having been trained (like gymnast)
ἐχόντων πρὸς διάκρισιν καλοῦ τε
having toward distinguishing of fine (thing) and
καὶ κακοῦ.
and bad (thing).

6 Διὸ ἀφέντες τὸν τῆς
Through which having let go off the of the
ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
beginning of the Christ word upon the
τελειότητα φερώμεθα, μὴ πάλιν
perfection may we be borne on, not again
θεμέλιον καταβαλλόμενοι μετάνοιαν
foundation throwing down for selves of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
from dead works, and of faith upon God,
2 βαπτισμῶν διδασκῶν ἐπιθέσεως τε χειρῶν,
of baptisms teaching putting upon and of hands,
ἀναστάσεως νεκρῶν καὶ κρίματος
of resurrection of dead (ones) and of judgment
αἰωνίου. 3 καὶ τοῦτο ποιήσομεν εἴπερ
everlasting. And this we shall do if ever even
ἐπιτρέπῃ ὁ θεός.
may permit the God.

11 Concerning him
we have much to say
and hard to be ex-
plained, since you
have become dull in
your hearing. 12 For,
indeed, although you
ought to be teachers
in view of the time,
you again need some-
one to teach you from
the beginning the ele-
mentary things of the
sacred pronounce-
ments of God; and
you have become such
as need milk, not sol-
id food. 13 For every-
one that partakes of
milk is unacquainted
with the word of righ-
teousness, for he is a
babe. 14 But solid food
belongs to mature
people, to those who
through use have
their perceptive pow-
ers trained to dis-
tinguish both right
and wrong.

6 For this reason,
now that we have
left the primary doc-
trine about the Christ,
let us press on to
maturity, not laying
a foundation again,
namely, repentance
from dead works, and
faith toward God;
2 the teaching on bap-
tisms and the laying
on of the hands, the
resurrection of the
dead and everlasting
judgment. 3 And this
we will do, if God
indeed permits.

4 Ἀδύνατον γὰρ τοὺς ἅπασι
Impossible for the (ones) once for all
φωτισθέντας γευσάμενους τε τῆς
having been enlightened having tasted and of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
free gift of the heavenly and partakers
γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
having become of spirit holy and fine
γευσάμενους θεοῦ ῥῆμα δυνάμεις τε
having tasted of God saying powers and
μέλλοντος αἰῶνος, 6 καὶ
of being about (to come) age, and
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς
having fallen beside, again to be renovating into
μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν
repentance, putting on stake again to themselves the
υἱὸν τοῦ θεοῦ καὶ
Son of the God and
παραδειγματίζοντας. 7 Γῆ γὰρ
(ones) making to be show beside. Earth for
ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον
the (one) having drunk the upon it coming
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην
many times rain, and giving birth to green plant
εὖθετον ἐκείνοις δι' οὓς καὶ
well put to those through whom also
γεωργεῖται, μεταλαμβάνει εὐλογίας
it is being cultivated, is receiving in return blessing
ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
from the God; bearing out but thorns and
τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
thistles disapproved and of curse near,
ἥς τὸ τέλος εἰς καὶσιν.
of which [earth] the end into burning.

9 Πεισμέθα δὲ περὶ ὑμῶν,
We have been persuaded but about you,
ἀγαπητοί, τὰ κρεῖσσονα καὶ ἐχόμενα
loved (ones), the (things) better and having
σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· 10 οὐ
of salvation, if and thus we are speaking; not
γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
for unrighteous the God to forget of the
ἔργου ὑμῶν καὶ τῆς ἀγάπης ἥς
work of you and of the love of which
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
you showed within into the name of him,
διακονήσαντες τοῖς ἁγίοις καὶ
having served to the holy (ones) and
διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
serving. We are desiring but each

4 For it is impossi-
ble as regards those
who have once for all
been enlightened, and
who have tasted the
heavenly free gift,
and who have become
partakers of holy
spirit, 5 and who have
tasted the fine word
of God and powers of
the coming system of
things, 6 but who have
fallen away, to revive
them again to repen-
tance, because they
impale the Son of
God afresh for them-
selves and expose him
to public shame. 7 For
example, the ground
that drinks in the
rain which often
comes upon it, and
that then brings forth
vegetation suitable to
those for whom it
is also cultivated, re-
ceives in return a
blessing from God.
8 But if it produces
thorns and thistles,
it is rejected and
is near to being
cursed; and it ends up
with being burned.

9 However, in your
case, beloved ones, we
are convinced of better
things and things ac-
companied with sal-
vation, although we
are speaking in this
way. 10 For God is
not unrighteous so
as to forget your
work and the love
you showed for his
name, in that you
have ministered to the
holy ones and continue
ministering. 11 But
we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
of you the very to be showing within speed up
πρὸς τὴν πληροφάν τῆς ἐλπίδος ἄχρι
toward the fully being borne of the hope until
τέλους, 12 ἵνα μὴ νωθοὶ
end, in order that not sluggish
γένησθε, μιμηταὶ δὲ τῶν
you might become, imitators but of the (ones)
διὰ πίστεως καὶ μακροθυμίας
through faith and longness of spirit
κληρονομοῦντων τὰς ἐπαγγελίας.
of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ
To the for Abraham having promised the
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
God, since down on no one he was having
μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ,
greater to swear, he swore down on himself,
14 λέγων Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
saying If surely blessing I shall bless you and
πληθύνων πληθυνῶ σε· 15 καὶ οὕτως
multiplying I shall multiply you; and thus
μακροθυμήσας ἐπέτυχεν τῆς
having shown longness of spirit he obtained of the
ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
promise. Men for down on the
μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς
greater (one) are swearing, and of all to them
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·
contradiction limit into stabilizing the oath;
17 ἐν ᾧ περισσότερο βουλόμενος ὁ θεὸς
in which more abundantly wishing the God
ἐπιδείξαι τοῖς κληρονόμοις τῆς
to show upon to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the counsel
αὐτοῦ ἐμεσίτευσεν ὅρκῳ, 18 ἵνα
of him he mediated to oath, in order that
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
through two things unchangeable, in
οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
which (ones) impossible to lie God, strong
παράκλησιν ἔχωμεν οἱ
encouragement we may be having the (ones)
καταφυγόντες κρατῆσαι τῆς
having fled down to take hold of the
προκειμένης ἐλπίδος· 19 ἣν ὥς
lying down before hope; which as
ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
anchor we are having of the soul, sure

of you to show the
same industriousness
so as to have the
full assurance of the
hope down to the end,
12 in order that you
may not become slug-
gish, but be imitators
of those who through
faith and patience in-
herit the promises.

13 For when God
made his promise to
Abraham, since he
could not swear by
anyone greater, he
swore by himself,
14 saying: "Assuredly
in blessing I will bless
you, and in multiply-
ing I will multiply
you." 15 And thus af-
ter [Abraham] had
shown patience, he
obtained [this] prom-
ise. 16 For men swear
by the one greater,
and their oath is the
end of every dispute,
as it is a legal guar-
antee to them. 17 In
this manner God,
when he purposed to
demonstrate more
abundantly to the
heirs of the promise
the unchangeableness
of his counsel, stepped
in with an oath, 18 in
order that, through
two unchangeable
things in which it is
impossible for God to
lie, we who have fled
to the refuge may
have strong encour-
agement to lay hold
on the hope set before
us. 19 This [hope] we
have as an anchor for
the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
and and stable and entering into the
ἑσώτερον τοῦ καταπετάσματος, 20 ὅπου
inner [part] of the curtain, where
πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς,
forerunner over us entered Jesus,
κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς
according to the lineup of Melchizedek chief priest
γενόμενος εἰς τὸν αἰῶνα.
having become into the age.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, Βασιλεὺς
This for the Melchizedek, King
Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest of the God of the most high,
ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι
the (one) having met to Abraham returning
ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
from the cutting of the kings and
εὐλογήσας αὐτόν, 2 ὃ καὶ δεκάτην
having blessed him, to whom also tenth
ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον
from all (things) apportioned Abraham, first
μὲν ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης
indeed being translated King of Righteousness
ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὁ
thereupon but also King of Salem, which
ἐστὶν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
is king of Peace, fatherless, motherless,
ἀγενεαλόγητος, μῆτε ἀρχὴν ἡμερῶν
without genealogy, neither beginning of days
μῆτε ζωῆς τέλος ἔχων,
nor of life end having,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
having been made like from but to the Son of the
θεοῦ, μένει ἱερεὺς εἰς τὸ
God, he is remaining priest into the
διηνεκές.
carrying through.

4 Θεωρεῖτε δὲ πηλίκος οὗτος
Be beholding you but how great this (one)
ὃ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν
to whom tenth Abraham gave out of the
ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
top of heaps the patriarch. And the (ones)
μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν
indeed out of the sons of Levi the priestly office
λαμβάνοντες ἐντολὴν ἔχουσιν
receiving commandment they are having
ἀποδεκατοῖν τὸν λαὸν κατὰ
to be taking tenths from the people according to

and firm, and it enters
in within the curtain,
20 where a forerunner
has entered in our be-
half, Jesus, who has
become a high priest
according to the man-
ner of Mel-chiz'e-dek
forever.

7 For this Mel-chiz'-
e-dek, king of Sa'-
lem, priest of the Most
High God, who met
Abraham returning
from the slaughter of
the kings and blessed
him 2 and to whom
Abraham apportioned
a tenth from all
things, is first of all,
by translation, "King
of Righteousness," and
is then also king of
Sa'lem, that is, "King
of Peace." 3 In being
fatherless, motherless,
without genealogy,
having neither a be-
ginning of days nor
an end of life, but
having been made like
the Son of God, he
remains a priest per-
petually.

4 BEHOLD, then, how
great this man was to
whom Abraham, the
family head, gave a
tenth out of the chief
spoils. 5 True, the men
from the sons of Le-
vi who receive their
priestly office have a
commandment to col-
lect tithes from the
people according to

τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
the Law, this is the brothers of them,
καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
and even having come forth out of the loin
Ἀβραάμ· 6 ὁ δὲ μὴ
of Abraham; the (one) but not
γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
tracing genealogy out of them has tithed
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
Abraham, and the (one) having the promises
εὐλόγηκεν. 7 χωρὶς δὲ πάσης
he has blessed. Apart from but all
ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος
contradiction the less (thing) by the better (one)
εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
is being blessed. And here indeed tenths
ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
dying men are receiving, there
δὲ μαρτυρούμενος ὅτι ζῇ.
but (one) being witnessed about that he is living.
9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ
And as saying to say, through Abraham and
Λευεὶς ὁ δεκάτας λαμβάνων
Levi the (one) tenths receiving
δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
has been tithed, yet for in the loin of the
πατρὸς ἦν ὅτε συνήντησεν αὐτῷ
father he was when met to him
Μελχισεδέκ.
Melchizedek.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
If indeed therefore perfection through the
Λευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
Levitical priesthood was, the people for
ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα
upon it has been legally set, what yet need
κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον
according to the lineup of Melchizedek different
ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
to be standing up priest and not according to the
τάξιν Ἀαρὼν λέγεσθαι;
lineup of Aaron to be being said?
12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
Of (one) being changed for of the priesthood
ἐξ ἀνάγκης καὶ νόμου μετάρθεσις
out of necessity and of law transference
γίνεται. 13 ἐφ' ὃν γὰρ λέγεται
is occurring. Upon whom for it is being said
ταῦτα φυλῆς ἐτέρας μετέσχηκεν,
these (things) of tribe different he has partaken,

the Law, that is, from
their brothers, even if
these have issued from
the loins of Abraham;
6 but the man who
did not trace his gene-
alogy from them took
tithes from Abraham
and blessed him who
had the promises.
7 Now without any
dispute, the less is
blessed by the greater.
8 And in the one case
it is men who are
dying that receive
tithes, but in the other
case it is someone of
whom it is witnessed
that he lives. 9 And,
if I may use the
expression, through
Abraham even Le'vi
who receives tithes
has paid tithes, 10 for
he was still in the
loins of his forefather
when Mel-chiz'e-dek
met him.

11 If, then, perfec-
tion were really
through the Levitical
priesthood, (for with
it as a feature the
people were given the
Law,) what further
need would there be
for another priest to
arise according to the
manner of Mel-chiz'-
e-dek and not said to
be according to the
manner of Aaron?
12 For since the priest-
hood is being changed,
there comes to be of
necessity a change al-
so of the law. 13 For
the man respecting
whom these things are
said has been a mem-
ber of another tribe,

ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ
from which no one has held [self] toward to the
θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ
altar; evident before for that out of
'Ιούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
Judah has sprung up the Lord of us, into
ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
which tribe about priests nothing Moses
ἐλάλησεν.
spoke.

15 Καὶ περισσότερον ἔτι κατάδηλόν
And more abundantly yet evident down
ἐστίν, εἰ κατὰ τὴν ὁμοιότητα
it is, if according to the likeness
Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,
of Melchizedek is standing up priest different,
16 ὃς οὐ κατὰ νόμον ἐντολῆς
who not according to law of commandment
σαρκίνης γέγονεν ἀλλὰ κατὰ
fleshly he has become but according to
δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
power of life indissoluble, it is being witnessed
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
for that You priest into the age according to
τὴν τάξιν Μελχισεδέκ.
the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
Setting aside indeed for occurs
προαγοῦσης ἐντολῆς διὰ τὸ αὐτῆς
of preceding commandment through the of it
ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
weak (ness) and unbeneficial (ness), nothing for
ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ
perfected the Law, leading in upon but
κρείττονος ἐλπίδος, δι' ἧς
of better hope, through which
ἐγγίζομεν τῷ θεῷ. 20 Καὶ
we are drawing near to the God. And
καθ' ὅσον οὐ χωρὶς
according to how much not apart from
ὀρκωμοσίας, 21 οἱ μὲν γὰρ
sworn oath, the (ones) indeed for
χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς
apart from sworn oath are priests
γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας
having become, the (one) but with sworn oath
διὰ τοῦ λέγοντος πρὸς αὐτόν
through the (one) saying toward him

from which no one has officiated at the altar. 14 For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests.

15 And it is still more abundantly clear that with a similarity to Mel·chiz'e·dek there arises another priest, 16 who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life, 17 for in witness it is said: "You are a priest forever according to the manner of Mel·chiz'e·dek."

18 Certainly, then, there occurs a setting aside of the preceding commandment on account of its weakness and ineffectiveness. 19 For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. 20 Also, to the extent that it was not without a sworn oath, 21 (for there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him:

ᾧ ὤμοσεν Κύριος, καὶ οὐ
Swore Lord, and not
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
he will change his concern, You priest into the
αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
age, according to so much also of better
διαθήκης γέγονεν ἑγγυος Ἰησοῦς. 23 Καὶ
covenant has become pledge Jesus. And
οἱ μὲν πλείονες εἰσιν γεγονότες
the (ones) indeed more (ones) are having become
ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
priests through the death to be being prevented
παραμένειν· 24 ὁ δὲ διὰ
to be remaining beside; the (one) but through
τὸ μένειν αὐτόν εἰς τὸν αἰῶνα
the to be remaining him into the age
ἀπαράβατον ἔχει τὴν ἱερωσύνην·
untransgressable he is having the priesthood;
25 ὅθεν καὶ σώζειν εἰς τὸ
from which and to be saving into the
παντελὲς δύναται τοὺς προσερχομένους
completely he is able the (ones) coming toward
δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
through him to the God, always living into
τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
the to be interceding over them.

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
Such (one) for to us also was befitting
ἀρχιερεὺς, ὁσιος, ἄκακος, ἀμίαντος,
chief priest, loyal, non-bad, undefiled,
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
having been separated from the sinners, and
ὕψιλλότερος τῶν οὐρανῶν γενόμενος·
higher of the heavens having become;
27 ὃς οὐκ ἔχει καθ' ἡμέραν
who not is having according to day
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
necessity, as-even the chief priests, formerly
ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
over the own sins sacrifices
ἀναφέρειν, ἐπείτα τῶν τοῦ
to be bearing up, thereupon of the (ones) of the
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφ' ἅπασι
people; this for he did upon one time
ἑαυτὸν ἀνενέγκας· 28 ὁ νόμος γὰρ
himself having borne up; the Law for
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
men is setting down chief priests having

"Jehovah" has sworn (and he will feel no regret), 'You are a priest forever,'") 22 to that extent also Jesus has become the one given in pledge of a better covenant. 23 Furthermore, many had to become priests [in succession] because of being prevented by death from continuing as such, 24 but he because of continuing alive forever has his priesthood without any successors. 25 Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them.

26 For such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. 27 He does not need daily, as those high priests do, to offer up sacrifices, first for his own sins and then for those of the people: (for this he did once for all time when he offered himself up;) 28 for the Law appoints men high priests having

ἀσθενείαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας
weakness, the word but of the sworn oath
τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age
τετελειωμένον.
having been perfected.

8 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
in right [hand] of the throne of the greatness
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy [places]
λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,
ἣν ἐπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the
προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον
is being set down; from which necessary

ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which
προσενέγκη. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was

ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
upon earth, not likely he was priest, being
τῶν προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law
τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow

λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things),

καθὼς κεκηρμάτισται Μωυσῆς
according as has been divinely warned Moses

μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα
being about to finish upon the tent, Be seeing

γὰρ, φησὶν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to

τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you

ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the
word of the sworn
oath that came after
the Law appoints a
Son, who is perfected
forever.

8 Now as to the
things being dis-
cussed this is the
main point: We have
such a high priest as
this, and he has sat
down at the right
hand of the throne
of the Majesty in the
heavens. 2 a public
servant of the holy
place and of the true
tent, which Jehovah^a
put up, and not man.

3 For every high priest
is appointed to offer
both gifts and sacri-
fices; wherefore it was
necessary for this one
also to have some-
thing to offer. 4 If,
now, he were upon
earth, he would not be
a priest, there being
[men] who offer the
gifts according to the
Law, 5 but which
[men] are rendering
sacred service in a
typical representation
and a shadow of the
heavenly things; just
as Moses, when about
to make the tent in
completion, was given
the divine command:
For says he: "See that
you make all things
after [their] pattern
that was shown to
you in the mountain."

6 But now Jesus
has obtained a more

τέτυχεν λειτουργίας, ὅσω καὶ
he has obtained public work, to how much also
κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
of better he is of covenant mediator, which
ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,
If for the first that was blameless,

οὐκ ἂν δευτέρας ἐζητεῖτο
not likely of second (one) was being sought

τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
place; blaming for them he is saying

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ
Look! Days are coming, is saying Lord, and

συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ
I shall conclude upon the house of Israel and

ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,
upon the house of Judah covenant new,

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
not according to the covenant which I made

τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
to the fathers of them in day

ἐπιλαβομένου μου τῆς χειρὸς
having taking hold upon of me of the hand

αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
of them to lead out them out of earth of Egypt,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
because they not they remained in in the

διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν,
covenant of me, and I showed no concern of them,

λέγει Κύριος.
is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἦν
Because this the covenant which

διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
I shall covenant to the house of Israel after the

ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws

μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
of me into the mental perception of them, and

ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς,
upon hearts of them I shall write upon them,

καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ
and I shall be to them into God and they

ἔσονται μοι εἰς λαόν.
will be to me into people.

excellent public ser-
vice, so that he is also
the mediator of a
correspondingly better
covenant, which has
been legally estab-
lished upon better
promises.

7 For if that first
covenant had been
faultless, no place
would have been
sought for a second;
8 for he does find
fault with the people
when he says: "Look!
There are days com-
ing," says Jehovah,^a
'and I will conclude
with the house of Is-
rael and with the
house of Judah a new
covenant; 9 not ac-
cording to the cove-
nant that I made with
their forefathers in
[the] day of my tak-
ing hold of their hand
to bring them forth
out of the land of
Egypt, because they
did not continue in my
covenant, so that I
stopped caring for
them,' says Jehovah."^b

10 "For this is the
covenant that I shall
covenant with the
house of Israel after
those days,' says Je-
hovah.^a 'I will put my
laws in their mind,
and in their hearts I
shall write them. And
I will become their
God, and they them-
selves will become my
people.

2^a Jehovah, J7,8,13-16,18; the Lord, NBAVg; God, SyP.

8, 10^a Jehovah, J7,8,11-13,20; the Lord, NBAVgSyP. 9^b Jehovah, J7,8,11-13,17,18,20; the Lord, NBAVgSyP.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
And not not should they teach each (one)
τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
the citizen of him and each (one) the brother
αὐτοῦ, λέγων Γινῶθι τὸν κύριον, ὅτι
of him, saying Know the Lord, because
πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως
all they will know me from little (one) until
μεγάλου αὐτῶν. 12 ὅτι ἰλεως
great (one) of them. Because merciful
ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
I shall be to the unrighteousnesses of them, and
τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of the sins of them not not
μνησθῶ ἔτι.
I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν
In the to be saying New he has made old
τὴν πρώτην, τὸ δὲ παλαιούμενον
the first (one), the (thing) but being made old
καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
Was having indeed therefore also the first
δικαιώματα λατρείας τό τε
righteous requirements of sacred service the and
ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
holy [place] worldly. Tent for
κατεσκευάσθη ἡ πρώτη ἐν ἣ ἡ τε
was constructed the first in which the and
λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
lampstand and the table and the setting forth
τῶν ἄρτων, ἥτις λέγεται "Ἅγια"
of the loaves, which is being said Holy [Place];
3 μετὰ δὲ τὸ δεύτερον καταπέτασμα
after but the second curtain
σκηνῇ ἡ λεγομένη "Ἅγια" Ἁγίων,
tent the (one) being said Holies of Holies,
4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
golden having censer and the
κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
ark of the covenant having been covered about
πάντοθεν χρυσίῳ, ἐν ἣ στάμνος
from every [place] to gold, in which jar

11 "And they will
by no means teach
each one his fellow
citizen and each one
his brother, saying:
"Know Jehovah!" For
they will all know me,
from [the] least one
to [the] greatest one
of them. 12 For I shall
be merciful to their
unrighteous deeds, and
I shall by no means
call their sins to mind
any more."

13 In his saying "a
new [covenant]" he
has made the former
one obsolete. Now that
which is made obso-
lete and growing old
is near to vanishing
away.

9 For its part, then,
the former [cove-
nant] used to have
ordinances of sacred
service and [its] holy
place upon this earth.^b
2 For there was con-
structed a first tent
[compartment] in
which were the lamp-
stand and also the
table and the display
of the loaves; and
it is called "the Holy
Place." 3 But behind
the second curtain was
the tent [compart-
ment] called "the Most
Holy." 4 This had a
golden censer and the
ark of the covenant
overlaid all around
with gold, in which
were the golden jar

11^a Jehovah, J^{7,8,11-18,20}; the Lord, ⁸BAVgSy^p. 1^b Upon this earth, J^{17,18}; or, "belonging to this world."

χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff
'Ααρὼν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the
πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but
αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the
ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now
λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus
κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the
πρώτην σκηνὴν διὰ παντός· εἰσίσαι
first tent through all [time] are going into
οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,
7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
into but the second [tent] once of the
ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς
year alone the chief priest, not apart from
αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over
ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the
λαοῦ ἁγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)
δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit the
ἁγίου, μήπω πεφανερῶσθαι
holy, not as yet to have been made manifest
τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first
σκηνῆς ἐχούσης στάσιν, 9 ἥτις παραβολὴ
tent having standing, which parable
εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,
καθ' ἣν δώρᾳ τε καὶ
according to which [parable] gifts and and
θυσίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able
κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)
λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν
doing sacred service, only upon things eaten

having the manna
and the rod of Aaron
that budded and the
tablets of the cove-
nant; 5 but up above
it were the glorious
cherubs overshadowing
the propitiatory [cov-
er]. But now is not
the time to speak in
detail concerning these
things.

6 After these things
had been constructed
this way, the priests
enter the first tent
[compartment] at all
times to perform the
sacred services; 7 but
into the second [com-
partment] the high
priest alone enters
once a year, not with-
out blood, which he
offers for himself and
for the sins of ig-
norance of the people.
8 Thus the holy spirit
makes it plain that
the way into the
holy place had not
yet been made man-
ifest while the first
tent was standing.
9 This very [tent]
is an illustration for
the appointed time
that is now here,
and in keeping with
it both gifts and
sacrifices are offered.
However, these are
not able to make
the [man] doing sa-
cred service perfect
as respects his con-
science, 10 but have
to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
and drinks and differing baptisms,
δικαιώματα σαρκὸς μέχρι καιροῦ
righteous requirements of flesh until appointed time
διορθώσεως ἐπικείμενα.
of thorough straightening out (ones) lying down upon.

11 Χριστὸς δὲ παραγενόμενος
Christ but having come to be beside
ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
chief priest of the having occurred good (things)

διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς
through the greater and more perfect tent
οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
not made by hand, this is not of this

τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
the creation, nor through blood of goats
καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
and young bulls through but the own blood,

εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία,
he entered upon one time into the holies,
αἰώνιαν λύτρωσιν εὐράμενος. 13 εἰ γὰρ
everlasting ransoming having found. If for

τὸ αἷμα τράγων καὶ ταύρων καὶ
the blood of goats and of bulls and
σποδὸς δαμάλεως ῥαντίζουσα τοὺς
ashes of heifer sprinkling the (ones)

κεκοινωμένους ἁγιάζει πρὸς
having been made common it is sanctifying toward
τὴν τῆς σαρκὸς καθαρότητα, 14 πόσω
the of the flesh cleanness, to how much

μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
rather the blood of the Christ, who through
πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
spirit everlasting himself he bore toward

ἄμωμον τῷ θεῷ, καθαριεῖ τὴν
unblemished to the God, it will cleanse the
συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
conscience of us from dead works into the

λατρεῦειν θεῷ ζῶντι.
to be rendering sacred service to God living.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
And through this of covenant new
μεσίτης ἐστίν, ὅπως θανάτου γενομένου
mediator he is, so that of death having occurred

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
into release by ransom of the upon the first
διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
covenant transgressions the promise

and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, 12 he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance [for us]. 13 For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, 14 how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to [the] living God?

15 So that is why he is a mediator of a new covenant, in order that, because a death has occurred for [their] release by ransom from the transgressions under the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the
αἰωνίου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for

διαθήκῃ, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)
διαθεμένου. 17 διαθήκῃ γὰρ ἐπὶ
having made for self covenant; covenant for upon

νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong
ὅτε ζῇ ὁ διαθέμενος.
when is living the (one) having covenanted for self.

18 Ὃθεν οὐδὲ ἡ πρώτη
From which neither the first
χωρὶς αἵματος ἐνκεκαίνισται.
apart from blood has been innovated;

19 λαληθείσης γὰρ πάσης
of (one) having been spoken for of every
ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by

Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the
αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with

ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people

ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward you the

θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the
σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise

ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood
πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the

νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
Law, and apart from outpouring of blood not
γίνεται ἄφεσις.
is occurring letting go off.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have been called might receive the promise of the everlasting inheritance. 16 For where there is a covenant, the death of the [human] covenanter needs to be furnished. 17 For a covenant is valid over dead [victims], since it is not in force at any time while the [human] covenanter is living. 18 Consequently neither was the former [covenant] inaugurated without blood. 19 For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, 20 saying: "This is the blood of the covenant that God has laid as a charge upon you." 21 And he sprinkled the tent and all the vessels of the public service likewise with the blood. 22 Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place.

23 Therefore it was necessary that the typical representations

16^a See Appendix under Hebrews 9:16. 20^b J18margin,20 read: "which Jehovah has cut with you"; quoting from the Hebrew text of Exodus 24:8.

τῶν ἐν τοῖς οὐρανοῖς τούτοις
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. Not for
εἰς χειροποίητα εἰσῆλθεν ἁγία
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις
not-but in order that many times
προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς
he may bear toward himself, as-even the chief priest
εἰσέρχεται εἰς τὰ ἁγία κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἄλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νυνὶ δὲ ἅπας ἐπὶ
throwing down of world; now but once upon
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ'
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπας
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
to die, after but this (thing) judgment,
28 οὕτως καὶ ὁ Χριστός, ἅπας
thus also the Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνενεγκεῖν ἀμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἀμαρτίας ὁφθῆσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν.
salvation.
10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν

of the things in the
heavens should be
cleansed by these
means, but the heav-
enly things themselves
with sacrifices that are
better than such sac-
rifices. 24 For Christ
entered, not into a
holy place made with
hands, which is a copy
of the reality, but into
heaven itself, now to
appear before the per-
son of God for us.
25 Neither is it in or-
der that he should
offer himself often, as
indeed the high priest
enters into the holy
place from year to
year with blood not
his own. 26 Otherwise,
he would have to suf-
fer often from the
founding of the world.
But now he has man-
ifested himself once
for all time at the
conclusion of the sys-
tems of things to put
sin away through the
sacrifice of himself.
27 And as it is re-
served for men to die
once for all time, but
after this a judgment,
28 so also the Christ
was offered once for
all time to bear the
sins of many; and the
second time that he
appears it will be
apart from sin and to
those earnestly looking
for him for [their]
salvation.

10 For since the Law
has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
being about (to come) good (things), not very
τὴν εἰκόνα τῶν πραγμάτων, κατ'
the image of the things, according to
ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
year to the very sacrifices which
προσφέρουσιν εἰς τὸ διηνεκὲς
they are bearing toward into the carrying through
οὐδέποτε δύνανται τοὺς
never they are able the (ones)
προσερχομένους τελειῶσαι. 2 ἐπεὶ οὐκ ἂν
coming toward to perfect; 2 since not likely
ἐπαύσαντο προσφερόμεναι, διὰ τὸ
they ceased being borne toward, through the
μηδεμίαν ἔχειν ἔτι συνείδησιν ἀμαρτιῶν
not (one) to be having yet consciousness of sins
τοὺς λατρεύοντας ἅπας
the (ones) rendering sacred service once for all
κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
having been cleansed? But in them
ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυτὸν,
remembrance of sins according to year,
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
impossible for blood of bulls and of goats
ἀφαιρεῖν ἀμαρτίας.
to be taking off sins.
5 Διὸ εἰσερχόμενος εἰς τὸν
Through which entering into the
κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ
world he is saying Sacrifice and offering not
ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
you wanted, body but you adjusted down to me;
6 ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ
whole burnt offerings and about sin not
εὐδόκησας. 7 τότε εἶπον Ἰδοὺ
you thought well of. Then I said Look!
ἦκω, ἐν κεφαλίδι βιβλίου
I am come, in heading of little book
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
it has been written about me, of the to do,
ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
the God, the will of you. More upward
λέγων ὅτι Θυσίας καὶ προσφοράς καὶ
saying that Sacrifices and offerings and
ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ
whole burnt offerings and about sin not
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
you willed nor you thought well of, which
κατὰ νόμον προσφέρονται, 9 τότε
according to Law are being borne toward, then

the good things to
come, but not the
very substance of the
things, [men] can
never with the same
sacrifices from year to
year which they of-
fer continually make
those who approach
perfect. 2 Otherwise,
would the [sacrifices]
not have stopped be-
ing offered, because
those rendering sacred
service who had been
cleansed once for all
time would have no
consciousness of sins
any more? 3 To the
contrary, by these sac-
rifices there is a re-
minding of sins from
year to year, 4 for it
is not possible for the
blood of bulls and of
goats to take sins
away.

5 Hence when he
comes into the world
he says: "Sacrifice
and offering you did
not want, but you
prepared a body for
me. 6 You did not ap-
prove of whole burnt
offerings and sin [of-
fering]." 7 Then I said,
'Look! I am come (in
the roll of the book
it is written about
me) to do your will,
O God.'" 8 After first
saying: "You did not
want nor did you
approve of sacrifices
and offerings and
whole burnt offerings
and sin [offering]"
—[sacrifices] that are
offered according to
the Law— 9 then he

εἶρηκεν ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ
he has said Look! I am come of the to do the
θέλημά σου· ἀναιρεῖ τὸ πρῶτον
will of you; he is taking up the first
ἵνα τὸ δεύτερον στήσῃ.
in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
In which will having been sanctified
ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος
we are through the offering of the body
Ἰησοῦ Χριστοῦ ἐφάπαξ.
of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν
And every indeed priest has stood
καθ' ἡμέραν λειτουργῶν καὶ
according to day rendering public work and
τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
the very many times bearing toward sacrifices,
αἵτινες οὐδέποτε δύνανται περιελεῖν
which never are able to take from around
ἁμαρτίας. 12 οὗτος δὲ μίαν ὑπὲρ
sins. This (one) but one over
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
sins having borne toward sacrifice into the
διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
carrying through he sat down in right [hand] of the
θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος ἕως
God, the leftover (thing) receiving out until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
should be put the enemies of him footstool of the
ποδῶν αὐτοῦ, 14 μίᾳ γὰρ προσφορᾷ
feet of him, to one for offering
τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
he has perfected into the carrying through the (ones)
ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
being sanctified. Is bearing witness but to us
καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
also the spirit the holy, after for the
εἰρηκέναι 16 Αὕτη ἡ διαθήκη ἣν
to have said This the covenant which
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
I shall covenant for self toward them after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws
μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν
of me upon hearts of them, and upon the
διάνοιαν αὐτῶν ἐπιγράψω
mental perception of them I shall write upon

actually says: "Look! I am come to do your will." He does away with what is first that he may establish what is second. 10 By the said "will" we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take sins away completely. 12 But this [man] offered one sacrifice for sins perpetually and sat down at the right hand of God, 13 from then on awaiting until his enemies should be placed as a stool for his feet. 14 For it is by one [sacrificial] offering that he has made those who are being sanctified perfect perpetually. 15 Moreover, the holy spirit also bears witness to us, for after it has said: 16 "This is the covenant that I shall covenant toward them after those days," says Jehovah.^a "I will put my laws in their hearts, and in their minds I shall write

16^a Jehovah, J⁷, 8, 11-18, 20; the Lord, KAVgSy^p.

αὐτούς, — 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ
them, — And of the sins of them and
τῶν ἁνομιῶν αὐτῶν οὐ μὴ
of the lawlessness of them not not
μνησθήσομαι ἔτι 18 ὅπου δὲ ἄφεσις
I shall remember yet; where but letting go off
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
of these, not yet offering about sin.

19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν
Having therefore, brothers, outspokenness
εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
into the way into of the holies in the blood
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he innovated to us way
πρόσφατον καὶ ζῶσαν διὰ τοῦ
freshly slaughtered and living through the
καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς
curtain, this is of the flesh
αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
of him, and priest great upon the house of the
θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς
God, may we be approaching with true
καρδίας ἐν πληροφορίᾳ πίστεως,
heart in fully being borne of faith,
ῥεραντισμένοι τὰς καρδίας ἀπὸ
[we] having been sprinkled the hearts from
συνειδήσεως πονηρᾶς καὶ λελουσμένοι
conscience wicked, and [we] having been bathed
τὸ σῶμα ὕδατι καθαρῶ
the body to water clean;
23 κατέχωμεν τὴν ὁμολογίαν τῆς
may we be holding down the confession of the
ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
hope not inclining, faithful for the (one)
ἐπαγγελίατος 24 καὶ κατανσώμεν
having promised; and may we be minding down
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
one another into sharpening beside of love and
καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
of fine works, not leaving down in the
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
leading together upon of selves, according as custom
τισὶν ἀλλὰ παρακαλοῦντες καὶ
to some (ones), but encouraging, and
τοσοῦτω μᾶλλον ὅσω βλέπετε
to so much, rather, to how much you look at
ἐγγίζουσιν τὴν ἡμέραν
drawing near the day.

them," 17 it says afterwards:^a "And I shall by no means call their sins and their lawless deeds to mind any more." 18 Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he inaugurated for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God, 22 let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. 23 Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. 24 And let us consider one another to incite to love and fine works, 25 not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.

17^a It says afterwards, Sy^h and Minuscule MSS. 69, 104, etc.

26 Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν
Willfully for sinning of us
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the
ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν
truth, not yet about sins
ἀπολείπεται θυσία, 27 φοβερὰ δέ τις
is being left off sacrifice, fearful but some
ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος
expectation of judgment and of fire zeal
ἐσθίειν μέλλοντος τοῦ
to be eating being about the
ὑπεναντίους. 28 ἀθετήσας
(ones) under-in-against. Having put aside
τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν
anyone law of Moses apart from compassions
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
upon two or three witnesses he is dying;
29 πόσῳ δοκεῖτε χειρόνος
to how much are you thinking of worse
ἀξιωθήσεται τιμωρίας ὁ
will he be counted worthy of punishment the (one)
τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed
ἐν ᾧ ἡγιασθή, καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the
χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.
30 οἶδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ
To me vengeance, I will pay in return; and
πάλιν Κρίνει Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.
31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands
θεοῦ ζώντος.
of God living.
32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
Be remembering again but the formerly
ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
days, in which having been enlightened much
ἄθλησιν ὑπεμείνατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

30^a 'I will recompense,' says the Lord, ASy^b and Textus Receptus; 'I will recompense,' says Jehovah, J⁷, 8, 11-14, 16. 30^b Jehovah, J⁷, 8, 11-18, 20; The Lord, KAVgSy⁷.

26 For if we practice sin willfully, after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, 27 but [there is] a certain fearful expectation of judgment and [there is] a fiery jealousy that is going to consume those in opposition. 28 Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. 29 Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? 30 For we know him that said: "Vengeance is mine; I will recompense";* and again: "Jehovah" will judge his people." 31 It is a fearful thing to fall into the hands of [the] living God.

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and and to tribulations
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
being exposed as in theater, this but sharers
τῶν οὕτως ἀναστρεφομένων
of the (ones) thus turning selves back and forth
γενηθέντες· 34 καὶ γὰρ τοῖς δεσμίοις
having become; and for to the bound (ones)
συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν
you sympathized, and the snatching of the
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
belongings of you with joy
προσεδέξασθε, γινώσκοντες ἔχειν
you received toward, knowing to be having
ἑαυτοὺς κρεῖσσονα ὑπαρξιν καὶ μένουσαν.
selves better property and remaining.
35 Μὴ ἀποβάλητε οὖν τὴν
Not you should throw away therefore the
παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
outspokenness of you, which is having great
μισθαποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for
ἔχετε χρεῖαν ἵνα τὸ θέλημα
you are having need in order that the will
τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done you might carry off for selves
τὴν ἐπαγγελίαν· 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much
ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
how much, the (one) coming will arrive and not
χρονίσει· 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)
μου ἐκ πίστεως ζήσεται, καὶ ἐάν
of me out of faith will live, and if ever
ὑποστείληται, οὐκ εὐδοκεῖ ἡ
he should draw self under, not is thinking well the
ψυχὴ μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμέν
soul of me in him. We but not we are
ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under, into destruction, but
πίστεως εἰς περιποίησιν ψυχῆς.
of faith into acquiring of soul.
11 Ἔστιν δὲ πίστις ἐλπιζομένων
Is but faith of (things) being hoped for
ὑπόστασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not
βλεπομένων· 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for
ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience. 34 For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

11 Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. 2 For by means of this the men of old times had witness borne to them.

3 Πίστει νοοῦμεν
To faith we are minding
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλέπομενον γεγονέναι.
the (thing) being looked at to have occurred.

4 Πίστει πλείονα θυσίαν Ἀβελ παρὰ
To faith more sacrifice Abel beside
Καὶν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to to be
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανὼν ἔτι λαλεῖ.
having died yet he is speaking.

5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ιδεῖν θάνατον, καὶ οὐχ ἠύρισκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστηκέναι τῷ θεῷ, 6 χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστηῆσαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεται.
him giver back of reward he is becoming.

7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλεπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear.

4 By faith Abel offered God a sacrifice of greater worth than Cain, through which [faith] he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.

5 By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this [faith] he condemned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονόμος.
heir.

8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as
ἄλλοτρίαν, ἐν σκηναῖς
one belonging to another, in tents
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς
joint heirs of the promise the very;

10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίου
he was receiving out for the the foundations
ἔχουσιν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.

11 Πίστει καὶ αὕτῃ Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside
καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἠγήσατο τὸν ἐπαγγειλάμενον
she esteemed the (one) having promised;

12 διὸ καὶ ἀφ' ἐνὸς
through which also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)
νεκρώμενου, καθὼς τὰ
of (one) having been made dead, according as the
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as
ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἡ ἀναρίθμητος.
sea the innumerable.

13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir of the righteousness that is according to faith.

8 By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. 9 By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, the builder and maker of which [city] is God.

11 By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised. 12 Hence also from one [man], and him as good as dead, there were born [children] just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable.

13 In faith all these died, although they did not get the [fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες
promises, but from afar them having seen
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that
ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the
γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying
ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)
ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκεῖνης
they are seeking upon. And if indeed of that
ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,
εἶχον ἂν καιρὸν
they were having likely appointed time
ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)
ὀρέγονται, τοῦτ' ἔστιν
they are reaching out for, this is
ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not
ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεός
is being ashamed upon of them the God God
ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ
to be called upon of them, he prepared for
αὐτοῖς πόλιν.
to them city.
17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
To faith has borne toward Abraham the
Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten
προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises
ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken
ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,
that In Isaac will be called to you seed,
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)
ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
to be raising up able the God; from which
αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
him also in parable he carried off for self.
20 Πίστει καὶ περὶ
To faith also about
μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac
τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
the Jacob and the Esau.

promises, but they saw
them afar off and
welcomed them and
publicly declared that
they were strangers
and temporary resi-
dents in the land.
14 For those who say
such things give evi-
dence that they are
earnestly seeking a
place of their own.
15 And yet, if they had
indeed kept remem-
bering that [place]
from which they had
gone forth, they would
have had opportunity
to return. 16 But now
they are reaching out
for a better [place],
that is, one belonging
to heaven. Hence God
is not ashamed of
them, to be called
upon as their God, for
he has made a city
ready for them.
17 By faith Abra-
ham, when he was
tested, as good as of-
fered up Isaac, and
the man that had
gladly received the
promises attempted to
offer up [his] only-
begotten [son], 18 al-
though it had been
said to him: "What
will be called 'your
seed' will be through
Isaac." 19 But he reck-
oned that God was
able to raise him up
even from the dead;
and from there he
did receive him also
in an illustrative way.
20 By faith also
Isaac blessed Jacob
and Esau concerning
things to come.

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον
To faith Jacob dying each
τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ
of the sons of Joseph he blessed, and
προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
he worshiped upon the tip of the staff
αὐτοῦ.
of him.
22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς
To faith Joseph deceasing about the
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
exodus of the sons of Israel he mentioned, and
περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
about the bones of him he enjoined.
23 Πίστει Μωυσῆς γεννηθεὶς
To faith Moses having been generated
ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
was hid three months by the fathers of him,
διότι εἶδον ἄστειον τὸ παιδίον
through which they saw beautiful the little boy
καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
and not they feared the ordinance of the
βασιλέως. 24 Πίστει Μωυσῆς μέγας
king. To faith Moses great
γενόμενος ἡρνήσατο λέγεσθαι υἱὸς
having become he denied to be being said son
θυγατρὸς Φαραῶ, 25 μᾶλλον
of daughter of Pharaoh, rather
ἐλόμενος συνκακουχεῖσθαι τῷ
selecting for self to be badly treated together to the
λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
people of the God than toward appointed time
ἔχειν ἁμαρτίας ἀπόλαυσιν, 26 μείζονα
to be having of sin enjoyment, greater
πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
riches having esteemed of the of Egypt
θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ,
treasures the reproach of the Christ,
ἀπέβλεπεν γὰρ εἰς τὴν
he was looking away for into the
μισθαποδοσίαν. 27 Πίστει κατέλιπεν
giving back of reward. To faith he left down
Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
Egypt, not having feared the anger of the
βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν
king, the for unseen (one) as seeing
ἐκαρτέρησεν. 28 Πίστει πεποίηκεν
he persisted with might. To faith he has made
τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
the passover and the pouring toward of the

21 By faith Jacob,
when about to die,
blessed each of the
sons of Joseph and
worshiped leaning up-
on the top of his staff.
22 By faith Joseph,
nearing his end, made
mention of the exodus
of the sons of Israel;
and he gave a com-
mand concerning his
bones.
23 By faith Moses
was hid for three
months by his parents
after his birth, be-
cause they saw the
young child was beau-
tiful and they did not
fear the order of the
king. 24 By faith Mo-
ses, when grown up,
refused to be called
the son of the daugh-
ter of Phar'ah,
25 choosing to be ill-
treated with the peo-
ple of God rather than
to have the temporary
enjoyment of sin,
26 because he esteemed
the reproach of the
Christ as riches great-
er than the treasures
of Egypt; for he
looked intently toward
the payment of the
reward. 27 By faith he
left Egypt, but not
fearing the anger of
the king, for he con-
tinued steadfast as
seeing the One who is
invisible. 28 By faith
he had celebrated
the passover and
the splashing of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
blood, in order that not the (one) destroying
τὰ πρωτότοκα θίγῃ αὐτῶν.
the firstborn (ones) might contact of them.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν
To faith they stepped through the Red
Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς
Sea as through dry earth, of which [sea]
πείραν λαβόντες οἱ Αἰγύπτιοι
trial having taken the Egyptians
κατεπόθησαν.
were drunk down.

30 Πίστει τὰ τεῖχη Ἱερειχῶ ἔπεσαν
To faith the walls of Jericho fell
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
having been encircled upon seven days.

31 Πίστει Ῥαὰβ ἡ πόρνη οὐ
To faith Rahab the harlot not
συναπώλετο τοῖς
destroyed self together to the (ones)
ἀπειθήσασιν, δεξαμένη τοὺς
having disobeyed, [she] having received the
κατασκόπους μετ' εἰρήνης.
spies with peace.

32 Καὶ τί ἔτι λέγω;
And what yet may I be saying?

ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος
Will leave upon me for telling through the time
περὶ Γεδεὼν, Βαράκ, Σαμψών, Ἰεφθάε, Δαυεὶδ
about Gideon, Barak, Samson, Jephthah, David
τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἱ
and and Samuel and the prophets, who

διὰ πίστεως κατηγωνίσαντο βασιλείας,
through faith downed in struggle kingdoms,
ἠργάσαντο δικαιοσύνην, ἐπέτυχον
they worked righteousness, they obtained
ἐπαγγελίων, ἔφραξαν στόματα λεόντων,
of promises, they fenced in mouths of lions,

34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
they quenched power of fire, they fled from
στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
mouths of sword, they were made powerful from
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
weakness, they became strong in war,
παρεμβολὰς ἔκλιναν
encampments they inclined

ἀλλοτρίων· 35 ἔλαβον γυναῖκες
of those belonging to another; received women
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·
out of resurrection the dead (ones) of them;

blood, that the de-
stroyer might not
touch their first-born
ones.

29 By faith they
passed through the
Red Sea as on dry
land, but on venturing
out upon it the Egyp-
tians were swallowed
up.

30 By faith the walls
of Jer'icho fell down
after they had been
encircled for seven
days. 31 By faith Ra-
hab the harlot did
not perish with those
who acted disobedient-
ly, because she re-
ceived the spies in
a peaceable way.

32 And what more
shall I say? For the
time will fail me if
I go on to relate
about Gid'e-on, Ba-
rak, Samson, Jeph-
thah, David as well
as Samuel and the
[other] prophets;
33 who through faith
defeated kingdoms in
conflict, effected righ-
teousness, obtained
promises, stopped the
mouths of lions,
34 stayed the force of
fire, escaped the edge
of the sword, from
a weak state were
made powerful, be-
came valiant in war,
routed the armies of
foreigners. 35 Wom-
en received their
dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
others but were beaten with sticks, not
προσδεξάμενοι τὴν ἀπολύτρωσιν,
having accepted for selves the release by ransom,
ἵνα κρείττονος ἀναστάσεως
in order that of better resurrection

τύχωσιν· 36 ἕτεροι δὲ
they might obtain; different (ones) but
ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
of mockings and of scourgings trial they took,
ἔτι δὲ δεσμῶν καὶ φυλακῆς·
yet but of bonds and of prison;

37 ἐλιθάσθησαν, ἐπειράσθησαν,
they were stoned, they were tried,
ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
they were sawn asunder, in murder of sword

ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν
they died, they went about in sheepskins, in
αἰγίοις δέρμασιν, ὑστερούμενοι,
belonging to goats skins, being in want,

θλιβόμενοι, κακουχούμενοι, 38 ὧν
being in tribulation, being badly treated, of whom
οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
not was worthy the world upon deserts

πλανώμενοι καὶ ὄρεσι καὶ
being made to wander and to mountains and
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
to caves and to the (peep)holes of the earth.

39 Καὶ οὗτοι πάντες
And these all
μαρτυρηθέντες διὰ τῆς πίστεως
having been borne witness to through the faith
οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,
not they carried off for selves the promise,

40 τοῦ θεοῦ περὶ ἡμῶν κρείττον τι
of the God about us better something
προβλεψαμένου, ἵνα μὴ χωρὶς
having foreseen, in order that not apart from
ἡμῶν τελειωθῶσιν.
us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσούτου
To you-for-therefore also we, so great
ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
having lying around to us cloud of witnesses,
ὄγκον ἀποθέμενοι πάντα καὶ τὴν
weight having put off selves every and the
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
standing around well sin, through endurance
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
let us be running the lying before to us struggle,

but other [men] were
tortured because they
would not accept re-
lease by some ran-
som, in order that
they might attain a
better resurrection.
36 Yes, others received
their trial by mock-
ings and scourgings,
indeed, more than
that, by bonds and
prisons. 37 They were
stoned, they were
tried, they were sawn
asunder, they died by
slaughter with the
sword, they went about
in sheepskins, in goat-
skins, while they were
in want, in tribula-
tion, under ill-treat-
ment; 38 and the world
was not worthy of
them. They wandered
about in deserts and
mountains and dens
and caves of the earth.

39 And yet all these,
although they had
witness borne to them
through their faith,
did not get the [ful-
fillment of the] prom-
ise, 40 as God foresaw
something better for
us, in order that they
might not be made
perfect apart from us.

12 So, then, because
we have so great
a cloud of witnesses
surrounding us, let us
also put off every
weight and the sin
that easily entangles
us, and let us run with
endurance the race
that is set before us,

2 ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
seeing off into the of the faith chief leader
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
and perfecter Jesus, who instead of the
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
lying before to him joy he endured stake
αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
of shame having thought down, in right [hand]
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
and of the throne of the God he has sat down.
3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
Reckon up for selves for the (one) such
ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
having endured by the sinners into
ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ
themselves contradiction, in order that not
κάμῃτε ταῖς ψυχαῖς ὑμῶν
you may get tired to the souls of you
ἐκλυόμενοι.
being loosed out.
4 Οὕτω μέχρις αἵματος
Not as yet until blood
ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
you stood down against toward the sin
ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς
struggling against, and you have forgotten of the
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
encouragement, which to you as to sons
διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει
is saying itself through, Son of me, not be belittling
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
of discipline of Lord, not-but loose yourself out by
αὐτοῦ ἐλεγχόμενος; 6 ὃν γὰρ ἀγαπᾷ
him being reproved; whom for is loving
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
Lord he is disciplining, is scourging but every
υἱὸν ὃν παραδέχεται.
son whom he is receiving alongside.
7 εἰς παιδείαν ὑπομένετε ὡς υἱοῖς
Into discipline you are enduring; as to sons
ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
to you is bearing self toward the God; who for
υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ
son whom not is disciplining father? If but
χωρὶς ἐστε παιδείας ἧς μέτοχοι
apart from you are of discipline of which partakers
γεγόνασιν πάντες, ἅρα νόθοι καὶ οὐχ
they have become all, really bastards and not

2 as we look intently
at the Chief Agent
and Perfecter of our
faith, Jesus. For the
joy that was set be-
fore him he endured
a torture stake,* de-
spising shame, and
has sat down at the
right hand of the
throne of God. 3 In-
deed, consider closely
the one who has en-
dured such contrary
talk by sinners against
their own interests,
that you may not get
tired and give out in
YOUR souls.

4 In carrying on
YOUR contest against
that sin you have
never yet resisted as
far as blood, 5 but you
have entirely forgot-
ten the exhortation
which addresses you
as sons: "My son, do
not belittle [the] dis-
cipline from Jehovah,^b
neither give out when
you are corrected by
him; 6 for whom Je-
hovah^c loves he disci-
plines; in fact, he
scourges every one
whom he receives as
a son."

7 It is for discipline
you are enduring.
God is dealing with
you as with sons. For
what son is he that
a father does not dis-
cipline? 8 But if you
are without the disci-
pline of which all have
become partakers, you
are really illegitimate
children, and not

υἱοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons you are. There (upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς
flesh of us fathers we were having discipliners
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather
ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the
πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)
μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to
τὸ δοκοῦν αὐτοῖς ἐπαίδευσεν,
the (thing) seeming to them they were disciplining,
ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together
εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
into the to partake of the holiness of him.
11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed
τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι
the (thing) present not it is seeming of joy to be
ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable
τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained
ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.

12 Διὸ τὰς παρειμένας
Through which the having been let go beside
χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees
ἀνορθώσατε, 13 καὶ τροχιάς ὀρθὰς
straighten you up, and tracks straight
ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα
be you making to the feet of you, in order that
μὴ τὸ χυλὸν ἐκτραπῇ,
not the (thing) lame might be turned out,
ἵαθῇ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace
διώκετε μετὰ πάντων, καὶ τὸν
be you pursuing with all (ones), and the
ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται
sanctification, of which apart from no one will see
τὸν κύριον, 15 ἐπισκοποῦντες μή τις
the Lord, looking upon not anyone
ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness
τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore,
we used to have fa-
thers who were of
our flesh to discipline
us, and we used to
give them respect.
Shall we not much
more subject ourselves
to the Father of our
spiritual life and live?
10 For they for a few
days used to discipline
us according to what
seemed good to them,
but he does so for
our profit that we may
partake of his holi-
ness. 11 True, no dis-
cipline seems for the
present to be joyous,
but grievous; yet af-
terward to those who
have been trained by
it it yields peaceable
fruit, namely, righ-
teousness.

12 Hence straighten
up the hands that
hang down and the
enfeebled knees,
13 and keep making
straight paths for
your feet, that what
is lame may not be
put out of joint, but
rather that it may
be healed. 14 Pursue
peace with all people,
and the sanctifica-
tion without which no
man will see the Lord,
15 carefully watch-
ing that no one may
be deprived of the
undeserved kind-
ness of God; that
no poisonous root

2^a See Appendix under Matthew 10:38. 5^b Jehovah, J^{7,8,11-18,20}; the Lord, ^{NAVG}Sy^p. 6^c Jehovah, J^{5,7,8,11-18,20}; the Lord, ^{NAVG}Sy^p.

φύουσα ἐνοχλῇ καὶ δι'
 sprouting it should crowdedly trouble and through
 αὐτῆς μισανθῶσιν οἱ πολλοί, 16 μή
 it should be defiled the many, not
 τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς
 anyone fornicator or profane as Esau, who
 ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
 instead of meal one gave off from self the
 πρωτοτόκια ἐαυτοῦ. 17 ἵστε γὰρ
 firstborn [rights] of himself. You know for
 ὅτι καὶ μετέπειτα θέλων κληρονομήσαι
 that also after-therupon willing to inherit
 τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας
 the blessing he was proved off, of repentance
 γὰρ τόπον οὐχ εὑρεν, καίπερ μετὰ
 for place not he found, and-even with
 δακρύων ἐκζητήσας αὐτήν.
 tears having sought out it.
 18 Οὐ γὰρ προσεληλύθατε
 Not for you have come toward
 ψηλαφώμενῳ καὶ κεκαυμένῳ
 to (thing) being felt and having been burned
 πυρὶ καὶ γνόφῳ καὶ ζόφῳ
 to fire and to dark cloud and to thick darkness
 καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ
 and to tempest, and of trumpet to noise and
 φωνῇ ῥημάτων, ἧς οἱ
 to voice of sayings, of which [voice] the (ones)
 ἀκούσαντες παρητήσαντο μὴ
 having heard asked away from selves not
 προστεθῆναι αὐτοῖς λόγον. 20 οὐκ
 to be put toward to them word; not
 ἔφερον γὰρ τὸ
 they were bearing for the (thing)
 διαστελλόμενον. Καὶ θηρίον
 being put distinctly. And if likely wild beast
 θίγη τοῦ ὄρους,
 should contact of the mountain,
 λιθοβοληθήσεται. 21 καί, οὕτω
 it will be thrown at with stones; and, thus
 φοβερόν ἦν τὸ φανταζόμενον,
 fearsome was the (thing) being made apparent,
 Μωσὴς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος.
 Moses said Fearful I am and atremble.
 22 ἀλλὰ προσεληλύθατε Σιών ὄρει
 But you have come toward to Sion to mountain
 καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ
 and to city of God living, to Jerusalem

may spring up and
 cause trouble and that
 many may not be de-
 filed by it; 16 that
 there may be no for-
 nicator nor anyone not
 appreciating sacred
 things, like Esau, who
 in exchange for one
 meal gave away his
 rights as first-born.
 17 For you know that
 afterward also when
 he wanted to inherit
 the blessing he was
 rejected, for, although
 he earnestly sought a
 change of mind with
 tears, he found no
 place for it.

18 For you have not
 approached that which
 can be felt and which
 has been set aflame
 with fire, and a dark
 cloud and thick dark-
 ness and a tempest;
 19 and the blare of a
 trumpet and the voice
 of words; on hearing
 which voice the people
 implored that no word
 should be added to
 them. 20 For the com-
 mand was not bearable
 to them: "And if
 a beast touches the
 mountain, it must be
 stoned." 21 Also, the
 display was so fear-
 some that Moses said:
 "I am fearful and
 trembling." 22 But you
 have approached a
 Mount Zion and a city
 of [the] living God,
 heavenly Jerusalem;

ἐπουρανίῳ, καὶ μυριάσιν ἁγγέλων,
 heavenly, and to myriads of angels,
 23 πανηγύρει καὶ ἐκκλησίᾳ
 to all-assembly and to ecclesia
 πρωτοτόκων ἀπογεγραμμένων ἐν
 of firstborn (ones) having been written off in
 οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ
 heavens, and to judge to God of all, and
 πνεύμασι δικαίων τετελειωμένων,
 to spirits of righteous (ones) having been perfected,
 24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ,
 and of covenant new to mediator to Jesus,
 καὶ αἵματι ῥαντισμοῦ κρείττον
 and to blood of sprinkling better (thing)
 λαλοῦντι παρὰ τὸν Ἀβελ.
 to (one) speaking beside the Abel.

25 Βλέπετε μὴ παραιτήσηθε
 Be looking at not you should ask off for yourselves
 τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 the (one) speaking; if for those not they fled out
 ἐπὶ γῆς παραιτησάμενοι τὸν
 upon earth having asked off for selves the (one)
 χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς
 giving divine warning, much rather we
 οἱ τὸν ἀπ' οὐρανῶν
 the (ones) the (one) from heavens
 ἀποστρέφόμενοι. 26 οὐ ἡ φωνὴ
 turning selves away from; of whom the voice
 τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ
 the earth shook then, now but
 ἐπηγγέλται λέγων Ἐτι ἅπας ἐγὼ
 he has promised saying Yet once I
 σείσω οὐ μόνον τὴν γῆν
 shall set in commotion not only the earth
 ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δέ Ἐτι
 but also the heaven. The but Yet
 ἅπας δηλοῖ τὴν τῶν
 once is making evident the of the (things)
 σαλευομένων μετάθεσιν ὡς
 being shaken transference as
 πεποιημένων, ἵνα
 of (things) having been made, in order that
 μείνῃ τὰ μὴ σαλευόμενα.
 it might remain the (things) not being shaken.
 28 Διὸ βασιλείαν ἀσάλευτον
 Through which kingdom unshakable
 παραλαμβάνοντες ἔχωμεν
 (ones) receiving beside may we be having

and myriads of angels,
 23 in general assembly,
 and the congregation
 of the first-born who
 have been enrolled in
 the heavens, and God
 the Judge of all, and
 the spiritual lives of
 righteous ones who
 have been made per-
 fect, 24 and Jesus the
 mediator of a new
 covenant, and the
 blood of sprinkling,
 which speaks in a
 better way than Abel's
 [blood].

25 See that you do
 not beg off from him
 who is speaking. For
 if they did not escape
 from him who was giving
 divine warning upon
 earth, much more
 shall we not if we
 turn away from him
 who speaks from the
 heavens. 26 At that
 time his voice shook
 the earth, but now
 he has promised, say-
 ing: "Yet once more
 I will set in com-
 motion not only the
 earth but also the
 heaven." 27 Now the
 expression "Yet once
 more" signifies the
 removal of the things
 being shaken as things
 that have been made,
 in order that the
 things not being
 shaken may remain.
 28 Wherefore, seeing
 that we are to re-
 ceive a kingdom that
 cannot be shaken, let
 us continue to have

χάριν, δι' ἧς
undeserved kindness, through which
λατρεύωμεν εὐαρέστως τῷ
we may render sacred service well pleasingly to the
θεῷ μετὰ εὐλαβείας καὶ δέους, 29 καὶ
God with holding (self) well and awe, and
γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
for the God of us fire consuming down.

13 Ἡ φιλαδελφία μενέτω.
The brotherly affection let be remaining.
2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
Of the fondness for strangers not be you forgetting,
διὰ ταύτης γὰρ ἔλαθόν
through this for were hidden (to selves)
τινες ξενίσαντες ἀγγέλους.
some having treated as strangers angels.
3 μιμνήσκεσθε τῶν δεσμίων
Be you keeping in mind of the bound (ones)
ὡς συνδεδεμένοι, τῶν
as having been bound with, of the (ones)
κακουχουμένων ὡς καὶ αὐτοὶ ὄντες
being badly treated as also very (ones) being
ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν
in body. Honorable the marriage in all (ones)
καὶ ἡ κόνις ἀμίαντος, πόρνους γὰρ καὶ
and the bed undefiled, fornicators for and
μοιχοὺς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος
adulterers will judge the God. Not fond of silver
ὁ τρόπος ἀρκούμενοι τοῖς
the manner; being made sufficed to the (things)
παροῦσιν· αὐτὸς γὰρ εἶρηκεν Οὐ
being alongside; he for he has said Not
μή σε ἀνῶ οὐδ' οὐ
not you I should let go up nor not
μή σε ἐγκαταλίπω· 6 ὥστε
not you I should leave down in; as-and
θαρροῦντας ἡμᾶς λέγειν Κύριος
being of good courage us to be saying Lord
ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει
to me aider, not I shall fear; what will do
μοι ἄνθρωπος;
to me man?

7 Μνημονεύετε τῶν ἡγουμένων
Be you mindful of the (ones) governing
ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον
of you, who spoke to you the word
τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν
of the God, of which (ones) beholding up the

undeserved kindness,
through which we may
acceptably render God
sacred service with
godly fear and awe.
29 For our God is also
a consuming fire.

13 Let your brotherly love continue. 2 Do not forget hospitality, for through it some, unknown to themselves, entertained angels. 3 Keep in mind those in prison bonds as though you have been bound with them, and those being ill-treated, since you yourselves also are still in a body. 4 Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers. 5 Let [your] manner of life be free of the love of money, while you are content with the present things. For he has said: "I will by no means leave you nor by any means forsake you." 6 So that we may be of good courage and say: "Jehovah^a is my helper; I will not be afraid. What can man do to me?"

7 Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how [their]

ἐκβασιν τῆς ἀναστροφῆς μιμεῖσθε
outstep of the conduct be you imitating
τὴν πίστιν.
the faith.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
Jesus Christ yesterday and today
ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
the very (one), and into the ages.

9 διδασκαίς ποικίλαις καὶ ξέναις μὴ
To teachings various and strange not
παραφέρεσθε· καλὸν γὰρ
be you being borne beside; fine for
χάρτι βεβαιοῦσθαι τὴν
to undeserved kindness to be stabilized the
καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
heart, not to eatables, in which not
ὠφελήθησαν οἱ περιπατοῦντες.
were benefited the (ones) walking.

10 ἔχομεν θυσιαστήριον ἐξ οὗ
We are having altar out of which
φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
to eat not are having authority the (ones)
τῇ σκηνῇ λατρεύοντες.
to the tent rendering sacred service.

11 ὧν γὰρ εἰσφέρεται
Of which (ones) for is being borne into
ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
of animals the blood about sin into the
ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the chief priest, of these the
σώματα κατακαίεται ἔξω τῆς
bodies is being burned down outside of the
παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
encampment; through which also Jesus,

ἵνα ἀγιάσῃ διὰ τοῦ
in order that he might sanctify through the
ἰδίου αἵματος τὸν λαόν, ἔξω
own blood the people, outside
τῆς πύλης ἔπαθεν. 13 τοίνυν
of the gate he suffered. To you-now

ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
may we be going out toward him outside of the
παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες,
encampment, the reproach of him bearing,
14 οὐ γὰρ ἔχομεν ὧδε μένουσαν
not for we are having here remaining
πόλιν, ἀλλὰ τὴν μέλλουσαν
city, but the (one) being about (to come)

conduct turns out imitate [their] faith.

8 Jesus Christ is the same yesterday and today, and forever.

9 Do not be carried away with various and strange teachings; for it is fine for the heart to be given firmness by undeserved kindness, not by eatables, by which those who occupy themselves with them have not been benefited.

10 We have an altar from which those who do sacred service at the tent have no authority to eat. 11 For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. 12 Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. 13 Let us, then, go forth to him outside the camp, bearing the reproach he bore, 14 for we do not have here a city that continues, but we are earnestly seeking

ἐπιζητούμεν· 15 δι' αὐτοῦ
we are seeking upon; through him
ἀναφέρωμεν θυσίαν αἰνέσεως
may we be bearing up sacrifice of praise
διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν
through all [time] to the God, this is
καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
fruit of lips confessing to the name
αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
of him. Of the but doing well and of sharing
μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
not be you forgetting, to such for sacrifices
εὐαρεστεῖται ὁ θεός.
is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
Be you obeying to the (ones) governing
ὑμῶν καὶ ὑπείκετε, αὐτοὶ
of you and be you yielding under, very (ones)
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
for they are abstaining from sleep over the
ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
souls of you as word going to give back,
ἵνα μετὰ χαρᾶς τοῦτο
in order that with joy this
ποιῶσιν καὶ μὴ στενάζοντες,
they may be doing and not groaning,
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
not tax-paying for to you this.

18 Προσεύχεσθε περὶ ἡμῶν,
Be you praying about us,
πειθόμεθα γὰρ ὅτι καλὴν
we are being persuaded for that fine
συνείδησιν ἔχομεν, ἐν πάσιν καλῶς
conscience we are having, in all (things) finely
θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
willing to conduct selves. More abundantly but

παρακαλῶ τοῦτο ποιῆσαι ἵνα
I am encouraging this to do in order that
τάχειον ἀποκατασταθῶ ὑμῖν.
more quickly I might be restored to you.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
The but God of the peace, the (one)
ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
having led up out of dead (ones) the shepherd
τῶν προβάτων τὸν μέγαν ἐν αἵματι
of the sheep the great (one) in blood
διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
of covenant everlasting, the Lord of us

the one to come.
15 Through him let
us always offer to
God a sacrifice of
praise, that is, the
fruit of lips which
make public declara-
tion to his name.
16 Moreover, do not
forget the doing of
good and the sharing
of things with others,
for with such sac-
rifices God is well
pleased.

17 Be obedient to
those who are taking
the lead among you
and be submissive, for
they are keeping
watch over your souls
as those who will ren-
der an account; that
they may do this with
joy and not with sigh-
ing, for this would be
damaging to you.

18 Carry on prayer
for us, for we trust
we have an honest
conscience, as we wish
to conduct ourselves
honestly in all things.
19 But I exhort you
more especially to do
this, that I may be
restored to you the
sooner.

20 Now may the
God of peace, who
brought up from
the dead the great
shepherd of the
sheep with the blood
of an everlasting
covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντί
Jesus, may he adjust down you in every
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
good (thing) into the to do the will
αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
of him, doing in us the (thing) well-pleasing
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
in sight of him through Jesus Christ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom the glory into the ages of the
αἰώνων· ἀμήν.
ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am encouraging but you, brothers,
ἀνέχεσθε τοῦ λόγου τῆς
be you holding selves up of the word of the
παρακλήσεως, καὶ γὰρ διὰ βραχέων
encouragement, and for through short [words]
ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν
I sent upon to you. Be you knowing the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
of us Timothy having been loosed from, with
οὗ ἂν τάχειον ἔρχηται
whom if ever more quickly he may be coming
ὄψομαι ὑμᾶς.
I shall see you.

24 Ἀσπάσασθε πάντας τοὺς
Greet you all the (ones)
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
governing of you and all the holy (ones).
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
Are greeting you the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
The undeserved kindness with all
ὑμῶν.
of you.

Jesus, 21 equip you
with every good thing
to do his will, per-
forming in us through
Jesus Christ that
which is well-pleasing
in his sight; to whom
be the glory forever
and ever. Amen.

22 Now I exhort
you, brothers, to bear
with this word of
encouragement, for I
have, indeed, com-
posed a letter to
you in few words.
23 Take note that
our brother Timo-
thy has been re-
leased, with whom,
if he comes quite
soon, I shall see
you.

24 Give my greet-
ings to all those
who are taking the
lead among you and
to all the holy ones.
Those in Italy send
you their greetings.

25 The undeserved
kindness be with all
of you.

ΙΑΚΩΒΟΥ OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ
δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the
διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy consider you, brothers of me,
ὅταν πειρασμοῖς περιπέσητε
whenever to trials you might fall around
ποικίλοις, **3** γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof
ὕμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of you of the faith is working down endurance;

4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having,
ἵνα ᾗτε τέλειοι καὶ
in order that you may be perfect and
ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of you is lacking of wisdom,
αἰτεῖτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving

θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,
καὶ δοθήσεται αὐτῷ· **6** αἰτεῖτω
and it will be given to him; let him be asking

δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,
ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly

ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea

ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·
to (one) being driven by wind and being blown about;

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man

ἐκεῖνος ὅτι λήμψεται τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:

Greetings!

2 Consider it all joy,
my brothers, when
you meet with var-
ious trials, **3** knowing
as you do that this
tested quality of your
faith works out en-
durance. **4** But let en-
durance have its work
complete, that you
may be complete and
sound in all respects,
not lacking in any-
thing.

5 So, if any one
of you is lacking in
wisdom, let him keep
on asking God, for
he gives generously
to all and without
reproaching; and it
will be given him.
6 But let him keep
on asking in faith,
not doubting at all,
for he who doubts
is like a wave of the
sea driven by the
wind and blown about.

7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου **8** ἀνὴρ δίψυχος,
of the Lord male person two-souled,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but the brother the
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **10** ὁ δὲ
lowly (one) in the height of him, the but
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because
ὥς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the
καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and
τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness
τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also
ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him
μαρανθήσεται.
will fade away.

12 Μακάριος ἀνὴρ ὃς
Happy male person who
ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved

γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the
ζωῆς, ὃν ἐπηγγείλατο τοῖς
life, which [crown] he promised to the (ones)
ἀγαπῶσιν αὐτόν. **13** μηδεὶς πειραζόμενος
loving him. No one being tried

λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;

ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
the for God not to be tried is of bad (things),
πειράζει δὲ αὐτὸς οὐδένα. **14** ἕκαστος
he is trying but he no one. Each (one)

δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire
ἐξελκόμενος καὶ δελεαζόμενος· **15** εἶτα
being drawn out and being bated on; next

ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

from Jehovah;^a **8** he
is an indecisive man,
unsteady in all his
ways.

9 But let the lowly
brother exult over
his exaltation, **10** and
the rich one over
his humiliation, be-
cause like a flower
of the vegetation he
will pass away. **11** For
the sun rises with
its burning heat and
withers the vegeta-
tion, and its flower
drops off and the
beauty of its outward
appearance perishes.
So, too, the rich man
will fade away in his
ways of life.

12 Happy is the man
that keeps on endur-
ing trial, because on
becoming approved he
will receive the crown
of life, which Jeho-
vah^b promised to those
who continue loving
him. **13** When under
trial, let no one say:
"I am being tried by
God." For with evil
things God cannot be
tried nor does he him-
self try anyone. **14** But
each one is tried
by being drawn out
and enticed by his
own desire. **15** Then
the desire, when it
has become fertile,

^{7a} Jehovah, J8,13,14,16-18; the Lord, NBAVgSyp. ^{12b} Jehovah, J7,8,13,17;
God, VgSyp; the Lord, CSy^hJ18 (Merk's Greek Text No. 6); he, NBA.

τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἀποκυεῖ
having been finished off is being pregnant off to
θάνατον.
death.

16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be you made to err, brothers of me
ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every

δώρημα τέλειον ἄνωθεν ἐστίν,
thing given perfect from upward it is,
καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
stepping down from the Father of the lights,
παρ' ᾧ οὐκ ἔστι παραλλαγή ἢ
beside whom not there is alternating beside or
τροπῆς ἀποσκίασμα. 18 βουλευθεὶς
of turning off-shadow. Having wished

ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.

19 Ἰστε, ἀδελφοί μου ἀγαπητοί.
Be you knowing, brothers of me loved.

ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.

21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ρυπαρίαν καὶ περισσεῖαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἔμφυτον λόγον
mildness receive you the implanted word

τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of you.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be you becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοὺς.
not hearers only reckoning beside selves.

23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin;
in turn, sin, when
it has been accom-
plished, brings forth
death.

16 Do not be mis-
led, my beloved broth-
ers. 17 Every good
gift and every perfect
present is from above,
for it comes down
from the Father of
the [celestial] lights,
and with him there
is not a variation of
the turning of the
shadow. 18 Because he
willed it, he brought
us forth by the word
of truth, for us to
be certain first fruits
of his creatures.

19 Know this, my
beloved brothers.
Every man must be
swift about hearing,
slow about speaking,
slow about wrath;
20 for man's wrath
does not work out
God's righteousness.
21 Hence put away all
filthiness and that su-
perfluous thing, mor-
al badness, and accept
with mildness the im-
planting of the word
which is able to save
your souls.

22 However, become
doers of the word,
and not hearers only,
deceiving yourselves
with false reason-
ing. 23 For if any-
one is a hearer of
the word, and not a
doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face
τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,
of the birth of him in mirror,

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
and immediately he forgot of what sort he was.

25 ὁ δὲ παρακύψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and

παραμείνας, οὐκ ἀκροατὴς
having remained beside, not hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητής
of forgetfulness having become but doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing
αὐτοῦ ἔσται.
of him he will be.

26 Εἴ τις δοκεῖ θρησκός
If anyone is thinking, formal worshiper

εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself
ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)

μάταιος ἡ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship

καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father

αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and

χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
widows in the tribulation of them, unspotted

ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.

2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in receptions of faces

ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be you having the faith of the Lord of us

Ἰησοῦ Χριστοῦ τῆς δόξης; 2 εἰ γὰρ
of Jesus Christ of the glory? If ever for

εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of you male person

χρυσδοακτύλιος ἐν ἐσθήτι λαμπρᾷ,
golden-ringed in clothing bright,

εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ρυπαρᾷ
he should enter but also poor in filthy

ἐσθήτι; 3 ἐπιβλέψετε δὲ ἐπὶ
clothing; you might look upon but upon

a man looking at his
natural face in a mir-
ror. 24 For he looks
at himself, and off
he goes and immedi-
ately forgets what sort
of man he is. 25 But
he who peers into the
perfect law that be-
longs to freedom and
who persists in [it],
this [man], because
he has become, not a
forgetful hearer, but a
doer of the work, will
be happy in his doing
[it].

26 If any man seems
to himself to be a
formal worshiper and
yet does not bridle
his tongue, but goes
on deceiving his own
heart, this man's
form of worship is
futile. 27 The form of
worship that is clean
and undefiled from
the standpoint of our
God and Father is
this: to look after
orphans and widows
in their tribulation,
and to keep oneself
without spot from the
world.

2 My brothers, you
are not holding
the faith of our Lord
Jesus Christ, our glo-
ry, with acts of fa-
voritism, are you?
2 For, if a man with
gold rings on his fin-
gers and in splendid
clothing enters into
a gathering of you,
but a poor [man]
in filthy clothing al-
so enters, 3 yet you
look with favor upon

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν
the (one) wearing the clothing the bright
καὶ εἶπητε Σὺ κάθου ὧδε καλῶς,
and you might say You be you sitting here finely,
καὶ τῷ πτωχῷ εἶπητε Σὺ στήθι
and to the poor (one) you might say You stand you
ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
or be you sitting there under the footstool of me,
4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
not were you judged through in selves and
ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
became you judges of divided reckonings wicked?

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
Hear you, brothers of me loved. Not

ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
the God chose the poor to the world
πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
rich (ones) in faith and heirs of the

βασιλείας ἧς ἐπηγγείλατο τοῖς
kingdom of which he promised to the (ones)

ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἡτιμάσατε
loving him? You but you dishonored

τὸν πτωχόν. οὐχ οἱ πλούσιοι
the poor (one). Not the rich (ones)

καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ
are using power down of you, and they

ἔλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
are dragging you into judgment places? Not

αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
they are they blaspheming the fine name

τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
the (one) having been invoked upon you? If

μέντοι νόμον τελεῖτε βασιλικὸν
indeed-to you law you are finishing kingly

κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
according to the scripture You shall love the

πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε
neighbor of you as yourself, finely you are doing;

9 εἰ δὲ προσωπολημπτεῖτε,
if but you are showing reception of faces,

ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
sin you are working, being reproved by the

νόμου ὡς παραβάται.
law as transgressors.

10 Ὅστις γὰρ ὅλον τὸν νόμον
Who-any for whole the Law

τηρήσῃ, πταίσῃ δὲ ἐν ἐνί,
might observe, he might trip but in one (thing),

γέγονεν πάντων ἑνοχος.
he has become of all (ones) one held in.

the one wearing the splendid clothing and say: "You take this seat here in a fine place," and you say to the poor one: "You keep standing," or: "Take that seat there under my footstool," 4 you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?

5 Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? 6 You, though, have dishonored the poor [man]. The rich oppress you, and they drag you before law courts, do they not? 7 They blaspheme the fine name by which you were called, do they not? 8 If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well. 9 But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors.

10 For whoever observes all the Law but makes a false step in one point, he has become an offender against them all.

11 ὁ γὰρ εἰπὼν Μὴ
The (one) for having said Not

μοιχεύσης εἶπεν καὶ Μὴ
you should commit adultery he said also Not

φονεύσης· εἰ δὲ οὐ
you should murder; if but not

μοιχεύεις φονεύεις δέ,
you are committing adultery you are murdering but,

γέγονας παραβάτης νόμου. 12 οὕτως
you have become transgressor of law. Thus

λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
be you speaking and thus be you doing as

διὰ νόμου ἐλευθερίας μέλλοντες
through law of freedom being about

κρίνεσθαι. 13 ἡ γὰρ κρίσις
to be being judged. The for judgment

ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
unmerciful to the (one) not having done mercy;

κατακαυχᾶται ἔλεος κρίσεως.
is boasting down mercy of judgment.

14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
What benefit, brothers of me, if ever faith

λέγῃ τις ἔχειν ἔργα δὲ μὴ
may be saying someone to be having works but not

ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι
he may be having? Not is able the faith to save

αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
him? If ever brother or sister naked (ones)

ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου
are existing and lacking of the daily

τροφῆς, 16 εἶπη δέ τις αὐτοῖς
nourishment, should say but someone to them

ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
out of you Be you going under in peace,

θερμαίνεσθε καὶ χορτάζεσθε, μὴ
be you being warmed and be you being satisfied, not

δῶτε δὲ αὐτοῖς τὰ
you should give but to them the

ἐπιτήδεια τοῦ σώματος, τί
(things) upon (the) pleasant of the body, what

ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
benefit? Thus also the faith, if ever not

ἔχῃ ἔργα, νεκρά ἐστὶν καθ'
it may be having works, dead is according to

ἑαυτήν.
itself.

18 ἄλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
But will say someone You faith are having

κάγῳ ἔργα ἔχω. Δείξόν μοι τὴν
and I works I am having. Show you to me the

11 For he who said: "You must not commit adultery," said also: "You must not murder." If, now, you do not commit adultery but you do murder, you have become a transgressor of law. 12 Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the law of a free people. 13 For the one that does not practice mercy will have [his] judgment without mercy. Mercy exults triumphantly over judgment.

14 Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? 15 If a brother or a sister is in a naked state and lacking the food sufficient for the day, 16 yet a certain one of you says to them: "Go in peace, keep warm and well fed," but you do not give them the necessities for [their] body, of what benefit is it? 17 Thus, too, faith, if it does not have works, is dead in itself.

18 Nevertheless, a certain one will say: "You have faith, and I have works. Show me

πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ
faith of you apart from the works, and I to you
δείξω. ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and
φρίσσουσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις
to know, O man empty, that the faith

χωρὶς τῶν ἔργων ἀργή ἐστιν;
apart from the works ineffective is?

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works

ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and

ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφή ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁρᾶτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἐτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

23^a Jehovah, J^{14,17,18}margin,20; God, ⁸BAVgSyp. 23^b Jehovah's, J¹⁷; God's,
⁸BAVgSyp.

your faith apart from
the works, and I shall
show you my faith by
my works." 19 You

believe there is one
God, do you? You are

doing quite well. And
yet the demons be-

lieve and shudder.
20 But do you care to

know, O empty man,
that faith apart from

works is inactive?
21 Was not Abraham

our father declared
righteous by works

after he had offered
up Isaac his son upon

the altar? 22 You be-
hold that [his] faith

worked along with his
works and by [his]

works [his] faith was
perfected, 23 and the

scripture was fulfilled
which says: "Abra-

ham put faith in
Jehovah," and it was

counted to him as
righteousness," and he

came to be called
"Jehovah's" friend."

24 You see that
a man is to be

declared righteous
by works, and not

by faith alone. 25 In
the same manner

was not also Ra'hab
the harlot declared

righteous by works,
after she had re-

ceived the messengers
hospitably and sent

them out by another
way? 26 Indeed, as the

23^a Jehovah, J^{14,17,18}margin,20; God, ⁸BAVgSyp. 23^b Jehovah's, J¹⁷; God's,
⁸BAVgSyp.

σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως
body apart from spirit dead it is, thus
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be you becoming,

ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα
brothers of me, having known that greater judgment

λημψόμεθα· 2 πολλὰ γὰρ
we shall receive; many (things) for

πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not

πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
is tripping, this perfect male person able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats;

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὁρμὴ τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται·
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἡλίκον πῦρ ἡλίκην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει· 6 καὶ ἡ γλῶσσα πῦρ, ὃ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit
is dead, so also faith
without works is dead.

3 Not many of you
should become

teachers, my brothers,
knowing that we shall

receive heavier judg-
ment. 2 For we all

stumble many times.
If anyone does not

stumble in word, this
one is a perfect man,

able to bridle also
[his] whole body. 3 If

we put bridles in the
mouths of horses for

them to obey us, we
manage also their

whole body. 4 Look!
Even boats, although

they are so big and
are driven by hard

winds, are steered by
a very small rudder

to where the inclina-
tion of the man at

the helm wishes.

5 So, too, the tongue
is a little member

and yet makes great
brags. Look! How

little a fire it takes
to set so great a

woodland on fire!

6 Well, the tongue is
a fire. The tongue

is constituted a world
of unrighteousness

among our members,
for it spots up all

the body and sets
the wheel of natu-

ral life aflame and
it is set aflame by

Gehenna. 7 For every

φύσις θηρίων τε καὶ πετεινῶν
nature of wild beasts and and of birds
έρπετων τε καὶ ἐναλίων
of creeping (things) and and of things in the sea
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ
is being tamed and has been tamed to the nature the
ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
belonging to man; the but tongue no one
δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον
to tame is able of men; unsettled
κακόν, μεστή ἰοῦ θανατηφόρου. 9 ἐν
bad (thing), full of poison death-bearing. In
αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ
it we are blessing the Lord and Father, and
ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
in it we are cursing down the men
τοὺς καθ' ὁμοίωσιν θεοῦ
the (ones) according to likeness of God
γεγονότας· 10 ἐκ τοῦ αὐτοῦ
having come to be; out of the very
στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
mouth is coming out blessing and cursing.
οὐ χρή, ἀδελφοί μου, ταῦτα
Not there is need, brothers of me, these (things)
οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ
thus to be coming to be. Not-any the fountain
ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ
out of the very peephole bubbles up the
γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται,
sweet and the bitter? Not is it able,
ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ
brothers of me, fig [tree] olives to make or
ἄμπελος σύκα; οὔτε ἄλυκὸν γλυκὺ ποιῆσαι
vine figs? Neither salt sweet to make
ὕδωρ.
water.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Who wise and well knowing in you?
δειξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ
Let him show out of the fine conduct the
ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ δὲ
works of him in mildness of wisdom. If but
ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν
jealousy bitter you are having and contentiousness
ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of you, not be you boasting down
καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
and be you lying down on the truth. Not

species of wild beast
as well as bird and
creeping thing and
sea creature is to be
tamed and has been
tamed by humankind.
8 But the tongue, not
one of mankind can
get it tamed. An un-
ruly injurious thing,
it is full of death-
dealing poison. 9 With
it we bless Jehovah,^a
even [the] Father,
and yet with it we
curse men who have
come into existence
"in the likeness of
God." 10 Out of the
same mouth come
forth blessing and
cursing.

It is not proper,
my brothers, for these
things to go on oc-
curring this way. 11 A
fountain does not
cause the sweet and
the bitter to bubble
out of the same open-
ing, does it? 12 My
brothers, a fig tree
cannot produce olives
or a vine figs, can
it? Neither can salt
water produce sweet
water.

13 Who is wise and
understanding among
you? Let him show
out of his fine con-
duct his works with a
meekness that belongs
to wisdom. 14 But if
you have bitter jeal-
ousy and contentious-
ness in your hearts,
do not be bragging
and lying against
the truth. 15 This

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
is this the wisdom from upward coming down,
ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης· 16 ὅπου
but earthly, soulical, demonic; where
γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ
for jealousy and contentiousness, there
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
unsettled state and every vile thing.

17 ἡ δὲ ἄνωθεν σοφία πρῶτον
The but from upward wisdom first
μὲν ἄγνή ἐστίν, ἔπειτα εἰρηνική,
indeed chaste is, thereupon peaceable,
ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ
yielding, ready to obey, full of mercy and
καρπῶν ἀγαθῶν, ἀδιόκριτος,
of fruits good, not judging through,
ἀνυπόκριτος· 18 καρπὸς δὲ δικαιοσύνης
unhypocritical; fruit but of righteousness
ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
in peace is being sown to the (ones) making
εἰρήνην.
peace.

4 Πόθεν πόλεμοι καὶ πόθεν μάχαι
Wherefrom wars and wherefrom fights
ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
in you? Not herefrom, out of the pleasures
ὑμῶν τῶν στρατευομένων ἐν τοῖς
of you the (ones) doing military service in the
μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
members of you? You are desiring, and not
ἔχετε· φονεύετε καὶ
you are having; you are murdering and
ζηλοῦτε, καὶ οὐ δύνασθε
you are being jealous, and not you are able
ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.
to obtain; you are fighting and you are warring.
οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι
Not you are having through the not to be asking
ὑμᾶς· 3 αἰτεῖτε καὶ οὐ λαμβάνετε,
you; you are asking and not you are receiving,
διότι κακῶς αἰτεῖσθε,
through which badly you are asking for selves,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
in order that in the pleasures of you
δαπανήσητε.
you might spend.

4 μοιχαλίδες, οὐκ οἶδατε ὅτι
Adulteresses, not have you known that
ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ
the friendship of the world enmity of the God

is not the wisdom
that comes down from
above, but is [the]
earthly, animal, de-
monic. 16 For where
jealousy and conten-
tiousness are, there
disorder and every
vile thing are.

17 But the wisdom
from above is first of
all chaste, then peace-
able, reasonable, ready
to obey, full of mercy
and good fruits, not
making partial dis-
tinctions, not hypo-
critical. 18 Moreover,
the fruit of righteous-
ness has its seed sown
under peaceful con-
ditions for those who
are making peace.

4 From what source
are there wars
and from what source
are there fights
among you? Are they
not from this source,
namely, from your
cravings for sensual
pleasure that carry on
a conflict in your
members? 2 You de-
sire, and yet you do
not have. You go on
murdering and covet-
ing, and yet you are
not able to obtain.
You go on fighting
and waging war. You
do not have because
of your not asking.
3 You do ask, and yet
you do not receive,
because you are ask-
ing for a wrong pur-
pose, that you may
expend [it] upon your
cravings for sensual
pleasure.

4 Adulteresses, do
you not know that
the friendship with
the world is enmity

9^a Jehovah, J¹⁸; God, VgJ^{8,17}; the Lord, NBASy^p.

ἐστίν; ὃς ἐὰν οὖν βουληθῇ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God
καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are you thinking that
κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον
emptily the scripture is saying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?
6 μείζονα δὲ δίδωσιν χάριν.
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God
ὑπερηφάνοις ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.
7 Ὑποτάγητε οὖν τῷ θεῷ.
Be you subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand you against but to the Devil, and
φεύζεται ἀφ' ὑμῶν. 8 ἐγγίσατε τῷ
he will flee from you; draw you near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
God, and he will draw near to you. Cleanse you
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας,
hands, sinners, and purify you hearts,
δίψυχοι. 9 ταλαιπωρήσατε
two-souled (ones). Be you affected with misery
καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως
and mourn you and weep you; the laughter
ὑμῶν εἰς πένθος μετατραπήτω καὶ
of you into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν.
the joy into looking downcast;
10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be you made lowly in sight of Lord, and
ὕψώσει ὑμᾶς.
he will put high up you.
11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be you speaking down of one another,
ἀδελφοί. ὁ καταλαλὼν ἀδελφοῦ ἢ
brothers; the (one) speaking down of brother or
κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον. εἰ δὲ νόμον
of law and he is judging law; if but law

with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. 5 Or does it seem to you that the scripture says to no purpose: "It is with a tendency to envy that the spirit which has taken up residence within us keeps longing"? 6 However, the undeserved kindness which he gives is greater. Hence it says: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."

7 Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you. 8 Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. 9 Give way to misery and mourn and weep. Let your laughter be turned into mourning, and [your] joy into dejection. 10 Humble yourselves in the eyes of Jehovah,* and he will exalt you.

11 Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if

κρίνεις, οὐκ εἰ ποιητὴς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτῆς. 12 εἷς ἔστιν νομοθέτης καὶ
but judge. One is law-putter and
κριτῆς, ὁ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?

13 Ἄγε νῦν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the
πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and

ἐμπορευσόμεθα καὶ κερδήσομεν.
we shall be going way in and we shall make gain;

14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not you are knowing of the tomorrow

ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε
of what sort the life of you; mist for you are

πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ
toward little [time] appearing, thereupon also

ἀφανιζομένη. 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying

ὑμᾶς Ἐὰν ὁ κύριος θέλῃ, καὶ
you If ever the Lord may be willing, also

ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.

16 νῦν δὲ καυχᾶσθε ἐν ταῖς
Now but you are boasting in the

ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of you; every boasting such

πονηρὰ ἐστίν. 17 εἰδότες
wicked is. To (one) having known

οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,

ἁμαρτία αὐτῷ ἐστίν.
sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Be going now the rich (ones), weep you

ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of you

ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
to the (ones) coming upon. The riches

ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of you has rotted, and the outer garments of you

you judge law, you are, not a doer of law, but a judge. 12 One there is that is law-giver and judge, he who is able to save and to destroy. But you, who are you to be judging [your] neighbor?

13 Come, now, you who say: "Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,"

14 whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. 15 Instead, you ought to say: "If Jehovah* wills, we shall live and also do this or that."

16 But now you take pride in your self-assuming brags. All such taking of pride is wicked.

17 Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him.

5 Come, now, you rich [men], weep, howling over your miseries that are coming upon you. 2 Your riches have rotted, and your outer garments

10^a Jehovah, J7,8,13,14,16-18; the Lord, NBAVgSyP.

15^a Jehovah, J7,8,13,14,16-18; the Lord, NBAVgSyP.

σητόβρωτα γέγονεν, ³ ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of you
καὶ ὁ ἄργυρος κατίωται, καὶ ὁ
and the silver has been rusted down, and the
ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to you will be and
φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the flesh of you; as fire
έθησαυρίσατε ἐν ἐσχάταις ἡμέραις. ⁴ ἰδοὺ
you treasured up in last days. Look!

ὁ μισθὸς τῶν ἐργατῶν τῶν
The wages of the workers the (ones)
ἀμυσάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of you the [wages]
ἀφυστερημένος ἀφ' ὑμῶν
having been made behind from from you

κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ
having harvested into the ears of Lord Sabaoth
εἰσελήλυθαν. ⁵ ἐτρυφήσατε ἐπὶ τῆς
they have entered; you lived in luxury upon the

γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
earth and you behaved voluptuously, you nourished
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of you in day of slaughter.

⁶ κατεδικάσατε, ἐφονεύσατε τὸν
You condemned, you murdered the
δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against
ὑμῖν;
you?

⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be you long in spirit therefore, brothers, until
τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ
the presence of the Lord. Look! The
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out the precious fruit
τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until
λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].

⁸ μακροθυμήσατε καὶ ὑμεῖς,
Be you long in spirit also you,
στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make you fix firmly the hearts of you, because
ἡ παρουσία τοῦ κυρίου ἥγγικεν.
the presence of the Lord has drawn near.

have become moth-eaten. ³ YOUR gold and silver are corroded, and their rust will be as a witness against you and will eat YOUR fleshy parts. Something like fire is what you have stored up in the last days. ⁴ Look! The wages due the workers who harvested YOUR fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah of armies.* ⁵ You have lived in luxury upon the earth and have gone in for sensual pleasure. You have fattened YOUR hearts on the day of slaughter. ⁶ You have condemned, you have murdered the righteous one. Is he not opposing you?

⁷ Exercise patience, therefore, brothers, until the presence of the Lord. Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. ⁸ You too exercise patience; make YOUR hearts firm, because the presence of the Lord has drawn close.

⁹ μὴ στενάζετε, ἀδελφοί, κατ'
Not you be groaning, brothers, down on
ἀλλήλων, ἵνα μὴ κριθήτε·
one another, in order that not you might be judged;
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
look! the judge before the doors
ἔστηκεν. ¹⁰ ὑπόδειγμα λάβετε,
has been standing. Example take you,
ἀδελφοί, τῆς κακοπαθίας καὶ τῆς
brothers, of the suffering of bad and of the
μακροθυμίας τοῦ προφήτου, οἱ ἐλάλησαν
longness of spirit the prophets, who spoke
ἐν τῷ ὀνόματι Κυρίου. ¹¹ ἰδοὺ
in the name of Lord. Look!

μακαρίζομεν τοὺς
We are pronouncing happy the (ones)
ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ
having remained under; the endurance of Job
ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε,
you heard, and the end of Lord you saw,
ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ
that having much bowels is the Lord and
οἰκτίρμων.
compassionate.

¹² Πρὸ πάντων δέ, ἀδελφοί μου,
Before all (things) but, brothers of me,
μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε
not be you swearing, neither the heaven nor
τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω
the earth nor other any oath; let it be
δὲ ὑμῶν τό Ναὶ ναὶ καὶ τό Οὐ οὐ,
but of you the Yes Yes and the No No,
ἵνα μὴ ὑπὸ κρίσιν πέσητε.
in order that not under judgment you might fall.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν;
Is suffering bad anyone in you?
προσευχέσθω· εὐθυμεῖ τις;
Let him be praying; is being well in spirit anyone?
ψαλλέτω. ¹⁴ ἄσθενεῖ τις
Let him be singing psalms. Is being sick anyone
ἐν ὑμῖν; προσκαλεσάσθω τοὺς
in you? Let him call toward self the
πρεσβυτέρους τῆς ἐκκλησίας, καὶ
older men of the ecclesia, and
προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
let them pray upon him having greased

⁹ Do not heave sighs against one another, brothers, so that you do not get judged. Look! The Judge is standing before the doors. ¹⁰ Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah.* ¹¹ Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah^b gave, that Jehovah^a is very tender in affection and merciful.

¹² Above all things, though, my brothers, stop swearing, yes, either by heaven or by earth or by any other oath. But let your Yes mean Yes, and your No, No, so that you do not fall under judgment.

¹³ Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. ¹⁴ Is there anyone sick among you? Let him call the older men of the congregation to [him], and let them pray over him, greasing [him]

^{4a} Jehovah Tz'ba·oth', J7,8,12-14,17,18; the Lord of Sab'a·oth, ⁸BAVgSy^p.

^{10, 11a} Jehovah, J7,8,13,14,16-18; the Lord, ⁸BAVgSy^p. ^{11b} Jehovah, J8,13,14,16,18; the Lord, ⁸BAVgSy^p.

ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
to oil in the name of the Lord; and the
εὐχὴ τῆς πίστεως σώσει τὸν
prayer of the faith will save the (one)
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος.
being tired, and will raise up him the Lord.
κἂν ἁμαρτίας ἢ πεποιηκώς,
Also if ever sins he may be having done,
ἀφεθήσεται αὐτῷ.
it will be let go off to him.

16 ἐξομολογεῖσθε οὖν ἀλλήλοις
Be confessing you out therefore to one another
τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
the sins and be you praying over
ἀλλήλων, ὅπως ἰαθῇτε. πολὺ
one another, so that you might be healed. Much
ἰσχύει δέσεις δικαίου
is having strength supplication of righteous (one)
ἐνεργουμένη. 17 Ἠλείας ἄνθρωπος ἦν
being at work in. Elijah man was
ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
of like passions to us, and to prayer he prayed
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
of the not to moisten, and not it moistened upon
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.
the earth years three and months six;
18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
and again he prayed, and the heaven
ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
rain gave and the earth sprouted the
καρπὸν αὐτῆς.
fruit of it.

19 Ἀδελφοί μου, ἐάν τις ἐν
Brothers of me, if ever anyone in
ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
you should be made to err from the truth
καὶ ἐπιστρέψῃ τις αὐτόν,
and should turn upon anyone him,
20 γινώσκετε ὅτι ὁ
be you knowing that the (one)
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
having turned upon sinner out of error
ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
of way of him will save soul of him out of
θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
death and will cover multitude of sins.

with oil in the name
of Jehovah.^a 15 And
the prayer of faith
will make the indis-
posed one well, and
Jehovah^b will raise
him up. Also, if he
has committed sins,
it will be forgiven
him.

16 Therefore openly
confess your sins to
one another and pray
for one another, that
you may get healed.
A righteous man's
supplication, when it
is at work, has much
force. 17 E-li'jah was
a man with feelings
like ours, and yet in
prayer he prayed for
it not to rain; and it
did not rain upon
the land for three
years and six months.
18 And he prayed
again, and the heav-
en gave rain and the
land put forth its
fruit.

19 My brothers, if
anyone among you
is misled from the
truth and another
turns him back,
20 know that he who
turns a sinner back
from the error of
his way will save his
soul from death and
will cover a multi-
tude of sins.

ΠΕΤΡΟΥ Α OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, according to foreknowledge
θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ.
Christ;

χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖη.
may it be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of

νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον
dead (ones), into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμόραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into you the (ones) in power
θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. In which
ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ
you are exulting, little [while] right now if

1 Peter, an apostle
of Jesus Christ, to
the temporary resi-
dents scattered about
in Pontus, Ga-la'tia,
Cap-pa-do'ci-a, Asia,
and Bi-thyn'i-a, to the
ones chosen 2 accord-
ing to the foreknowl-
edge of God the
Father, with sancti-
fication by the spirit,
for the purpose of
their being obedient
and sprinkled with the
blood of Jesus Christ:
May undeserved
kindness and peace be
increased to you.

3 Blessed be the God
and Father of our
Lord Jesus Christ, for
according to his great
mercy he gave us a
new birth to a living
hope through the res-
urrection of Jesus
Christ from the dead,
4 to an incorruptible
and undefiled and un-
fading inheritance. It
is reserved in the
heavens for you, 5 who
are being safeguarded
by God's power
through faith for a
salvation ready to be
revealed in the last
period of time. 6 In
this fact you are
greatly rejoicing,
though for a little
while at present, if

14^a Jehovah, J7,8,13,14,16-18; the Lord, SAVg. 15^b Jehovah, J7,8,13,14,16-18;
the Lord, SBAVg.

δέον λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you
τῆς πίστεως πολυτιμότερον χρυσοῦ
of the faith much more precious of gold
τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but
δοκιμαζομένου εὑρεθῇ εἰς
of (one) being proved it might be found into
ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation
Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ. Whom not having seen
ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ
you are loving, into whom right now not
ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε
seeing believing but you are exulting
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ,
to joy unspeakable and having been glorified,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for selves the end of the faith
σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν
About which salvation they sought out
καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)
περὶ τῆς εἰς ὑμᾶς χάριτος
about the into you undeserved kindness
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or
ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident
τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
the in them spirit of Christ
προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ
παθήματα καὶ τὰς μετὰ ταῦτα
sufferings and the after these (things)
δόξας; 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to you but they were serving
αὐτά, ἃ νῦν
them, which (things) now
ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to you through the (ones)

it must be, you have been grieved by various trials, 7 in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ. 8 Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, 9 as you receive the end of your faith, the salvation of your souls.

10 Concerning this very salvation a diligent inquiry and a careful search were made by the prophets who prophesied about the undeserved kindness meant for you. 11 They kept on investigating what particular season or what sort of [season] the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these. 12 It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those

εὐαγγελισαμένων ὑμᾶς πνεύματι
having declared good news to you to spirit
ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
holy having been sent forth from heaven,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
into which (things) are desiring angels
παρακύψαι.
to stoop beside.

13 Διὸ ἀναζωσάμενοι
Through which having girded up for selves
τὰς ὀσφύας τῆς διανοίας ὑμῶν,
the loins of the mental perception of you,
νήφοντες τελείως, ἐλπίζατε ἐπὶ τὴν
being sober perfectly, hope you upon the
φερομένην ὑμῖν χάριν ἐν
being borne to you undeserved kindness in
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὥς τέκνα
revelation of Jesus Christ. As children
ὑπακοῆς, μὴ συνσχηματιζόμενοι
of obedience, not fashioning yourselves with
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν
to the formerly in the ignorance of you
ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν
to desires, but according to the (one)
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
having called you holy (one) also very (ones)
ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
holy (ones) in all conduct you become,
16 διότι γέγραπται ὅτι Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
you will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father you are calling upon
τὸν ἀπροσωπολήμπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of you time
ἀναστράφητε. 18 εἰδότες ὅτι οὐ
be you turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
you were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαραδότου,
of you conduct given along from fathers,

who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

13 Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, 15 but, in accord with the Holy One who called you, do you also become holy yourselves in all [your] conduct, 16 because it is written: "You must be holy, because I am holy."

17 Furthermore, if you are calling upon the Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your alien residence. 18 For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers.

19 ἀλλὰ τιμίῳ αἵματι ὡς ἄμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and spotless of Christ,
20 προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,
φανερωθέντος δὲ ἐπ'
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through you
21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into
θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of
νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be into God.
22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of you having purified in the
ὕπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into
φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection unhypocritical out of heart
ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love you outstretchedly,
23 ἀναγεγεννημένοι οὐκ ἐκ
having been generated again not out of
σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through
λόγου ζώντος θεοῦ καὶ μένοντος
word of living God and remaining;
24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου
and all glory of it as flower of vegetation;
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower
ἐξέπεσεν. 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining
εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα
into the age. This but is the saying
τὸ εὐαγγελισθὲν εἰς
the (one) having been declared as good news into
ὑμᾶς.
you.

25^a Jehovah, J7, 8, 13, 14, 16-18, 20; the Lord, ^aBAVg; our God, ^aSyr.

19 But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. 20 True, he was foreknown before the founding of the world, but he was made manifest at the end of the times for the sake of you 21 who through him are believers in God, the one who raised him up from the dead and gave him glory; so that your faith and hope might be in God.

22 Now that you have purified your souls by [your] obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart. 23 For you have been given a new birth, not by corruptible, but by incorruptible [reproductive] seed, through the word of [the] living and enduring God. 24 For "all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, 25 but the saying of Jehovah^a endures forever." Well, this is the "saying," this which has been declared to you as good news.

2 Ἀποθέμενοι οὖν πᾶσαν
Having put off from selves therefore all
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιὰς, 2 ὡς
envies and all speaking down on, as
ἀρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἄδολον γάλα
belonging to the word non-deceitful milk
ἐπιποθήσατε, ἵνα ἐν αὐτῷ
long you after, in order that in it
αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
you might grow into salvation, if you tasted
ὅτι χρηστὸς ὁ κύριος.
that kind the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἐντίμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living you are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ. 6 διότι περιέχει ἐν
Christ; through which it is having about in
γραφῇ Ἰδοὺ τίθημι ἐν Σιών λίθον
Scripture Look! I am laying in Sion stone
ἐκλεκτὸν ἀκρογωνιαίον ἐντίμον, καὶ ὁ
chosen top cornerstone precious, and the (one)
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not not

καταισχυθῇ.
should be shamed down.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς
To you therefore the preciousness to the (ones).
πιστεύουσιν ἀπιστοῦσιν δὲ λίθος
believing; to (ones) not believing but stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
which disapproved the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
this (one) became into head of corner
8 καὶ λίθος προσκόμματος καὶ πέτρα
and stone of striking toward and rock-mass

2 Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, 2 [and,] as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

7 It is to you, therefore, that he is precious, because you are believers; but to those not believing, "the identical stone that the builders rejected has become [the] head of [the] corner," 8 and "a stone of stumbling and a rock-mass

σκανδάλου· οἱ προσκόπτουσιν
of fall-causing; which (ones) are striking toward
τῷ λόγῳ ἀπειθοῦντες· εἰς δὲ καὶ
to the word being disobedient; into which also
ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
they were put. You but race chosen,
βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
royal priesthood, nation holy, people into
περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
procuring, so that the virtues you might declare
τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
of the (one) out of darkness you having called
εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἱ
into the wonderful of him light; who
ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
sometime not people now but people of God,
οἱ οὐκ ἡλεημένοι νῦν δὲ
the (ones) not having being shown mercy now but
ἐλεηθέντες.
(ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
Loved (ones), I am encouraging as
παροίκους καὶ παρεπιδήμους
dwellers beside and alien residents
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
to be having selves from the fleshly desires,
αἵτινες στρατεύονται κατὰ τῆς
which are doing military service against the
ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; the conduct of you in the
ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν
nations having fine, in order that, in
ὧ καταλαλοῦσιν ὑμῶν ὡς
what (thing) they are speaking down on you as
κακοποιῶν, ἐκ τῶν καλῶν ἔργων
doers of bad, out of the fine works
ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
having eyes upon they might glorify the God in
ἡμέρᾳ ἐπισκοπῆς.
day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
Be you subjected to every belonging to man
κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
creation through the Lord; whether to king as
ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
to (one) being superior, or to governors as
δι' αὐτοῦ πεμπόμενοις εἰς ἐκδίκησιν
through him being sent into vengeance

of offense." These are
stumbling because
they are disobedient to
the word. To this very
end they were also
appointed. 9 But you
are "a chosen race, a
royal priesthood, a
holy nation, a people
for special possession,
that you should de-
clare abroad the ex-
cellencies" of the one
that called you out
of darkness into his
wonderful light. 10 For
you were once not a
people, but are now
God's people; you
were those who had
not been shown mer-
cy, but are now those
who have been shown
mercy.

11 Beloved, I exhort
you as aliens and
temporary residents to
keep abstaining from
fleshly desires, which
are the very ones that
carry on a conflict
against the soul. 12 Maintain your con-
duct fine among the
nations, that, in the
thing in which they
are speaking against
you as evildoers, they
may as a result of
YOUR fine works of
which they are eye-
witnesses glorify God
in the day for [his]
inspection.

13 For the Lord's
sake subject yourselves
to every human cre-
ation: whether to a
king as being superior
14 or to governors as
being sent by him to
inflict punishment on

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
of doers of bad praise but of doers of good;
15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,
ἀγαθοποιούντας φιμοῖν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless
ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and
μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the
ἐλευθερίαν, ἀλλ' ὡς θεοῦ δούλοι. 17 πάντας
freedom, but as of God slaves. All
τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν
honor you, the brotherhood be you loving, the God
φοβεῖσθε, τὸν βασιλέα τιμάτε.
be you fearing, the king be you honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in
παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the
ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the
σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if
διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under
τις λύπας πάσχων ἀδίκως· 20 ποῖον
someone grieves suffering unjustly; of what sort
γὰρ κλέος εἰ ἀμαρτάνοντες καὶ
for thing called out if sinning and
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
being hit with fist you will be remaining under? But
εἰ ἀγαθοποιούντες καὶ πάσχοντες
if doing good and suffering
ὑπομενεῖτε, τοῦτο χάρις
you will be remaining under, this graciousness
παρὰ θεῷ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for you were called, because
καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over you, to you
ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that
ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ·
you might follow upon the footsteps of him;
22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor
εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
was found deceit in the mouth of him;

evildoers but to praise
doers of good. 15 For
so the will of God is,
that by doing good
you may muzzle the
ignorant talk of the
unreasonable men. 16 Be as free people,
and yet holding your
freedom, not as a blind
for moral badness, but
as slaves of God. 17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor
for the king.

18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please. 19 For if someone, be-
cause of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when you are sinning
and being slapped,
you endure it? But if,
when you are doing
good and you suffer,
you endure it, this is
a thing agreeable with
God.

21 In fact, to this
[course] you were
called, because even
Christ suffered for
you, leaving you a
model for you to fol-
low his steps closely. 22 He committed no
sin, nor was deception
found in his mouth.

13^a The Lord's, NBA; God's, VgSy^p; Jehovah's, J7, 8, 14.

23 ὃς λαιδορούμενος οὐκ ἀντελοιδορεῖ,
 who being reviled not he reviled in return,
 πάσχων οὐκ ἠπείλει,
 suffering not he was threatening,
 παρεδίδου δὲ τῷ κρίνοντι
 was giving self beside but to the (one) judging
 δικαίως· 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
 righteously; who the sins of us he
 ἀνῆνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
 bore up in the body of him upon the wood,
 ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι
 in order that to the sins having become off
 τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ
 to the righteousness we might live; of whom to the
 μῶλωπι ἰάθητε. 25 ἦτε γὰρ ὡς
 wound you were healed. You were for as
 πρόβατα πλανώμενοι, ἀλλὰ
 sheep being made to err, but
 ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
 you were turned upon now upon the shepherd and
 ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
 overseer of the souls of you.

3 Ὅμοίως γυναῖκες ὑποτασσόμεναι τοῖς
 Likewise women subjecting selves to the
 ἰδίοις ἀνδράσιν, ἵνα εἴ τις
 own male persons, in order that if any (ones)
 ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν
 are disobeying to the word through the of the
 γυναικῶν ἀναστροφῆς ἄνευ λόγου
 women conduct without word
 κερδηθῶσονται 2 ἐποπτεύσαντες τὴν ἐν
 they will be gained having had eyes upon the in
 φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν
 fear chaste conduct of you. Of whom
 ἔστω οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν
 let it be not the from outside of inweaving of hairs
 καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
 and of putting around of gold (things) or placing on
 ἱματίων κόσμος, 4 ἀλλ' ὁ κρυπτὸς
 of outer garments adorning, but the hidden
 τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ
 of the heart man in the incorruptible
 τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὃ
 of the quiet and mild spirit, which
 ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελές.
 is in sight of the God of much cost.

1^a They may be won, *κΒΑΥg*; you may win them, *Syp*; you may win them to Jehovah, *J¹⁸*.

23 When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. 24 He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And "by his stripes you were healed." 25 For you were like sheep, going astray; but now you have returned to the shepherd and overseer of your souls.

3 In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won^a without a word through the conduct of [their] wives; 2 because of having been eyewitnesses of your chaste conduct together with deep respect. 3 And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, 4 but let it be the secret person of the heart in the incorruptible [apparel] of the quiet and mild spirit, which is of great value in the eyes of God.

5 οὕτως γὰρ ποτε καὶ αἱ ἅγαι γυναῖκες
 Thus for sometime also the holy women
 αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου
 the (ones) hoping into God were adorning
 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις
 themselves, subjecting selves to the own
 ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ
 male persons, as Sarah was obeying to the
 Ἀβραάμ, κύριον αὐτὸν καλοῦσα·
 Abraham, lord him calling;
 ἧς ἐγενήθητε τέκνα
 of which [woman] you became children
 ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
 doing good and not fearing not one
 πτόησιν.
 terror.

7 Οἱ ἄνδρες ὁμοίως συνοικούντες
 The male persons likewise dwelling together
 κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκεύει
 according to knowledge, as to weaker vessel
 τῷ γυναικείῳ ἀπονέμοντες
 to the (one) pertaining to woman portioning off
 τιμὴν, ὡς καὶ συνκληρονόμοι χάριτος
 honor, as also joint heirs of undeserved favor
 ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς
 of life, into the not to be being cut in the
 προσευχὰς ὑμῶν.
 prayers of you.

8 Τὸ δὲ τέλος πάντες ὁμόφρονες,
 The but end all (ones) like-minded,
 συμπαθεῖς, φιλάδελφοι,
 sympathetic, having affection for brothers,
 εὐσπλαγχνοί, ταπεινόφρονες, 9 μὴ
 disposed well to pity, lowly-minded, not
 ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λαιδορίαν
 giving back bad instead of bad or reviling
 ἀντὶ λαιδορίας τοῦναντίον δὲ
 instead of reviling the (thing) in against but
 εὐλογοῦντες, ὅτι εἰς τοῦτο
 (ones) bestowing blessing, because into this
 ἐκλήθητε ἵνα εὐλογίαν
 you were called in order that blessing
 κληρονομήσητε.
 you might inherit.

10 ὁ γὰρ θέλων ζῶν ἀγαπᾶν
 The (one) for willing life to be loving
 καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν
 and to see days good let him make cease the
 γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ
 tongue from bad and lips of the not

5 For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, 6 as Sarah used to obey Abraham, calling him "lord." And you have become her children, provided you keep on doing good and not fearing any cause for terror.

7 You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered.

8 Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, 9 not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this [course], so that you might inherit a blessing.

10 For, "he that would love life and see good days, let him restrain his tongue from what is bad and [his] lips from

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς
And who the (one) going to treat badly you
ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε
you should become? But if and you may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
fear of them not fear you not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be you agitated, Lord but the Christ
ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ
sanctify you in the hearts of you, ready
ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking you word about the in you
ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) you are being spoken down on
καταισχυνθῶσιν οἱ
might be shamed down the (ones)
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightly of of you the good in
Χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πάσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

12^a Of Jehovah, J7,8,11-14,16-18,20; of Lord, *BAVgSyp*. 15^b Sanctify the Christ as Lord, *BAVgSyp*; sanctify the Messiah our Lord, J18; sanctify the Lord God, *Textus Receptus*; sanctify Jehovah God, J7,8,13-14,16,17.

speaking deception,
11 but let him turn
away from what is bad
and do what is good;
let him seek peace and
pursue it. 12 For [the]
eyes of Jehovah^a are
upon the righteous
ones, and his ears are
toward their suppli-
cation; but [the]
face of Jehovah^a is
against those doing
bad things."

13 Indeed, who is
the man that will
harm you if you be-
come zealous for what
is good? 14 But even if
you should suffer for
the sake of righteous-
ness, you are happy.
However, the object of
their fear do not
you fear, neither be-
come agitated. 15 But
sanctify the Christ
as Lord^b in your
hearts, always ready
to make a defense
before everyone that
demands of you a
reason for the hope
in you, but doing so
together with a mild
temper and deep re-
spect.

16 Hold a good con-
science, so that in the
particular in which
you are spoken against
they may get ashamed
who are speaking
slightly of your
good conduct in con-
nection with Christ.
17 For it is better
to suffer because you
are doing good, if
the will of God
wishes it, than because
you are doing evil.

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ
Because even Christ once for all about
ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
sins died, righteous (one) over
ἀδίκων, ἵνα ὑμᾶς
unrighteous (ones), in order that you
προσαγάγῃ τῷ θεῷ,
he might lead toward to the God,
θανατωθεὶς μὲν σαρκὶ
[he] having been put to death indeed to flesh
ζωοποιηθεὶς δὲ πνεύματι. 19 ἐν
having been made alive but to spirit; in
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
which also to the in prison spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασιν ποτε
he preached, to (ones) having disobeyed sometime
ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ
when was receiving out from the of the God
μακροθυμία ἐν ἡμέραις Νῶε
longness of spirit in days of Noah
κατασκευαζομένης κιβωτοῦ εἰς ἣν
of (one) being constructed of ark in which
ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,
few, this is eight souls,
διεσώθησαν δι' ὕδατος.
were saved through through water.

21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει
Which also you antitype now is saving
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ
baptism, not of flesh putting away of filth but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
of conscience good questioning upon into God,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὃς
through resurrection of Jesus Christ, who
ἐστὶν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς
is in right [hand] of God having gone into
οὐρανὸν ὑποταγέντων αὐτῷ
heaven (ones) having been subjected to him
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
Of Christ therefore having suffered to flesh
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
also you the very mental inclination
ὀπλίσασθε, ὅτι ὁ
arm you yourselves, because the (one)
παθὼν σαρκὶ πέπαυται ἁμαρτίαις,
having suffered to flesh he has ceased to sins,

18 Why, even Christ
died once for all time
concerning sins, a
righteous [person] for
unrighteous ones, that
he might lead you to
God, he being put to
death in the flesh, but
being made alive in
the spirit. 19 In this
[state] also he went
his way and preached
to the spirits in pris-
on, 20 who had once
been disobedient when
the patience of God
was waiting in Noah's
days, while the ark
was being constructed,
in which a few peo-
ple, that is, eight
souls, were carried
safely through the
water.

21 That which cor-
responds to this is
also now saving you,
namely, baptism, (not
the putting away of
the filth of the flesh,
but the request made
to God for a good
conscience,) through
the resurrection of
Jesus Christ. 22 He is
at God's right hand,
for he went his way
to heaven; and an-
gels and authorities
and powers were made
subject to him.

4 Therefore since
Christ suffered in
the flesh, you too arm
yourselves with the
same mental dispo-
sition; because the
person that has suf-
fered in the flesh
has desisted from sins,

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
into the not yet of men to desires but
θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ
to will of God the leftover upon in flesh
βιώσαι χρόνον. 3 ἄρκετὸς γὰρ ὁ
to spend life time. Sufficient for the
παρεληλυθὼς χρόνος τὸ βούλημα τῶν
having gone beside time the wish of the
ἐθνῶν κατειργάσθαι, πεπορευμένους
nations to have worked down, having gone the way
ἐν ἀσελγείαις, ἐπιθυμίαις,
in deeds of loose conduct, desires,
οἰνοφλυγίαις, κώμοις, πότοις, καὶ
excesses with wine, revelries, drinking matches, and
ἀθεμίτοις εἰδωλολατρίαις. 4 ἐν ᾧ
unlawful idolatries. In which
ξενίζονται μὴ
they are being treated as stranger not
συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
of (ones) running with of you into the very
τῆς ἀσωτίας ἀνάχυσιν,
of the unsaving course pouring forth,
βλασφημοῦντες. 5 οἱ ἀποδώσουσιν
(they) blaspheming; which (ones) will give back
λόγον τῷ ἐτοίμως κρίνοντι ζῶντας
word to the (one) readily judging living (ones)
καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ
and dead (ones); into this for also
νεκροῖς εὐηγγελίσθη ἵνα
to dead (ones) was declared good news in order that
κριθῶσιν μὲν κατὰ
they might be judged indeed according to
ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
men to flesh they might live but according to
θεὸν πνεύματι.
God to spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
Of all (things) but the end has drawn near.
σωφρονήσατε οὖν καὶ νήψατε εἰς
Be you sound in mind therefore and be you sober into
προσευχάς. 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς
prayers; before all the into selves
ἀγάπην· ἐκτενῇ ἔχοντες, ὅτι
love outstretching (ones) having, because
ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·
love is covering multitude of sins;
9 φιλόξενοι εἰς ἀλλήλους ἄνευ
(ones) fond of strangers into one another without
γογγυσμοῦ. 10 ἕκαστος καθὼς
murmuring; each (one) according as

2 to the end that he
may live the remain-
der of [his] time in
the flesh, no more for
the desires of men, but
for God's will. 3 For
the time that has
passed by is sufficient
for you to have
worked out the will of
the nations when you
proceeded in deeds of
loose conduct, lusts,
excesses with wine,
revelries, drinking
matches, and illegal
idolatries. 4 Because
you do not continue
running with them in
this course to the same
low sink of debauch-
ery, they are puzzled
and go on speaking
abusively of you. 5 But
these people will ren-
der an account to the
one ready to judge
those living and those
dead. 6 In fact, for this
purpose the good news
was declared also to
the dead, that they
might be judged as to
the flesh from the
standpoint of men but
might live as to the
spirit from the stand-
point of God.

7 But the end of all
things has drawn
close. Be sound in
mind, therefore, and
be vigilant with a view
to prayers. 8 Above all
things, have intense
love for one another,
because love covers
a multitude of sins.
9 Be hospitable to
one another without
grumbling. 10 In pro-
portion as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ
he received gracious gift, into selves it
διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators
ποικίλης χάριτος θεοῦ. 11 εἴ
of varied undeserved kindness of God; if
τις λαλεῖ, ὡς λόγια θεοῦ· εἴ
anyone is speaking, as little words of God; if
τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which
χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,
ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be you treated as strangers
τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in you burning fire toward trial
ὑμῖν γινομένη ὡς ξένου ὑμῖν
to you occurring as of strange (thing) to you
συμβαίνοντος. 13 ἀλλὰ καθὼς
stepping together, but according to which
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
you are sharing to the of the Christ sufferings
χαίρετε, ἵνα καὶ ἐν τῇ
be you rejoicing, in order that also in the
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
revelation of the glory of him you might rejoice
ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν
being exultant. If you are being reproached in
ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the
τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon
ὑμᾶς ἀναπαύεται.
you is resting up.

15 μὴ γάρ τις ὑμῶν πασχέτω
Not for anyone of you let him be suffering
ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as
ἀλλοτρίεπισκοπος. 16 εἰ δὲ ὡς
overseer of what is another's; if but as
Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,
δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift;
use it in minister-
ing to one another
as fine stewards of
God's undeserved
kindness expressed in
various ways. 11 If
anyone speaks, let
him speak as it were
[the] sacred pro-
nouncements of God;
if anyone ministers,
[let him minister] as
dependent on the
strength that God
supplies; so that in
all things God may
be glorified through
Jesus Christ. The glo-
ry and the might are
his forever and ever.
Amen.

12 Beloved ones, do
not be puzzled at the
burning among you,
which is happening to
you for a trial, as
though a strange
thing were befalling
you. 13 On the con-
trary, go on rejoicing
forasmuch as you are
sharers in the suffer-
ings of the Christ,
that you may rejoice
and be overjoyed also
during the revelation
of his glory. 14 If you
are being reproached
for the name of Christ,
you are happy, be-
cause the [spirit] of
glory, even the spirit
of God, is resting up-
on you.

15 However, let none
of you suffer as a
murderer or a thief
or an evildoer or as
a busybody in oth-
er people's matters.
16 But if [he suffers]
as a Christian, let
him not feel shame,
but let him keep
on glorifying God in

τούτω. 17 ὅτι ὁ καιρὸς τοῦ
this. Because the appointed time of the
ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
to start the judgment from the house of the
θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
God; if but first from us, what the end
τῶν ἀπειθούντων τῷ τοῦ θεοῦ
of the (ones) disobeying to the of the God
εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
good news? And if the righteous (one)
μόλις σώζεται, ὁ δὲ ἀσεβὴς καὶ
scarcely is being saved, the but irreverential and
ἀμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ
sinner where will he appear? As-and also
οἱ πάσχοντες κατὰ τὸ θέλημα
the (ones) suffering according to the will
τοῦ θεοῦ πιστῶ κτίστη
of the God to faithful Creator
παρατιθέσθωσαν τὰς ψυχὰς
let them be putting beside for selves the souls
ἐν ἀγαθοποιίᾳ.
in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
Older men therefore in you
παρακαλῶ ὁ συνπρεσβύτερος καὶ
I am encouraging the fellow older man and
μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
witness of the of the Christ sufferings, the
καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
also of the being about to be being revealed glory
κοινωνός, 2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον
sharer, shepherd you the in you flock
τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,
of the God, not necessarily but yieldingly,
μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
not-but for disgraceful gain but fore-spiritedly,
3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων
not-but as (ones) lording down of the lots
ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
but types becoming of the flock; and
φανερωθέντος τοῦ
of (one) having been manifested of the
ἀρχιποίμενος κομιεῖσθε τὸν
chief shepherd you will carry off for selves the
ἀμαράντινον τῆς δόξης στέφανον.
unfading of the glory crown.

3^a Literally, "the"; but, "Jehovah's," J^{17,18}.

this name. 17 For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 18 "And if the righteous [man] is being saved with difficulty, where will the ungodly [man] and the sinner make a showing?" 19 So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good.

5 Therefore, to the older men among you I give this exhortation, for I too am an older man like them and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: 2 Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; 3 neither as lording it over those who are God's^a inheritance, but becoming examples to the flock. 4 And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be you subjected
πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the
ταπεινοφροσύνην ἐγκομβώσασθε,
lowliness of mind tie you on selves with knots,
ὅτι ὁ θεὸς ὑπερηφάνοις
because the God to superior appearing (ones)
ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but
δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be you made lowly therefore under the
κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that you
ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all
τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of you having thrown upon upon
αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about you.

8 Νήψατε, γρηγορήσατε. ὁ
Be you sober, stay you awake. The
ἀντίδικος ὑμῶν διάβολος ὡς λέων
adversary (at court) of you Devil as lion
ὠρυόμενος περιπατεῖ ζητῶν
roaring is walking about seeking
καταπιεῖν· 9 ᾧ ἀντίστητε
to drink down; to whom stand you against
στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the
αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the
κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of you brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,
ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
the (one) having called you into the everlasting
αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]
παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,
στηρίξει, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him
τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner, you younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; 7 while you throw all your anxiety upon him, because he cares for you. 8 Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour [someone]. 9 But take your stand against him, solid in the faith, knowing that the same things are being accomplished in the entire association of your brothers in the world. 10 But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong. 11 To him be the might forever. Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to you of the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
brother, as I am reckoning, through few [words]
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ· εἰς ἣν στήτε. 13 Ἀσπάζεται
God; into which stand you. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
you the [woman] in Babylon
συνεκλεκτῇ καὶ Μάρκος ὁ υἱός
jointly chosen [woman] and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet you one another in kiss
ἀγάπης.
of love.

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to you to all the (ones) in Christ.

ΠΕΤΡΟΥ Β OF PETER 2

1 Σίμων Πέτρος δούλος καὶ ἀπόστολος
Simon Peter slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσοτίμοις
of Jesus Christ to the (ones) equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
righteousness of the God of us and of Savior
Ἰησοῦ Χριστοῦ.
Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖη ἐν ἐπιγνώσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὥς
God and of Jesus the Lord of us, as

1^a "Of our God and the Savior Jesus Christ"; to agree with the distinction between God and Jesus in the next verse (2). "Of our God and of our Savior Jesus the Messiah," J^{17,18}.

12 Through Sil·va·nus, a faithful brother, as I account him, I have written you in few [words], to give encouragement and an earnest witness that this is the true undeserved kindness of God; in which stand firm. 13 She who is in Babylon, a chosen one like [you], sends you her greetings, and so does Mark my son. 14 Greet one another with a kiss of love.

May all of you who are in union with Christ have peace.

πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ
all (things) to us of the divine power of him
τὰ πρὸς ζῶν καὶ εὐσέβειαν
the (things) toward life and revering well
δεδωρημένης διὰ τῆς
having granted freely for self through the
ἐπιγνώσεως τοῦ καλέσαντος
accurate knowledge of the (one) having called
ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
us through glory and virtue, through
ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
which (things) the precious and grandest to us
ἐπαγγέλματα δεδώρηται,
promises he has granted freely,
ἵνα διὰ τούτων
in order that through these (things)
γένησθε θείας κοινωνοὶ φύσεως,
you might become of divine sharers of nature,
ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐπιθυμίας
having fled off of the in the world in desire
φθορᾶς.
of corruption.

5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν
And very this (thing) but speedup all

παρεισενέγκαντες ἐπιχορηγήσατε ἐν
having brought in beside supply you upon in

τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
to the faith of you the virtue, in but the virtue

τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν
the knowledge, in but the knowledge the

ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
self-control, in but the self-control the endurance,

ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν
in but the endurance the well-reverencing, in

δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
but the well-reverencing the brotherly affection,

ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·
in but the brotherly affection the love;

8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
these (things) for to you existing and

πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
becoming more not ineffective nor unfruitful

καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
it is putting down into the of the Lord of us

Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
of Jesus Christ accurate knowledge;

his divine power^a has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue. 4 Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in divine nature, having escaped from the corruption that is in the world through lust.

5 Yes, for this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to [your] virtue knowledge, 6 to [your] knowledge self-control, to [your] self-control endurance, to [your] endurance godly devotion, 7 to [your] godly devotion brotherly affection, to [your] brotherly affection love. 8 For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ.

3^a His divine power, NBA; God by his power, J¹⁷; Jehovah by his power, J¹⁸.

9 ᾧ γὰρ μὴ παρέστιν
to whom for not is being beside
ταῦτα, τυφλὸς ἐστὶν μυωπάζων,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the cleansing
τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
of the of old of him of sins.

10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε
Through which rather, brothers, speed you up
βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν
stable of you the calling and choosing

ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not

μὴ πταίσητέ ποτε· 11 οὕτως γὰρ
not you should trip sometime; thus for

πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
richly will be supplied upon to you the entrance

εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.

12 Διὸ μελλήσω ἀεὶ ὑμᾶς
Through which I shall be disposed ever you

ὑπομιμνήσκειν περὶ τούτων, καίπερ
to be reminding about these (things), and-even

εἰδότες καὶ ἐστηριγμένους
(ones) having known and having been firmly fixed

ἐν τῇ παρουσίᾳ ἀληθείᾳ. 13 δίκαιον δὲ
in the being beside truth. Righteous but

ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
I am considering, upon how much [time] I am in

τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up

ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
you in reminding, having known that

ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle

μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus

Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσω
Christ made evident to me; I shall speed up

δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having you after the

ἐμὴν ἔξοδον τὴν τούτων μνήμην
my exodus the of these (things) mention

ποιεῖσθαι.
to be making.

9 For if these things are not present in anyone, he is blind, shutting his eyes [to the light], and has become forgetful of his cleansing from his sins of long ago.

10 For this reason, brothers, all the more do your utmost to make the calling and choosing of you sure for yourselves; for if you keep on doing these things you will by no means ever fail.

11 In fact, thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

12 For this reason I shall be disposed always to remind you of these things, although you know [them] and are firmly set in the truth that is present [in you].

13 But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you, 14 knowing as I do that the putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me.

15 So I will do my utmost also at every time that, after my departure, you may be able to make mention of these things for yourselves.

16 οὐ γὰρ σεσοφισμένοις
Not for to (ones) having been wisely made
μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
to myths having followed out we made known
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to you the of the Lord of us of Jesus Christ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
power and presence, but onlookers
γενηθέντες τῆς ἐκείνου μεγαλειότητος.
having become of the of that (one) of magnificence.

17 λαβὼν γὰρ παρὰ θεοῦ
[He] having received for beside of God

πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
Father honor and glory of voice having been borne

αὐτῷ τοιαύτῃ ὑπὸ τῆς μεγαλοπρεποῦς
to him of such [voice] by the fittingly great

δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός
glory The Son of me the loved of me this

ἐστίν, εἰς ὃν ἐγὼ εὐδόκησα, — 18 καὶ
is, into whom I thought well, — and

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
this the voice we heard out of

οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ
heaven having been borne together with him

ὄντες ἐν τῷ ἁγίῳ ὄρει.
[we] being in the holy mountain.

19 καὶ ἔχομεν βεβαιότερον τὸν
And we are having more stable the

προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε
prophetic word, to which finely you are doing

προσέχοντες ὡς λύχνῳ φαίνοντι ἐν
having [mind] toward as to lamp shining in

αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα
parched place, until which [time] day

διαυγάζῃ καὶ φωσφόρος ἀνατείλῃ
might beam through and light bearer might rise up

ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο
in the hearts of you; this (thing)

πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
first (ones) knowing that every prophecy

γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
of Scripture of own loosing upon not is becoming,

21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
not for to will of man was borne

προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
prophecy at any time, but by spirit

ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
holy being borne they spoke from God men.

16 No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence.

17 For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: "This is my son, my beloved, whom I myself have approved."

18 Yes, these words we heard borne from heaven while we were with him in the holy mountain.

19 Consequently we have the prophetic word [made] more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. 20 For you know this first, that no prophecy of Scripture springs from any private interpretation. 21 For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
 There occurred but also false prophets in
 τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
 the people, as also in you will be
 ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
 false teachers, who will lead into beside
 αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
 sects of destruction, and the having bought
 αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
 them master denying, leading upon
 ἑαυτοῖς ταχινὴν ἀπώλειαν· **2** καὶ πολλοὶ
 to themselves swift destruction; and many
 ἐξακολουθήσουσιν αὐτῶν ταῖς
 will follow out of them to the
 ἀσελγείαις, δι' οὓς ἡ ὁδὸς
 acts of loose conduct, through whom the way
 τῆς ἀληθείας βλασφημηθήσεται· **3** καὶ ἐν
 of the truth will be blasphemed; and in
 πλεονεξία πλαστοῖς λόγοις ὑμᾶς
 covetousness to molded words you
 ἐμπορεύονται· οἷς τὸ κρίμα
 they will make their way in; to whom the judgment
 ἐκπαλαι οὐκ ἀργεῖ, καὶ ἡ
 out of old not is being ineffective, and the
 ἀπώλεια αὐτῶν οὐ νυστάζει.
 destruction of them not is nodding.

4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων
 If for the God of angels having sinned
 οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου
 not he spared, but to pits of gloom
 ταρταρώσας παρέδωκεν εἰς
 having cast into Tartarus he gave beside into
 κρίσιν τηρουμένους, **5** καὶ ἀρχαίου
 judgment (ones) being kept, and of archaic
 κόσμου οὐκ ἐφείσατο, ἀλλὰ ὀγδοὺν
 world not he spared, but eighth (one)
 Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν,
 Noah of righteousness preacher he guarded,
 κατακλυσμὸν κόσμῳ ἀσεβῶν
 cataclysm to world of irreverential (ones)
 ἐπάξας, **6** καὶ πόλεις Σοδόμων καὶ
 having led upon, and cities of Sodom and
 Γομόρρας τεφρώσας κατέκρινεν,
 of Gomorrah having reduced to ashes he condemned,
 ὑπόδειγμα μελλόντων
 example of (things) being about (to come)
 ἀσεβέσιν θεθεικῶς, **7** καὶ
 to irreverential (ones) [he] having put, and

4^a Tar'ta-rus; Vg; the lowest places, Sy^h. See Appendix under 2 Peter 2:4.

δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς
 righteous Lot being afflicted down by the
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς
 of the illegal (ones) in lewdness of conduct
 ἐρύσατο, — **8** βλέμματι γὰρ καὶ
 he drew for self, — to looking at for and
 ἀκοῇ δίκαιος ἐνκατοικῶν ἐν αὐτοῖς
 to hearing righteous dwelling within in them
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
 day out of day soul righteous to lawless
 ἔργοις ἐβασάνιζεν, — **9** οἶδεν Κύριος
 works he was tormenting, — has known Lord
 εὐσεβεῖς, ἐκ πειρασμοῦ
 well-reverential (ones) out of trial
 ρύεσθαι, ἀδίκους δὲ εἰς
 to be drawing for self, unrighteous (ones) but into
 ἡμέραν κρίσεως κολαζομένους
 day of judgment (ones) being lopped off
 τηρεῖν, **10** μάλιστα δὲ τοὺς ὀπίσω
 to be keeping, mostly but the (ones) behind
 σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους
 flesh in desire of defilement going their way
 καὶ κυριότητος καταφρονούντας.
 and of lordship minding down.

τολμηταί, αὐθάδεις, δόξας οὐ
 Daring, self-pleasing, glories not
 τρέμουσιν, βλασφημοῦντες, **11** ὅπου
 they are trembling at, blaspheming, where
 ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες
 angels to strength and to power greater
 ὄντες οὐ φέρουσιν κατ' αὐτῶν
 being not they are bearing down on them
 παρὰ Κυρίῳ βλάσφημον κρίσιν.
 beside Lord blasphemous judgment.
12 οὗτοι δέ, ὡς ἄλογα ζῶα
 These (ones) but, as unreasoning living things
 γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ
 having been generated natural into capture and
 φθοράν, ἐν οἷς ἀγνοοῦσιν
 corruption, in which (things) they are not knowing
 βλασφημοῦντες, ἐν τῇ φθορᾷ
 blaspheming, in the corruption
 αὐτῶν καὶ φθαρήσονται,
 of them also they will be corrupted,
13 ἀδικούμενοι μισθὸν
 treating themselves unrighteously wage
 ἀδικίας·
 of unrighteousness;

he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct— **8** for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds— **9** Jehovah^a knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, **10** especially, however, those who go on after flesh with the desire to defile [it] and who look down on lordship.

Daring, self-willed, they do not tremble at glorious ones but speak abusively, **11** whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, [not doing so] out of respect for Jehovah.^b **12** But these [men], like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own [course of] destruction, **13** wronging themselves as a reward for wrongdoing.

9^a Jehovah, J^{9,14,16-18}; the Lord, ^aBAVgSy^h. 11^b Jehovah, J^{13,16-18}; the Lord, ^aB; but omitted by AVgSy^h.

ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 Pleasure considering the in day luxury,
 σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 spots and blemishes living in luxury in the
 ἀπάταις αὐτῶν συνευωχούμενοι
 seductions of them feeding selves well together
 ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς
 to you, eyes [they] having full
 μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας,
 of adulteress and unceasing down of sin,
 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
 baiting on souls not firmly fixed, heart
 γεγυμνασμένην πλεονεξίας
 having been trained (like gymnast) of covetousness
 ἔχοντες, κατάρας τέκνα,
 [they] having, of curse children,
 15 καταλείποντες εὐθεῖαν ὁδὸν
 leaving down straight way
 ἐπλανήθησαν, ἐξακολουθήσαντες
 they were made to err, having followed out
 τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βεώρ
 to the way of the Balaam of the Beor
 ὃς μισθὸν ἀδικίας ἡγάπησεν
 who reward of unrighteousness loved
 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
 reproof but he had of own exceeding of law;
 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
 beast under yoke voiceless in of man voice
 φθεγξάμενον ἐκώλυσεν τὴν τοῦ
 having uttered sound it hindered the of the
 προφήτου παραφρονίαν.
 prophet beside-mindedness.

17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
 These (ones) are fountains waterless
 καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
 and mists by violent windstorm being driven,
 οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
 to whom the gloom of the darkness has been kept.
 18 ὑπέρογκα γὰρ ματαιότητος
 Over-swelling (things) for of vanity
 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 uttering sound of they are baiting on in desires
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως
 of flesh to loose habits the (ones) by little
 ἀποφεύγοντας τοὺς ἐν πλάνῃ
 fleeing from the (ones) in error
 ἀναστρεφόμενους, 19 ἐλευθερίαν αὐτοῖς
 being turned up, freedom to them
 ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
 [they] promising, very (ones) slaves existing

They consider luxurious living in the daytime a pleasure. They are spots and blemishes, indulging with unrestrained delight in their deceptive teachings while feasting together with you. 14 They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children. 15 Abandoning the straight path, they have been misled. They have followed the path of Balaam, [the son] of Be'or, who loved the reward of wrongdoing, 16 but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course.

17 These are fountains without water, and mists driven by a violent storm, and for them the blackness of darkness has been reserved. 18 For they utter swelling expressions of no profit, and by the desires of the flesh and by loose habits they entice those who are just escaping from people who conduct themselves in error. 19 While they are promising them freedom, they themselves are existing as slaves

τῆς φθορᾶς· ᾧ γὰρ τις
 of the corruption; to whom for anyone
 ἥττηται, τούτῳ δεδούλωται.
 has been made less, to this (one) he has been enslaved.
 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
 If for having fled from the defilements of the
 κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
 world in accurate knowledge of the Lord and
 σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
 Savior of Jesus Christ to these (things) but
 πάλιν ἐμπλακέντες ἥττωνται,
 again having been inwoven they are being made less,
 γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα
 it has become to them the last (things) worse
 τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
 of the first (things). Better for it was
 αὐτοῖς μὴ ἐπεγνώκεναι τὴν
 to them not to have accurately known the
 ὁδὸν τῆς δικαιοσύνης ἢ
 way of the righteousness than
 ἐπιγνοῦσιν ὑποστρέψαι
 to (ones) having accurately known to turn under
 ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας
 out of the having been given beside to them of holy
 ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
 commandment; has stepped together to them
 τὸ τῆς ἀληθοῦς παροιμίας Κύων
 the (thing) of the true proverb Dog
 ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ
 having turned upon upon the own vomit, and
 ὕς λουσαμένη εἰς κυλισμὸν βορβόρου.
 Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
 This already, loved (ones), second to you
 γράφω ἐπιστολήν, ἐν αἷς
 I am writing letter, in which [letters]
 διεγείρω ὑμῶν ἐν ὑπομνήσει
 I am thoroughly raising up of you in reminding
 τὴν εἰλικρινὴ διάνοιαν, 2 μνησθῆναι
 the sincere mental perception, to remember
 τῶν προειρημένων ῥημάτων ὑπὸ
 of the having been previously spoken sayings by
 τῶν ἁγίων προφητῶν καὶ τῆς τῶν
 the holy prophets and of the of the
 ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
 apostles of you commandment of the Lord
 καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
 and Savior, this first [you] knowing

of corruption. For whoever is overcome by another is enslaved by this one. 20 Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. 21 For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. 22 The saying of the true proverb has happened to them: "The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire."

3 Beloved ones, this is now the second letter I am writing you, in which, as in my first one, I am arousing your clear thinking faculties by way of a reminder, 2 that you should remember the sayings previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles. 3 For you know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
that will come upon last (ones) of the days
ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ
in playing in sport players in sport according to
τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
the own desires of them going their way
4 καὶ λέγοντες Πού ἐστὶν ἡ ἐπαγγελία
and saying Where is the promise
τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
of the presence of him? from which [day] for
οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
the fathers fell asleep, all (things) thus
διαμένει ἀπ' ἀρχῆς κτίσεως.
is remaining through from beginning of creation.
5 λανθάνει γὰρ αὐτοὺς τοῦτο
Is lying hidden to for them this
θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
(them) being willing that heavens were out of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth out of water and through water
συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
having stood together to the of the God to word,
6 δι' ὧν ὁ τότε κόσμος
through which (things) the then world
ὑδατι κατὰκλυσθὲς ἀπώλετο. 7 οἱ
to water having been deluged was destroyed; the
δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
but now heavens and the earth to the very word
τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
have been treasured up they are to fire being kept
εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
into day of judgment and of destruction
τῶν ἀσεβῶν ἀνθρώπων.
of the irreverential men.

8 Ἐν δὲ τούτῳ μὴ
One but this (thing) not
λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
let it be lying hidden to you, loved (ones), that
μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
one day beside Lord as thousand years and
χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει
thousand years as day one. Not is being slow
Κύριος τῆς ἐπαγγελίας, ὡς τινες
Lord of the promise, as some (ones)
βραδυτῆτα ἡγοῦνται, ἀλλὰ
slowness they are considering, but
μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός
is being long in spirit into you, not wishing

that in the last days
there will come ridic-
culers with their
ridicule, proceeding
according to their own
desires 4 and saying:
"Where is this prom-
ised presence^a of his?
Why, from the day
our forefathers fell
asleep [in death], all
things are continuing
exactly as from cre-
ation's beginning."

5 For, according to
their wish, this fact
escapes their notice,
that there were heav-
ens from of old and
an earth standing
compactly out of wa-
ter and in the midst
of water by the word
of God; 6 and by those
[means] the world of
that time suffered de-
struction when it was
deluged with water.
7 But by the same
word the heavens and
the earth that are
now are stored up for
fire and are being re-
served to the day of
judgment and of de-
struction of the un-
godly men.

8 However, let this
one fact not be escap-
ing your notice, be-
loved ones, that one
day is with Jehovah^b
as a thousand years
and a thousand years
as one day. 9 Jehovah^c
is not slow respecting
his promise, as some
people consider slow-
ness, but he is pa-
tient with you because
he does not desire

τινας ἀπολέσθαι ἀλλὰ πάντας εἰς
any (ones) to be destroyed but all (ones) into
μετάνοιαν χωρῆσαι. 10 Ἦξει δὲ
repentance to allow space for. Will come but
ἡμέρα Κυρίου ὡς κλέπτης, ἐν ἣ οἱ οὐρανοὶ
day of Lord as thief, in which the heavens
ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ
with hissing noise will go beside, elements but
καυσούμενα λυθήσεται, καὶ γῆ καὶ
being intensely hot will be loosed, and earth and
τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
the in it works will be found.

11 Τούτων οὕτως πάντων λυομένων
Of these (things) thus of all being loosed
ποταποὺς δεῖ ὑπάρχειν
what sort of [men] it is binding to be existing
ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ
you in holy (acts of) conduct and
εὐσεβείαις, 12 προσδοκῶντας καὶ
well-reverential (deeds), awaiting and
σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
speeding up the presence of the of the God
ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
day, through which heavens being on fire
λυθήσονται καὶ στοιχεῖα καυσούμενα
will be loosed and elements being intensely hot
τήκεται. 13 καινοὺς δὲ οὐρανοὺς καὶ
is being melted; new but heavens and
γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
earth new according to the promise of him
προσδοκῶμεν, ἐν οἷς δικαιοσύνη
we are awaiting, in which (ones) righteousness
κατοικεῖ.
is dwelling.

14 Διό, ἀγαπητοί, ταῦτα
Through which, loved (ones), these (things)
προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
awaiting speed you up spotless (ones) and
ἁμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,
unblemished (ones) to him to be found in peace,
15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
and the of the Lord of us longness of spirit
σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ
salvation be you considering, according as also the
ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
loved of us brother Paul according to

any to be destroyed
but desires all to at-
tain to repentance.
10 Yet Jehovah's^a day
will come as a thief,
in which the heavens
will pass away with
a hissing noise, but
the elements being in-
tensely hot will be dis-
solved, and earth and
the works in it will
be discovered.

11 Since all these
things are thus to be
dissolved, what sort of
persons ought you to
be in holy acts of
conduct and deeds
of godly devotion,
12 awaiting and keep-
ing close in mind the
presence^b of the day
of Jehovah,^c through
which [the] heavens
being on fire will be
dissolved and [the]
elements being in-
tensely hot will melt!
13 But there are new
heavens and a new
earth that we are
awaiting according to
his promise, and in
these righteousness is
to dwell.

14 Hence, beloved
ones, since you are
awaiting these things,
do your utmost to be
found finally by him
spotless and unblem-
ished and in peace.
15 Furthermore, con-
sider the patience
of our Lord as
salvation, just as
our beloved broth-
er Paul according to

4^a See Appendix under 1 Corinthians 16:17. 8^b Jehovah, J7,8,13,14,16-18;
the Lord, NBAVgSy^h. 9^c Jehovah, J7,8,13,16-18; the Lord, NBAVgSy^h.

10^a Jehovah's, J7,8,13,16-18; the Lord's, NBAVgSy^h. 12^b See Appendix un-
der 1 Corinthians 16:17. 12^c Jehovah, J7,8,17; the Lord, CVg^{s,c}; God,
NBASy^hJ¹⁸.

τὴν δοθείσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote
ὑμῖν, 16 ὥς καὶ ἐν πάσαις ἐπιστολαῖς
to you, as also in all letters
λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in
αἷς ἐστὶν δυσνόητά
which [letters] is hard for mind
τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and
ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς
unsteady are distorting as also the
λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them
ἀπώλειαν.
destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί,
You therefore, loved (ones),
προγινώσκοντες φυλάσσεσθε ἵνα
knowing before be guarding yourselves in order that
μὴ τῇ τῶν ἀθέσμων πλάνῃ
not to the of the illegal (ones) error
συναπαχθέντες ἐκπέσητε τοῦ
having been led off together you might fall out of the
ἰδίου στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be you growing but in
χάρτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
of us and of Savior Jesus Christ. To him the
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given him also wrote you, 16 speaking about these things as he does also in all [his] letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as [they do] also the rest of the Scriptures, to their own destruction.

17 You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. 18 No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him [be] the glory both now and to the day of eternity.

ΙΩΑΝΟΥ Α OF JOHN 1

1 ὃ ἦν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which
ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς
we have heard, which we have seen to the
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the
χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word
τῆς ζωῆς, — 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,
καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to you the life the
αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and
ἐφανερώθη ἡμῖν, — 3 ὃ ἐώρακάμεν
it was manifested to us, — which we have seen
καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
to you, in order that also you sharing
ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία
you may be having with us; and the sharing
δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 καὶ
the Son of him of Jesus Christ; and
ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that
ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη.
the joy of us may be having been fulfilled.

5 Καὶ ἐστὶν αὕτη ἡ ἀγγελία ἣν
And is this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
to you, that the God light is and darkness
οὐκ ἐστὶν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν
not is in him none. If ever
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
we should say that sharing we are having with

1 That which was from [the] beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, 2 (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us,) 3 that which we have seen and heard we are reporting also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. 4 And so we are writing these things that our joy may be in full measure.

5 And this is the message which we have heard from him and are announcing to you, that God is light and there is no darkness at all in union with him. 6 If we make the statement: "We are having a sharing with

αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
him and in the darkness we may be walking about,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;
7 ἔαν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about
ὡς αὐτὸς ἔστιν ἐν τῷ φωτὶ, κοινωνίαν
as he is in the light, sharing
ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood
Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us
ἀπὸ πάσης ἁμαρτίας.
from all sin.

8 Ἐάν εἴπωμεν ὅτι ἁμαρτίαν οὐκ
If ever we should say that sin not
ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and
ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἔαν
the truth not is in us. If ever
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς
we may be confessing the sins of us, faithful
ἔστιν καὶ δίκαιος ἵνα ἀφῇ
he is and righteous in order that he might let go off
ἡμῖν τὰς ἁμαρτίας καὶ καθάρισεν ἡμᾶς
to us the sins and he might cleanse us
ἀπὸ πάσης ἀδικίας. 10 Ἐάν
from all unrighteousness. If ever
εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar
ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him
οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα
Little children of me, these (things)
γράφω ὑμῖν ἵνα μὴ
I am writing to you in order that not
ἁμάρτητε. καὶ ἔάν τις
you might commit sin. And if ever anyone
ἁμάρτη, παράκλητον ἔχομεν
should commit sin, paraclete we are having
πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ
δίκαιον, 2 καὶ αὐτὸς ἱλασμός
righteous (one), and he propitiation
ἔστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about
τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go
on walking in the
darkness, we are lying
and are not prac-
ticing the truth.
7 However, if we are
walking in the light
as he himself is in
the light, we do have
a sharing with one
another, and the
blood of Jesus his
Son cleanses us from
all sin.

8 If we make the
statement: "We have
no sin," we are
misleading ourselves
and the truth is
not in us. 9 If we
confess our sins, he
is faithful and righ-
teous so as to for-
give us our sins and
to cleanse us from
all unrighteousness.
10 If we make the
statement: "We have
not sinned," we are
making him a liar,
and his word is not
in us.

2 My little children,
I am writing you
these things that
you may not com-
mit a sin. And yet,
if anyone does com-
mit a sin, we have
a helper with the
Father, Jesus Christ,
a righteous one.
2 And he is a pro-
pitiation sacrifice for
our sins, yet not for
ours only but also

ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this
γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,
ἔαν τὰς ἐντολάς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.
4 ὁ λέγων ὅτι Ἐγνώκα αὐτόν, καὶ
The (one) saying that I have known him, and
τὰς ἐντολάς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar
ἔστιν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;
5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the
λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the
θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν
God has been perfected. In this we are knowing
ὅτι ἐν αὐτῷ ἐσμέν· 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him
μένειν ὁφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)
περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν
Loved (ones), not commandment new
γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν
I am writing to you, but commandment old
ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
which you were having from beginning; the
ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος
commandment the old is the word
ὃν ἠκούσατε. 8 πάλιν ἐντολὴν
which you heard. Again commandment
καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθές
new I am writing to you, which is true
ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in you, because the darkness
παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already
φαίνει.
is shining.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and
τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἔστιν
the brother of him hating in the darkness he is
ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the
ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

for the whole world's.
3 And by this we have
the knowledge that we
have come to know
him, namely, if we
continue observing his
commandments. 4 He
that says: "I have
come to know him,"
and yet is not ob-
serving his command-
ments, is a liar, and
the truth is not in
this [person]. 5 But
whoever does observe
his word, truthfully
in this [person] the
love of God has been
made perfect. By this
we have the knowl-
edge that we are in
union with him. 6 He
that says he remains
in union with him
is under obligation
himself also to go on
walking just as that
one walked.

7 Beloved ones, I am
writing you, not a
new commandment,
but an old command-
ment which you have
had from [the] begin-
ning. This old com-
mandment is the word
which you heard.
8 Again, I am writing
you a new command-
ment, a fact that is
true in his case and
in yours, because the
darkness is passing
away and the true
light is already shin-
ing.

9 He that says he
is in the light and
yet hates his brother
is in the darkness
up to right now. 10 He
that loves his brother
remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· 11 ὁ
and fall-causer in him not is; the (one)
δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
but hating the brother of him in the darkness
ἔστιν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
he is and in the darkness he is walking about,
καὶ οὐκ οἶδεν ποῦ ὑπάγει,
and not he has known where he is going under,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ.
of him.

12 Γράφω ὑμῖν, τέκνία, ὅτι
I am writing to you, little children, because
ἀφένονται ὑμῖν αἱ ἀμαρτίαι διὰ
have been let go off to you the sins through
τὸ ὄνομα αὐτοῦ· 13 γράφω ὑμῖν,
the name of him; I am writing to you,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
fathers, because you have known the (one) from
beginning; γράφω ὑμῖν, νεανίσκοι,
I am writing to you, young [men],
ὅτι νενικήκατε τὸν πονηρόν.
because you have conquered the wicked (one).
ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
I wrote to you, little boys, because you have known
τὸν πατέρα· 14 ἔγραψα ὑμῖν, πατέρες,
the Father; I wrote to you, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
because you have known the (one) from beginning;
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
I wrote to you, young [men], because strong
ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
you are and the word of the God in you
μένει καὶ νενικήκατε τὸν
is remaining and you have conquered the
πονηρόν.
wicked (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
Not be you loving the world not-but
τὰ ἐν τῷ κόσμῳ. ἐάν τις
the (things) in the world. If ever anyone
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
may be loving the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν
of the Father in him; because all
τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
the (thing) in the world, the desire of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
flesh and the desire of the eyes and

and there is no cause
for stumbling in his
case. 11 But he that
hates his brother is
in the darkness and
is walking in the
darkness, and he does
not know where he
is going, because the
darkness has blinded
his eyes.

12 I am writing you,
little children, because
your sins have been
forgiven you for the
sake of his name.
13 I am writing you,
fathers, because you
have come to know
him who is from [the]
beginning. I am writ-
ing you, young men,
because you have con-
quered the wicked
one. I write you,
young children, be-
cause you have come
to know the Father.
14 I write you, fa-
thers, because you
have come to know
him who is from [the]
beginning. I write
you, young men, be-
cause you are strong
and the word of God
remains in you and
you have conquered
the wicked one.

15 Do not be loving
either the world or
the things in the
world. If anyone loves
the world, the love of
the Father is not in
him; 16 because every-
thing in the world—
the desire of the
flesh and the de-
sire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἔστιν·
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.

18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as you heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγόνασιν· ὅθεν γινώσκουμεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἐστίν. 19 ἐξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν
if for out of us they were, they had remained
ὦν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that
φανερωθῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα
all out of us. And you anointing
ἔχετε ἀπὸ τοῦ ἁγίου·
you are having from the holy (one);
οἴδατε πάντες — 21 οὐκ ἔγραψα
you have known all (ones) — Not I wrote
ὑμῖν ὅτι οὐκ οἴδατε τὴν
to you because not you have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because you have known it,
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.

22 Τίς ἐστίν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life—
does not originate with
the Father, but origi-
nates with the world.
17 Furthermore, the
world is passing away
and so is its desire,
but he that does the
will of God remains
forever.

18 Young children,
it is the last hour,
and, just as you have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last hour.
19 They went out from
us, but they were not
of our sort; for if they
had been of our sort,
they would have re-
mained with us. But
[they went out] that
it might be shown up
that not all are of our
sort. 20 And you have
an anointing from the
holy one; all of you
have knowledge. 21 I
write you, not because
you do not know the
truth, but because you
know it, and because
no lie originates with
the truth.

22 Who is the liar
if it is not the one
that denies that Je-
sus is the Christ?
This is the antichrist,
the one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
Everyone the denying the Son not-but
τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
the Father he is having; the (one) confessing the
υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
Son also the Father he is having. You
ὁ ἠκούσατέ ἀπ' ἀρχῆς, ἐν ὑμῖν
which you heard from beginning, in you
μενέτω· ἐὰν ἐν ὑμῖν μείνη
let it be remaining; if ever in you should remain
ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
which from beginning you heard, also you in
τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
the Son and in the Father you will remain.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
And this is the promise which he
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
promised to us, the life the everlasting.
26 Ταῦτα ἔγραψα ὑμῖν περὶ
These (things) I wrote to you about
τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς
the (ones) making to err you. And you
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
the anointing which you received from him
μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν
it is remaining in you, and not need
ἔχετε ἵνα τις
you are having in order that anyone
διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
may be teaching you; but as the of him
χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
anointing is teaching you about all (things),
καὶ ἀληθές ἐστὶν καὶ οὐκ ἐστὶν ψεῦδος, καὶ
and true it is and not it is lie, and
καθὼς ἐδίδαξεν ὑμᾶς, μένετε
according as it taught you, be you remaining
ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία,
in him. And now, little children,
μένετε ἐν αὐτῷ, ἵνα ἐὰν
be you remaining in him, in order that if ever
φανερῶθῃ σχώμεν
he should be manifested we might have
παρρησίαν καὶ μὴ αἰσχυνθῶμεν
outspokenness and not we might be put to shame
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
from him in the presence of him.
29 ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν,
If ever you should know that righteous he is,
γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
you are knowing that everyone the doing the

23 Everyone that de-
nies the Son does not
have the Father either.
He that confesses the
Son has the Father al-
so. 24 As for you, let
that which you have
heard from [the] be-
ginning remain in
you. If that which
you have heard from
[the] beginning re-
mains in you, you
will also abide in
union with the Son
and in union with the
Father. 25 Further-
more, this is the
promised thing that he
himself promised us,
the life everlasting.

26 These things I
write you about those
who are trying to mis-
lead you. 27 And as
for you, the anointing
that you received from
him remains in you,
and you do not need
anyone to be teaching
you; but, as the
anointing from him is
teaching you about all
things, and is true and
is no lie, and just as it
has taught you, re-
main in union with
him. 28 So now, little
children, remain in
union with him, that
when he is made
manifest we may have
freeness of speech and
not be shamed away
from him at his
presence. 29 If you
know that he is righ-
teous, you gain the
knowledge that every-
one who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness out of him he has been generated.

3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See you what sort of love has given to us
ὁ πατήρ ἵνα τέκνα θεοῦ
the Father in order that children of God
κληθῶμεν, καὶ ἐσμεν. διὰ
we should be called, and we are. Through
τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
this (thing) the world not is knowing us
ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν
because not it knew him. Loved (ones), now
τέκνα θεοῦ ἐσμέν, καὶ οὐπω
children of God we are, and not as yet
ἐφανερώθη τί ἐσόμεθα. οἶδαμεν
was it manifested what we shall be. We have known
ὅτι ἐὰν φανερωθῇ ὅμοιοι
that if ever he should be manifested (ones) like
αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν
to him we will be, because we shall see him
καθὼς ἐστίν. 3 καὶ πᾶς ὁ ἔχων
according as he is. And every the (one) having
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει
the hope this upon him he is purifying
ἐαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν.
himself according as that (one) pure he is.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ
Every the (one) doing the sin also
τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν
the lawlessness he is doing, and the sin is
ἡ ἀνομία. 5 καὶ οἶδατε ὅτι
the lawlessness. And you have known that
ἐκεῖνος ἐφανερώθη ἵνα τὰς
that (one) was manifested in order that the
ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
sins he might lift up, and sin in him
οὐκ ἐστίν. 6 πᾶς ὁ ἐν αὐτῷ μένων
not is. Every the (one) in him remaining
οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
not is sinning; every the (one) sinning not
ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.
has seen him not-but he has known him.
7 Τεκνία, μηδεὶς πλανᾷ ὑμᾶς·
Little children, no one let make to err you;
ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
the (one) doing the righteousness righteous
ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
he is, according as that (one) righteous is;

righteousness has been
born from him.

3 See what sort of
love the Father
has given us, so that
we should be called
children of God; and
such we are. That is
why the world does
not have a knowledge
of us, because it has
not come to know him.
2 Beloved ones, now
we are children of
God, but as yet it has
not been made mani-
fest what we shall be.
We do know that
whenever he is made
manifest we shall be
like him, because we
shall see him just as
he is. 3 And everyone
who has this hope set
upon him purifies him-
self just as that one
is pure.

4 Everyone who
practices sin is also
practicing lawless-
ness, and so sin is lawless-
ness. 5 You know too
that that one was
made manifest to take
away [our] sins, and
there is no sin in him.
6 Everyone remaining
in union with him
does not practice sin;
no one that practices
sin has either seen
him or come to know
him. 7 Little children,
let no one mislead
you; he who car-
ries on righteousness
is righteous, just as
that one is righteous.

8 ὁ ποιών τὴν ἁμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται. 10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest

ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιών
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἠκούσατε ἀπ' ἀρχῆς, ἵνα
you heard from beginning, in order that

ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be you wondering, brothers, if is hating
ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι
you the world. We have known that
μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on sin originates with the Devil, because the Devil has been sinning from [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

9 Everyone who has been born from God does not carry on sin, because His [reproductive] seed remains in such one, and he cannot practice sin, because he has been born from God.

10 The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother.

11 For this is the message which you have heard from [the] beginning, that we should have love for one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother [were] righteous.

13 Do not marvel, brothers, that the world hates you. 14 We know we have passed over from death to

τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
the life, because we are loving the brothers;
ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
death. Every the (one) hating the brother

αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε
of him man-killer he is, and you have known
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
that every man-killer not is having life

αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this

ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος
we have known the love, because that (one)
ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we
ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls
θεῖναι. 17 ὃς δ' ὃν ἔχη τὸν
to put. Who but likely may be having the

βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding
τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
the brother of him need having and

κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining

ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving
λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work
καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the
ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him

πεῖσομεν τὴν καρδίαν ἡμῶν 20. ὅτι
we shall persuade the heart of us because
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the
καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).

21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not
καταγινώσκῃ, παρρησίαν
may be knowing down on, outspokenness

life, because we love the brothers. He who does not love remains in death. 15 Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him. 16 By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender [our] souls for [our] brothers. 17 But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue, but in deed and truth.

19 By this we shall know that we originate with the truth, and we shall assure our hearts before him 20 as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things. 21 Beloved ones, if [our] hearts do not condemn [us], we have freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
we are having toward the God, and which
ὅν αἰτῶμεν λαμβάνομεν ἀπ'
likely we may be asking we are receiving from
αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
him, because the commandments of him
τηροῦμεν καὶ τὰ ἀρεστὰ
we are observing and the (things) pleasing
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
in sight of him we are doing. And this
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
is the commandment of him, in order that
πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
we should believe to the name of the Son of him
'Ιησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
of Jesus Christ and we may be loving one another,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
according as he gave commandment to us. And
ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
the (one) observing the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him he is remaining and he in him; and
ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν
in this we are knowing that he is remaining in
ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
us, out of the spirit of which to us
ἔδωκεν.
he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Loved (ones), not to every spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
be you believing, but be you proving the
πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
spirits if out of the God it is, because
πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
many false prophets have gone forth into the
κόσμον.
world.

2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
In this you are knowing the spirit of the
θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
God; every spirit which is confessing Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
Christ in flesh, having come out of the God
ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
it is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
is confessing the Jesus out of the God not
ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ
he is; and this is the [spirit] of the

toward God; 22 and
whatever we ask we
receive from him, be-
cause we are observ-
ing his command-
ments and are doing
the things that are
pleasing in his eyes.
23 Indeed, this is his
commandment, that
we have faith in the
name of his Son Je-
sus Christ and be lov-
ing one another, just
as he gave us com-
mandment. 24 More-
over, he who observes
his commandments
remains in union with
him, and he in union
with such one; and by
this we gain the
knowledge that he is
remaining in union
with us, owing to the
spirit which he gave
us.

4 Beloved ones, do
not believe every
inspired expression,
but test the inspired
expressions to see
whether they origi-
nate with God, be-
cause many false
prophets have gone
forth into the world.

2 You gain the
knowledge of the in-
spired expression from
God by this: Every
inspired expression
that confesses Jesus
Christ as having come
in the flesh originates
with God, 3 but every
inspired expression
that does not confess
Jesus does not origi-
nate with God. Fur-
thermore, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
it is coming, and now in the world it is already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ. 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν·
world; they out of the world they are;
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We
ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστὶν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another;
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγέννηται καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.
8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In
τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired
expression] which you
have heard was com-
ing, and now it is
already in the world.

4 You originate with
God, little children,
and you have con-
quered those [per-
sons], because he that
is in union with you
is greater than he
that is in union with
the world. 5 They origi-
nate with the world;
that is why they speak
[what proceeds] from
the world and the
world listens to them.
6 We originate with
God. He that gains
the knowledge of God
listens to us; he that
does not originate
with God does not
listen to us. This is
how we take note of
the inspired expres-
sion of truth and the
inspired expression of
error.

7 Beloved ones, let
us continue loving one
another, because love
is from God, and
everyone who loves
has been born from
God and gains the
knowledge of God.
8 He that does not
love has not come to
know God, because
God is love. 9 By this
the love of God was
made manifest in our
case, because God sent
forth his only-begot-
ten Son into the world
that we might gain
life through him.
10 The love is in this
respect, not that we
have loved God,
but that he loved

ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν
us and he sent off the Son of him propitiation
περὶ τῶν ἁμαρτιῶν ἡμῶν.
about the sins of us.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
Loved (ones), if thus the God loved

ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
us, also we are owing one another
ἀγαπᾶν. 12 θεὸν οὐδεὶς πώποτε
to be loving. God no one at any time

τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους,
has viewed. If ever we may be loving one another,
ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη
the God in us is remaining and the love
αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 13 ἐν
of him having been perfected in us it is. In

τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
this we are knowing that in him

μένουμεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ
we are remaining and he in us, because out of
τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ
the spirit of him he has given to us. And

ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι
we have viewed and we are bearing witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ
the Father has sent off the Son Savior of the
κόσμου. 15 ὃς ἐὰν ὁμολογήσῃ ὅτι
world. Who if ever might confess that

Ἰησοῦς Χριστὸς ἐστίν ὁ υἱὸς τοῦ θεοῦ,
Jesus Christ is the Son of the God,

ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ
the God in him is remaining and he in the

θεῷ. 16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ
God. And we have known and

πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
we have believed the love which is having the

θεὸς ἐν ἡμῖν.
God in us.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ
The God love is, and the (one)

μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
remaining in the love in the God is remaining

καὶ ὁ θεὸς ἐν αὐτῷ μένει. 17 Ἐν τούτῳ
and the God in him is remaining. In this

τετελειώται ἡ ἀγάπη μεθ' ἡμῶν,
has been perfected the love with us,

ἵνα παρρησίαν ἔχωμεν ἐν
in order that outspokenness we may be having in

τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
the day of the judgment, because according as

us and sent forth his
Son as a propitiatory
sacrifice for our sins.

11 Beloved ones, if
this is how God loved
us, then we are our-
selves under obligation
to love one another.

12 At no time has
anyone beheld God. If
we continue loving one
another, God remains
in us and his love is
made perfect in us.

13 By this we gain the
knowledge that we are
remaining in union
with him and he in
union with us, because
he has imparted his
spirit to us. 14 In ad-
dition, we ourselves
have beheld and are
bearing witness that

the Father has sent
forth his Son as Sav-
ior of the world. 15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we our-
selves have come to
know and have be-
lieved the love that
God has in our case.

15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we our-
selves have come to
know and have be-
lieved the love that
God has in our case.

God is love, and he
that remains in love
remains in union with
God and God remains
in union with him. 17 This is how love
has been made per-
fect with us, that
we may have free-
ness of speech in
the day of judg-
ment, because, just as

ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ
that (one) is also we are in the world
τούτῳ. 18 φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ'
this. Fear not is in the love, but

ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
the perfect love outside is throwing the fear,

ὅτι ὁ φόβος κόλασιν ἔχει, ὁ
because the fear lopping off is having, the (one)

δὲ φοβούμενος οὐ τετελειώται ἐν τῇ
but fearing not has been perfected in the

ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς
love. We are loving because he

πρῶτος ἠγάπησεν ἡμᾶς.
first loved us.

20 ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ
If ever anyone should say that I am loving

τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
the God, and the brother of him

μισῇ, ψεύστης ἐστίν· ὁ γὰρ
he may be hating, liar he is; the (one) for

μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν,
not loving the brother of him whom he has seen,

τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται
the God whom not he has seen not he is able

ἀγαπᾶν. 21 καὶ ταύτην τὴν ἐντολὴν
to be loving. And this the commandment

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ
we are having from him, in order that the (one)

ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
loving the God may be loving also the

ἀδελφὸν αὐτοῦ.
brother of him.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν
Every the (one) believing that Jesus is

ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται,
the Christ out of the God he has been generated,

καὶ πᾶς ὁ ἀγαπῶν τὸν
and every the (one) loving the (one)

γεννήσαντα ἀγαπᾷ τὸν
having generated he is loving the (one)

γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
having been generated out of him. In this

γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα
we are knowing that we are loving the children

τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ
of the God, whenever the God we may love and

τὰς ἐντολὰς αὐτοῦ ποιῶμεν·
the commandments of him we may be doing;

his commandments.

that one is, so are
we ourselves in this
world. 18 There is no
fear in love, but per-
fect love throws fear
outside, because fear
exercises a restraint.
Indeed, he that is
under fear has not
been made perfect
in love. 19 As for us,
we love, because he
first loved us.

20 If anyone makes
the statement: "I love
God," and yet is hat-
ing his brother, he
is a liar. For he who
does not love his
brother, whom he
has seen, cannot be
loving God, whom
he has not seen. 21 And this command-
ment we have from
him, that the one
who loves God should
be loving his broth-
er also.

5 Everyone believing
that Jesus is the
Christ has been born
from God, and every-
one who loves the
one that caused
to be born loves
him who has been
born from that one. 2 By this we gain
the knowledge that
we are loving the
children of God,
when we are lov-
ing God and doing
his commandments.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
This for is the love of the God
ἵνα τὰς ἐντολάς αὐτοῦ
in order that the commandments of him
τηρῶμεν, καὶ αἱ ἐντολαὶ
we may be observing, and the commandments
αὐτοῦ βαρεῖαι οὐκ εἰσίν, 4 ὅτι πᾶν
of him heavy not are, because every
τὸ γεγεννημένον ἐκ τοῦ θεοῦ
the (thing) having been generated out of the God
νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
is conquering the world. And this is the
νίκη ἡ νικήσασα τὸν κόσμον,
conquest the (one) having conquered the world,
ἡ πίστις ἡμῶν.
the faith of us.

5 τίς ἐστὶν δὲ ὁ νικῶν τὸν
Who is but the (one) conquering the
κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
world if not the (one) believing that Jesus
ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
is the Son of the God? This is
ὁ ἐλθὼν δι' ὕδατος καὶ
the (one) having come through water and
αἱμάτων, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
blood, Jesus Christ; not in the water
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
only but in the water and in the blood; and
τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
the spirit is the (thing) bearing witness,
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
because the spirit is the truth. Because
τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
three are the (ones) bearing witness, the
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
spirit and the water and the blood, and the
τρεῖς εἰς τὸ ἓν εἰσίν.
three into the one (thing) are.

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
If the witness of the men
λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
we are receiving, the witness of the God
μεῖζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
greater is, because this is the witness
τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
of the God that he has given in witness about the
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
Son of him. The (one) believing into the

3 For this is what the
love of God means,
that we observe his
commandments; and
yet his command-
ments are not bur-
densome, 4 because
everything that has
been born from God
conquers the world.
And this is the con-
quest that has con-
quered the world, our
faith.

5 Who is the one
that conquers the
world but he who has
faith that Jesus is
the Son of God? 6 This is he that
came by means of
water and blood, Je-
sus Christ; not with
the water only, but
with the water and
with the blood. And
the spirit is that
which is bearing
witness, because the
spirit is the truth.
7 For there are three
witness bearers, 8 the
spirit and the water
and the blood, and
the three are in agree-
ment.^a

9 If we receive the
witness men give, the
witness God gives
is greater, because
this is the witness
God gives, the fact
that he has borne wit-
ness concerning his
Son. 10 The [person]
putting his faith in the

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
Son of the God is having the witness in
αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
him; the (one) not believing to the God
ψεῦστην πεποίηκεν αὐτόν, ὅτι οὐ
liar he has made him, because not
πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has believed into the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
he has given in witness the God about the Son
αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
of him. And this is the witness, that
ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
life everlasting gave the God to us, and this
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ
the life in the Son of him is. The (one)
ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ
having the Son is having the life; the (one) not
ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
having the Son of the God the life not
ἔχει.
he is having.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα
These (things) I wrote to you in order that
εἰδῆτε ὅτι ζωὴν ἔχετε
you might know that life you are having
αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
everlasting, to the (ones) believing into the
ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
name of the Son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν
is the outspokenness which we are having
πρὸς αὐτόν, ὅτι ἑάν τι
toward him, that if ever anything
αἰτῶμεθα κατὰ τὸ θέλημα
we may be asking for selves according to the will
αὐτοῦ ἀκούει ἡμῶν. 15 καὶ ἑάν
of him he is hearing of us. And if ever
οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ
we have known that he is hearing of us what
ἑάν αἰτῶμεθα, οἶδαμεν
if ever we may be asking for self, we have known
ὅτι ἔχομεν τὰ αἰτήματα ἃ
that we are having the things asked which
ἠτήκαμεν ἀπ' αὐτοῦ.
we have asked from him.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
If ever anyone should see the brother of him
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
sinning sin not toward death,

Son of God has
the witness given
in his own case.
The [person] not
having faith in God
has made him a
liar, because he has
not put his faith
in the witness given,
which God as wit-
ness has given con-
cerning his Son.
11 And this is the
witness given, that
God gave us everlast-
ing life, and this life
is in his Son. 12 He
that has the Son has
this life; he that
does not have the
Son of God does not
have this life.

13 I write you these
things that you may
know that you have
life everlasting, you
who put your faith
in the name of
the Son of God.
14 And this is the
confidence that we
have toward him,
that, no matter what
it is that we ask ac-
cording to his will,
he hears us. 15 Fur-
ther, if we know
he hears us respect-
ing whatever we are
asking, we know we
are to have the
things asked since we
have asked them of
him.

16 If anyone catches
sight of his brother
sinning a sin that
does not incur death,

^a Literally, "the three (witness bearers) are for the one thing." See Appendix under 1 John 5:7, 8.

αἰτήσῃ, καὶ δώσει αὐτῷ ζῶν,
he will ask, and he will give to him life,
τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
to the (ones) sinning not toward death.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ
Is sin toward death; not about
ἐκείνης λέγω ἵνα
that [sin] I am saying in order that
ἔρωτήσῃ. 17 πᾶσα ἀδικία
he should request. All unrighteousness
ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
sin is, and is sin not toward
θάνατον.
death.

18 Οἶδαμεν ὅτι πᾶς ὁ
We have known that every the (one)
γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
having been generated out of the God not
ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
he is sinning, but the (one) having been generated
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
out of the God is keeping him, and the
πονηρὸς οὐχ ἅπτεται αὐτοῦ.
wicked (one) not is touching of him.

19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
We have known that out of the God we are,
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
and the world whole in the wicked (one) is lying.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
We have known but that the Son of the God
ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν
is come, and he has given to us mental perception
ἵνα γινώσκωμεν τὸν ἀληθινόν·
in order that we are knowing the true (one);
καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
and we are in the true (one), in the Son of him
'Ιησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
to Jesus Christ. This (one) is the true
θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
God and life everlasting. Little children,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
guard you selves from the idols.

he will ask, and he will give life to him,
yes, to those not sin-
ning so as to incur
death. There is a sin
that does incur death.
It is concerning that
sin that I do not tell
him to make request.
17 All unrighteousness
is sin; and yet there
is a sin that does not
incur death.

18 We know that
every [person] that
has been born from
God does not practice
sin, but the One born
from God watches
him, and the wicked
one does not fasten
his hold on him.

19 We know we orig-
inate with God, but
the whole world is
lying in the [power
of the] wicked one.
20 But we know that
the Son of God
has come, and he
has given us intel-
lectual capacity that
we may gain the
knowledge of the true
one. And we are in
union with the true
one, by means of his
Son Jesus Christ. This
is the true God and
life everlasting. 21 Lit-
tle children, guard
yourselves from idols.

ΙΩΑΝΟΥ B OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.

4 Ἐχάρην λίαν ὅτι εὗρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρός. 5 καὶ νῦν
beside of the Father. And now
ἔρωτῶ σε, κυρία, οὐχ ὥς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοὶ καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῇτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man
to the chosen lady
and to her children,
whom I truly love,
and not I alone, but
all those also who
have come to know
the truth, 2 because
of the truth that re-
mains in us, and it
will be with us for-
ever. 3 There will be
with us undeserved
kindness, mercy and
peace from God the
Father and from Je-
sus Christ the Son of
the Father, with truth
and love.

4 I rejoice very much
because I have found
certain ones of your
children walking in
the truth, just as
we received command-
ment from the Father.
5 So now I request
you, lady, as [a per-
son] writing you, not
a new commandment,
but one which we had
from [the] beginning,
that we love one an-
other. 6 And this is
what love means, that
we go on walking ac-
cording to his com-
mandments. This is
the commandment,
just as you people
have heard from [the]
beginning, that you
should go on walking
in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον,
errant (ones) went out into the world,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the (ones) not confessing Jesus Christ
ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος
coming in flesh; this is the errant (one)
καὶ ὁ ἀντίχριστος.
and the antichrist.

8 βλέπετε ἑαυτοὺς, ἵνα μὴ
Be you looking at selves, in order that not
ἀπολέσητε ἃ ἠργασάμεθα,
you might destroy what (things) we worked,
ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
but reward full you might receive off.

9 πᾶς ὁ προάγων καὶ μὴ μένων
Every the (one) going before and not remaining
ἐν τῇ διδασκῇ τοῦ χριστοῦ θεὸν οὐκ
in the teaching of the Christ God not
ἔχει· ὁ μένων ἐν τῇ διδασκῇ,
he is having; the (one) remaining in the teaching,

οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν
this (one) and the Father and the Son
ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς
he is having. If anyone is coming toward you

καὶ ταύτην τὴν διδασκὴν οὐ φέρει, μὴ
and this the teaching not he is bearing, not
λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ
be you receiving him into house and

χαίρειν αὐτῷ μὴ λέγετε·
to be rejoicing to him not be you saying;

11 ὁ λέγων γὰρ αὐτῷ χαίρειν
the (one) saying for to him to be rejoicing

κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
he is sharing to the works of him to the

πονηροῖς.
wicked (ones).

12 Πολλὰ ἔχων ὑμῖν γράφειν
Many (things) having to you to be writing

οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
not I wished through paper and black [ink],

ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ
but I am hoping to come to be toward you and

στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
mouth toward mouth to speak, in order that the

χαρὰ ὑμῶν πεπληρωμένη ᾖ.
joy of you having been fulfilled may be.

11^a Vg^s adds: "Look! I have told you beforehand so that you may not be confused in the day of the Lord." J^{7,8} add: "(Look! I have told you beforehand that you may not be ashamed in Jehovah's day.)."

deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

8 Look out for yourselves, that you do not lose the things we have worked to produce, but that you may obtain a full reward. 9 Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. 11 For he that says a greeting to him is a sharer in his wicked works.^a

12 Although I have many things to write you, I do not desire to do so with paper and ink, but I am hoping to come to you and to speak with you face to face, that your joy may be in full measure.

13 Ἀσπάζεται σε τὰ τέκνα τῆς
Is greeting you the children of the
ἀδελφῆς σου τῆς ἐκλεκτῆς.
sister of you of the chosen (one).

13 The children of your sister, the chosen one, send you their greetings.

ΙΩΑΝΟΥ Γ OF JOHN 3

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ,
The older man to Gaius the loved (one),
ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I am loving in truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί
Loved (one), about all (things) I am praying
σε εὐδοῦσθαι καὶ ὑγιαίνειν,
you to make one's way well and to be in health,

καθὼς εὐδοοῦταί σου ἡ
according as is making its way well of you the
ψυχή. 3 ἐχάρην γὰρ λίαν
soul. I rejoiced for excessively

ἐρχομένων ἀδελφῶν καὶ
of (ones) coming of brothers and
μαρτυρούντων σου τῇ ἀληθείᾳ,
of (ones) bearing witness of you to the truth,

καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
according as you in truth you are walking about.

4 μειζότεραν τούτων οὐκ ἔχω
More greater of these (things) not I am having

χάριν, ἵνα ἀκούω τὰ
thankfulness, in order that I may be hearing the
ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
my children in the truth walking about.

5 Ἀγαπητέ, πιστὸν ποιεῖς
Loved (one), faithful (thing) you are doing
ὃ ἐάν ἐργάσῃ εἰς τοὺς
which (thing) if ever you should work into the

ἀδελφοὺς καὶ τοῦτο ξένους, 6 οἱ
brothers and this strangers, who

ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
bore witness of you to the love in sight

ἐκκλησίας, οὓς καλῶς ποιήσεις
of ecclesia, which (ones) finely you will do

προπέμψας ἀξίως τοῦ θεοῦ·
having sent forward worthily of the God;

1 The older man to Gaius, the beloved, whom I truly love.

2 Beloved one, I pray that in all things you may be prospering and having good health, just as your soul is prospering.

3 For I rejoiced very much when brothers came and bore witness to the truth you hold, just as you go on walking in the truth. 4 No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth.

5 Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, 6 who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God.

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
over for the name they went out nothing
λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
receiving from the nationals. We
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
therefore we are owing to be receiving under the
τοιούτους, ἵνα συνεργοὶ
such ones, in order that fellow workers
γινώμεθα τῇ ἀληθείᾳ.
we may become to the truth.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ·
I wrote something to the ecclesia;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης
but the (one) liking to be first of them Diotrophes
οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
not is receiving upon us. Through
τοῦτο, ἐὰν ἔλθω,
this, if ever I should come,
ὑπομνήσω αὐτοῦ τὰ ἔργα
I shall bring under remembrance of him the works
ἃ ποιεῖ, λόγοις πονηροῖς
which he is doing, to words wicked
φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
chattering about us, and not being satisfied upon
τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
these (things) neither he is receiving upon the
ἀδελφοὺς καὶ τοὺς βουλομένους
brothers and the (ones) wishing
κωλύει καὶ ἐκ τῆς ἐκκλησίας
he is hindering and out of the ecclesia
ἐκβάλλει.
he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
Loved (one), not be you imitating the
κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
bad (thing) but the good (thing). The (one)
ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
doing good out of the God is; the (one)
κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
doing bad not has seen the God.
12 Δημητρίῳ μεμαρτύρηται ὑπὸ
To Demetrius witness has been borne by
πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
all (ones) and by very the truth; and
ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
we but are bearing witness, and you have known
ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.
that the witness of us true is.

7 For it was in be-
half of [his] name
that they went forth,
not taking anything
from the people of
the nationals. 8 We,
therefore, are under
obligation to receive
such persons hospita-
bly, that we may
become fellow work-
ers in the truth.

9 I wrote something
to the congregation,
but Diotrophes, who
likes to have the first
place among them,
does not receive any-
thing from us with
respect. 10 That is
why, if I come, I will
call to remembrance
his works which he
goes on doing, chat-
tering about us with
wicked words. Also,
not being content
with these things, nei-
ther does he himself
receive the brothers
with respect, and
those who are want-
ing to receive them
he tries to hinder
and to throw out of
the congregation.

11 Beloved one, be an
imitator, not of what
is bad, but of what is
good. He that does
good originates with
God. He that does
bad has not seen God.
12 De-me'tri-us has
had witness borne to
him by them all and
by the truth itself.
In fact, we, also, are
bearing witness, and
you know that the wit-
ness we give is true.

13 Πολλὰ εἶχον γράψαι σοι,
Many (things) I was having to write to you,
ἀλλ' οὐ θέλω διὰ μέλανος καὶ
but not I am willing through black [ink] and
καλάμου σοι γράφειν. 14 ἐλπίζω δὲ
reed to you to be writing; I am hoping but
εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
immediately you to see, and mouth toward
στόμα λαλήσομεν.
mouth we shall speak.

Εἰρήνη σοι.
Peace to you.
ἀσπάζονται σε οἱ φίλοι. ἀσπάξου τοὺς
Are greeting you the friends. Be greeting the
φίλους κατ' ὄνομα.
friends according to name.

13 I had many things
to write you, yet
I do not wish to go
on writing you with
ink and pen. 14 But
I am hoping to see
you directly, and we
shall speak face to
face.

May you have peace.
The friends send
you their greetings.
Give my greetings to
the friends by name.

ΙΟΥΔΑ OF JUDE

1 Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς
Judas of Jesus Christ slave, brother
δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
but of James, to the (ones) in God Father
ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
having been loved and to Jesus Christ
τετηρημένοις κλητοῖς·
to (ones) having been kept called (ones);

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
Mercy to you and peace and love
πληθυνθεῖη.
may it be multiplied.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Loved (ones), every speedup making
γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to be writing to you about the common of us
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
salvation necessity I had to write to you
παρακαλῶν ἐπαγωνίζεσθαι τῇ ᾧπας
encouraging to be struggling upon to the once for all
παραδοθείσῃ τοῖς ἁγίοις
having been given beside to the holy (ones)
πίστει. 4 παρεισεδύσαν γὰρ τινες
to faith. Slipped into beside for some

1 Jude, a slave of
Jesus Christ, but a
brother of James, to
the called ones who
are loved in relation-
ship with God [the]
Father and preserved
for Jesus Christ:

2 May mercy and
peace and love be
increased to you.

3 Beloved ones,
though I was making
every effort to write
you about the sal-
vation we hold in
common, I found it
necessary to write you
to exhort you to put
up a hard fight for the
faith that was once
for all time delivered
to the holy ones. 4 My
reason is that certain
men have slipped in

ἄνθρωποι, οἱ πάλαι
men, the (ones) of old
προγεγραμμένοι εἰς τοῦτο τὸ
having been written before into this the
κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
judgment, irreverential (ones), the of the God
ἡμῶν χάριτά μετατιθέντες εἰς
of us undeserved kindness putting across into
ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
loose conduct and the only master and
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
Lord of us of Jesus Christ (ones) denying.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι,
To remind but you I am wishing,
εἰδότες ὅτι πάντα, ὅτι
(ones) having known once for all all (things), that
Κύριος λαὸν ἐκ γῆς Αἰγύπτου σῶσας
Lord people out of earth of Egypt having saved
τὸ δεύτερον τοὺς μὴ πιστεύσαντας
the second [time] the (ones) not having believed
ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ
he destroyed, angels and the (ones) not
τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
having kept the of selves beginning but
ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
having left off the own dwelling place into
κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις
judgment of great day to bonds ever-being
ὑπὸ ζόφον τετήρηκεν. 7 ὥς Σόδομα
under gloom he has kept; as Sodom
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
and Gomorrah and the about them cities, the
ὅμοιον τρόπον τούτοις
like manner to these (ones)
ἐκπορνεύσασαι καὶ
[cities] having committed fornication out and
ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
having gone off behind flesh different,
πρόκεινται δεῖγμα πυρὸς
they are lying before something shown of fire
αἰωνίου δίκην ὑπέχουσιν.
everlasting justice having under.

8 Ὀμοίως μέντοι καὶ οὗτοι
Likewise indeed-to you also these
ἐνυπνιαζόμενοι σάρκα μὲν μιαινούνται,
dreaming (ones) flesh indeed are defiling,
κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
lordship but they are putting aside, glories but

who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ.

5 I desire to remind you, despite your knowing all things once for all time, that Jehovah,* although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith. 6 And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. 7 So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before [us] as a [warning] example by undergoing the judicial punishment of everlasting fire.

8 In like manner, notwithstanding, these men too indulging in dreams, are defiling the flesh and disregarding lordship and

βλάσφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the
ἀρχάγγελος, ὅτε τῷ
archangel, when to the
διαβόλῳ διακρινόμενος
Devil having judged for self dividedly
διελέγετο περὶ τοῦ
he was saying in disagreement about of the
Μωυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment
ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said
Ἐπιτιμῆσαι σοὶ Κύριος.
May he give rebuke to you Lord.
10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed
οὐκ οἶδασιν βλασφημοῦσιν,
not they have known they are blaspheming,
ὅσα δὲ φυσικῶς ὥς τὰ
as many (things) as but naturally as the
ἄλογα ζῶα ἐπίστανται, ἐν
unreasoning living things they are well knowing, in
τούτοις φθείρονται.
these (things) they are corrupting themselves.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the
Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the
Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the
ἀντιλογίᾳ τοῦ Κορέ
contrary saying of the Korah
ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are
οἱ ἐν ταῖς ἀγάπαις ὑμῶν
the (ones) in the love [feasts] of you
σπιλάδες συνευωχούμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
selves shepherding, clouds waterless by
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal
ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died, having been rooted out,
13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the
ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of glorious ones. 9 But when Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: "May Jehovah* rebuke you." 10 Yet these [men] are speaking abusively of all the things they really do not know; but all the things that they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves.

11 Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Balaam for reward, and have perished in the rebellious talk of Korah! 12 These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; 13 wild waves of the sea that foam up their own causes for shame; stars with no set course,

5^a Jehovah, J7,8,11-14,16-18; the Lord, NC; God, Sy^h; Jesus, BAVg.

9^a Jehovah, J7,8,11-14,16-18; the Lord, BAVgSy^h; God, N.

οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα
to whom the gloom of the darkness into age
τετήρηται.
has been kept.

14 Ἐπροφήτευσεν δὲ καὶ τούτοις
Prophesied but also to these (ones)
ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων Ἴδου
seventh (one) from Adam Enoch saying Look!
ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
to do judgment down on all (ones) and
ἐλέγξει πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about
πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them
ὧν ἡσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all
τῶν σκληρῶν ὧν ἐλάλησαν κατ'
the hard (things) of which they spoke down on
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.

16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,
κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,
καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking
ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces
ὠφελίας χάριν.
of benefit thanks.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε
You but, loved (ones), be you reminded
τῶν ῥημάτων τῶν
of the sayings the (ones)
προειρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 18 ὅτι
of the Lord of us of Jesus Christ; that
ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου
they were saying to you Upon last time
ἔσονται ἑμπαίκται κατὰ τὰς
will be players in sport according to the
ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the
ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ
irreverential things. These are the (ones)

for which the black-
ness of darkness
stands reserved for-
ever.

14 Yes, the seventh
man [in line] from
Adam, Enoch, proph-
esied also regarding
them, when he said:
"Look! Jehovah^a came
with his holy myriads,
15 to execute judg-
ment against all, and
to convict all the un-
godly concerning all
their ungodly deeds
that they did in an
ungodly way, and con-
cerning all the shock-
ing things that
ungodly sinners spoke
against him."

16 These men are
murmurers, complain-
ers about their lot in
life, proceeding ac-
cording to their own
desires, and their
mouths speak swelling
things, while they are
admiring personalities
for the sake of [their
own] benefit.

17 As for you, be-
loved ones, call to
mind the sayings that
have been previously
spoken by the apostles
of our Lord Jesus
Christ, 18 how they
used to say to you:
"In the last time there
will be ridiculers, pro-
ceeding according to
their own desires
for ungodly things."
19 These are the ones

ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
making separations, soulical, spirit not having.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
You but, loved (ones), building upon
ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of you to faith, in
πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν
spirit holy praying, selves in
ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep you receiving toward the
ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into
ζωὴν αἰώνιον. 22 Καὶ οὓς
life everlasting. And which (ones)
μὲν ἐλεᾶτε
indeed be you showing mercy to

23 σῶζετε
(ones) judging for selves dividedly be you saving
ἐκ πυρὸς ἄρπάζοντες, οὓς δὲ
out of fire snatching, which ones but
ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
be you showing mercy to in fear, hating also
τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
the from the flesh having been spotted
χιτῶνα.
inner garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard you
ἀπταίστους καὶ στήσαι κατενώπιον τῆς
not tripping and to set down in sight of the
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exultation
25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus
Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age
καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας ἀμήν.
and now and into all the ages; amen.

that make separa-
tions, animalistic
[men], not having
spirituality. 20 But
you, beloved ones, by
building up yourselves
on your most holy
faith, and praying
with holy spirit,
21 keep yourselves in
God's love, while you
are waiting for the
mercy of our Lord Je-
sus Christ with ever-
lasting life in view.
22 Also, continue
showing mercy to some
that have doubts;
23 save [them] by
snatching [them] out
of the fire. But con-
tinue showing mercy
to others, doing so
with fear, while you
hate even the inner
garment that has been
stained by the flesh.

24 Now to the one
who is able to guard
you from stumbling
and to set you un-
blemished in the sight
of his glory with
great joy, 25 to [the]
only God our Savior
through Jesus Christ
our Lord, be glory,
majesty, might and
authority for all past
eternity and now and
into all eternity. Amen.

14^a Jehovah, J^{7,8,13,14,16-18}; the Lord, N^{BAVgSy^h}.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, **2** ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. **3** μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς. **4** Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

1 A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented [it] in signs through him to his slave John, **2** who bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw. **3** Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near.

4 John to the seven congregations that are in the [district of] Asia:

May you have undeserved kindness and peace from "The One who is and who was and who is coming," and from the seven spirits that are before his throne, **5** and from Jesus Christ, "The Faithful Witness," "The first-born from the dead," and "The Ruler of the kings of the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, — **6** καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ἀμήν.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόπονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

8 Ἐγὼ εἰμι τὸ Ἀλφά καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος.

11 λεγούσης ὅτι ὅ, βλέπεις

To him that loves us and that loosed us from our sins by means of his own blood—**6** and he made us to be a kingdom, priests to his God and Father—yes, to him be the glory and the might forever. Amen.

7 Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him. Yes, Amen.

8 "I am the Alpha and the Omega," says Jehovah^a God, "the One who is and who was and who is coming, the Almighty."

9 I John, your brother and a sharer with you in the tribulation and kingdom and endurance in company with Jesus, came to be in the isle that is called Patmos for speaking about God and bearing witness to Jesus. **10** By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, **11** saying: "What you see

γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς
Sardis and into Philadelphia and into
Λαοδικίαν.
Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at the
φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον
(one) like son of man, having been clothed
ποδήρη καὶ
[garment] reaching the foot and

περιεζωσμένον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts
ζώνην χρυσᾶν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the
τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in
καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him as voice of waters many, and
ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars
ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the
ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the
δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll and
send it to the sev-
en congregations, in
Eph'e-sus and in
Smyr'na and in Per-
ga-mum and in Thy-
a-ti'ra and in Sar'dis
and in Philadelphia
and in La-o-di-ce'a."

12 And I turned to
see the voice that
was speaking with me,
and, having turned,
I saw seven golden
lampstands, 13 and in
the midst of the lamp-
stands someone like a
son of man, clothed
with a garment that
reached down to the
feet, and girded at
the breasts with a
golden girdle. 14 More-
over, his head and
his hair were white
as white wool, as
snow, and his eyes
as a fiery flame;
15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was
as the sound of
many waters. 16 And
he had in his right
hand seven stars,
and out of his mouth
a sharp, long two-
edged sword was
protruding, and his
countenance was as
the sun when it
shines in its power.
17 And when I saw
him, I fell as dead
at his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ
and he put the right [hand] of him upon me
λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
saying Not be fearing; I am the First and
ὁ ἔσχατος, 18 καὶ ὁ ζῶν, — καὶ
the Last, and the (one) living, — and
ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς
I became dead (one) and look! living I am into
τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω
the ages of the ages, — and I am having
τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾗδου.
the keys of the death and of the Hades.

19 γράψον οὖν ἃ εἶδες καὶ
Write therefore what (things) you saw and
ἃ εἰσὶν καὶ ἃ μέλλει
what (things) are and what (things) is about
γίνεσθαι μετὰ ταῦτα. 20 τὸ
to be occurring after these (things). The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which you saw
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
upon the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
lampstands the golden; the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ
angels of the seven ecclesias are, and the
λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.
lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
To the angel the in Ephesus of ecclesia
γράψον Τάδε λέγει ὁ
write The-but (things) is saying the (one)
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
holding the seven stars in the right [hand]
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
of him, the (one) walking about in middle of the
ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
seven lampstands the golden, I have known the
ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν
works of you, and the labor and the endurance
σου, καὶ ὅτι οὐ δύνη βαστάσαι
of you, and that not you are able to carry
κακούς, καὶ ἐπείρασας τοὺς λέγοντας
bad [men], and you put to test the (ones) saying
ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσὶν, καὶ
themselves apostles, and not they are, and

And he laid his
right hand upon me
and said: "Do not be
fearful. I am the First
and the Last, 18 and
the living one; and I
became dead, but,
look! I am living for-
ever and ever, and I
have the keys of
death and of Ha'des." 19 Therefore write
down the things you
saw, and the things
that are and the
things that will take
place after these. 20 As
for the sacred secret
of the seven stars that
you saw upon my
right hand, and [of]
the seven golden lamp-
stands: The seven
stars mean [the] an-
gels of the seven con-
gregations, and the
seven lampstands
mean seven congrega-
tions.

2 "To the angel of
the congregation in
Eph'e-sus write: These
are the things that
he says who holds the
seven stars in his
right hand, he who
walks in the midst
of the seven golden
lampstands, 2 'I know
your deeds, and your
labor and endurance,
and that you cannot
bear bad men, and
that you put those
to the test who say
they are apostles, but
they are not, and

εὑρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance
ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the
ὄνομά μου, καὶ οὐ κεκοπίακες.
name of me, and not you have labored.
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the
ἀγάπην σου τὴν πρώτην ἀφήκες.
love of you the first you let go off.
5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where
πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first
ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι σοι,
works do; if but not, I am coming to you,
καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the
τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς.
place of it, if ever not you should repent.
6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating
τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ
the works of the Nicolaitans, which [works] also I
μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν
out of the wood of the life, which is in
τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.
8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be
νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the
θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich
εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the blasphemy out of the (ones)
λεγόντων· Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ
saying Jews to be themselves, and not

you found them liars.
3 You are also showing endurance, and you have borne up for my name's sake and have not grown weary.
4 Nevertheless, I hold [this] against you, that you have left the love you had at first.

5 "Therefore remember from what you have fallen, and repent and do the former deeds. If you do not, I am coming to you, and I will remove your lampstand from its place, unless you repent. 6 Still, you do have this, that you hate the deeds of the sect of Nic·o·la·us, which I also hate. 7 Let the one who has an ear hear what the spirit says to the congregations: To him that conquers I will grant to eat of the tree of life, which is in the paradise^a of God."

8 "And to the angel of the congregation in Smyrna write: These are the things that he says, 'the First and the Last,' who became dead and came to life [again], 9 'I know your tribulation and poverty—but you are rich—and the blasphemy by those who say they themselves are Jews, and yet

εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
they are, but synagogue of the Satan.
10 μὴ φοβοῦ ἃ μέλλεις
Not be fearing what (things) you are about
πάσχειν. ἰδοὺ μέλλει βάλειν ὁ
to be suffering. Look! Is about to throw the
διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that
πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having
θλίψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful
ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown
τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the
ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not
ἀδικηθῇ ἐκ τοῦ θανάτου
should be treated unrighteously out of the death.

τοῦ δευτέρου.
the second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the angel of the in Pergamum
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον.
the (one) having the long sword the two-mouthed
τὴν ὀξεῖαν 13 Οἶδα ποῦ
the sharp I have known where
κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you are dwelling, where the throne of the Satan,
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not
ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days
Ἀντίπας, ὁ μάρτυς μου, ὁ πιστός,
[of] Antipas, the witness of me, the faithful (one)
μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the
Σατανᾶς κατοικεῖ.
Satan is dwelling.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things);
ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the
διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ
teaching of Balaam, who was teaching to the Balak

they are not but are a
synagogue of Satan.
10 Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even to death, and I will give you the crown of life. 11 Let the one who has an ear hear what the spirit says to the congregations: He that conquers will by no means be harmed by the second death."

12 "And to the angel of the congregation in Pergamum write: These are the things that he says who has the sharp, long two-edged sword, 13 'I know where you are dwelling, that is, where the throne of Satan is; and yet you keep on holding fast my name, and you did not deny your faith in me, even in the days of An·ti·pas, my witness, the faithful one, who was killed by your side, where Satan is dwelling.'

14 "Nevertheless, I have a few things against you, that you have there those holding fast the teaching of Ba·laam, who went teaching Ba·lak

^{7a} Paradise, RAVgSy^hJ11-13,16; garden, J17,18.

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and
πορνεῦσαι· 15 οὕτως ἔχεις
to commit fornication; thus you are having
καὶ σὺ κρατοῦντας τὴν διδασχὴν Νικολαϊτῶν
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μή,
likewise. Repent therefore; if but not,
ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.
17 Ὁ ἔχων οὖς ἀκουσάτω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.
18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
feet of him like to fine copper,
19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλείονα τῶν πρώτων.
last (ones) more of the first (ones).
20 Ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφεῖς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling
block before the sons
of Israel, to eat things
sacrificed to idols and
to commit fornication.
15 So you, also, have
those holding fast the
teaching of the sect
of Nic·o·la·us likewise.
16 Therefore repent.
If you do not, I am
coming to you quickly,
and I will war with
them with the long
sword of my mouth.
17 "Let the one
who has an ear hear
what the spirit says
to the congregations:
To him that conquers
I will give some of
the hidden man'na,
and I will give him
a white pebble, and
upon the pebble a new
name written which
no one knows except
the one receiving it."
18 "And to the an-
gel of the congrega-
tion in Thy·a·ti'ra
write: These are the
things that the Son
of God says, he who
has his eyes like
a fiery flame, and
his feet are like
fine copper, 19 "I
know your deeds, and
your love and faith
and ministry and en-
durance, and that
your deeds of late
are more than those
formerly.
20 "Nevertheless, I
do hold [this] against
you, that you tolerate
that woman Jez'e-bel,

ἡ λέγουσα ἑαυτὴν προφήτιν, καὶ
the (one) saying herself prophetess, and
διδάσκει καὶ πλανᾷ τοὺς ἑμούς
she is teaching and she is making to err the my
δούλους πορνεῦσαι καὶ φαγεῖν
slaves to commit fornication and to eat
εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
(things) sacrificed to idols. And I gave to her
χρόνον ἵνα μετανόησῃ, καὶ οὐ
time in order that she might repent, and not
θέλει μετανόησαι ἐκ τῆς πορνείας
she is willing to repent out of the fornication
αὐτῆς. 22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην,
of her. Look! I am throwing her into bed,
καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
and the (ones) committing adultery with her
εἰς θλίψιν μεγάλην, ἐὰν μὴ
into tribulation great, if ever not
μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς. 23 καὶ
they will repent out of the works of her; and
τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
the children of her I shall kill in death; and
γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
will know all the ecclesias that I
εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας,
am the (one) searching kidneys and hearts,
καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
and I shall give to you to each (one) according to
τὰ ἔργα ὑμῶν.
the works of you.
24 ὑμῖν δὲ λέγω τοῖς λοιποῖς
To you but I am saying to the leftover (ones)
τοῖς ἐν Θυατείροις, ὅσοι οὐκ
the (ones) in Thyatira, as many (ones) as not
ἔχουσιν τὴν διδασχὴν ταύτην, οἵτινες οὐκ
are having the teaching this, who not
ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς
they knew the (things) deep of the Satan, as
λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
they are saying, not I am throwing upon you other
βάρος· 25 πλὴν ὃ
heavy thing; besides which (thing)
ἔχετε κρατήσατε ἄχρι οὗ
you are having hold you fast until which [time]
ἂν ἦξω. 26 Καὶ ὁ νικῶν
likely I should come. And the (one) conquering
καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
and the (one) observing until end the works

who calls herself a
prophetess, and she
teaches and misleads
my slaves to commit
fornication and to
eat things sacrificed
to idols. 21 And I
gave her time to
repent, but she is
not willing to re-
pent of her fornica-
tion. 22 Look! I am
about to throw her
into a sickbed, and
those committing
adultery with her
into great tribulation,
unless they repent
of her deeds. 23 And
her children I will
kill with deadly
plague, so that all
the congregations will
know that I am
he who searches the
inmost thoughts and
hearts, and I will
give to you individ-
ually according to
your deeds.
24 "However, I say
to the rest of you
who are in Thy·a·ti'-
ra, all those who do
not have this teach-
ing, the very ones
who did not get to
know the "deep things
of Satan," as they
say: I am not put-
ting upon you any
other burden. 25 Just
the same, hold fast
what you have un-
til I come. 26 And
to him that conquers
and observes my deeds
down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
of me, I shall give to him authority upon the
ἐθνῶν, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
nations, and he will shepherd them in
ράβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ
staff made of iron as the vessels the
κεραμικὰ συντρίβεται, ὡς καὶ γὰρ
of potter's clay is being broken together, as also I
εἴληφα παρὰ τοῦ πατρός μου,
have received beside of the Father of me,
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
and I shall give to him the star the
πρωινόν. 29 Ὁ ἔχων οὖς
morning (one). The (one) having ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the angel of the in Sardis
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
the (one) having the seven spirits of the God
καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ
and the seven stars I have known of you the
ἔργα, ὅτι ὄνομα ἔχεις ὅτι
works, that name you are having that
ζῆς, καὶ νεκρὸς εἶ.
you are living, and dead (one) you are.
2 γίνου γρηγορῶν, καὶ στήρισον
Be becoming staying awake, and fix firmly
τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν,
the (things) leftover which were about to die,
οὐ γὰρ εὗρηκά σου ἔργα
not for I have found of you works
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
having been fulfilled in sight of the God of me;
3 μνημόνευε οὖν πῶς
be you keeping in mind therefore how
εἴληφας καὶ ἤκουσας καὶ
you have received and you heard and
τήρει, καὶ μετανόησον· ἐάν οὖν
be you keeping, and repent; if ever therefore
μὴ γρηγορήσης, ἦξω ὡς
not you should stay awake, I shall come as
κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν
thief, and not not you should know what sort of
ᾠραν ἦξω ἐπὶ σέ·
hour I shall come upon you;

I will give author-
ity over the nations,
27 and he shall shep-
herd the people with
an iron rod so that
they will be broken
to pieces like clay
vessels, the same as
I have received from
my Father, 28 and
I will give him the
morning star. 29 Let
the one who has
an ear hear what
the spirit says to the
congregations.

3 “And to the an-
gel of the con-
gregation in Sar’dis
write: These are the
things that he says
who has the seven
spirits of God and
the seven stars, ‘I
know your deeds,
that you have the
name that you are
alive, but you are
dead. 2 Become watch-
ful, and strengthen
the things remain-
ing that were ready
to die, for I have
not found your deeds
fully performed be-
fore my God. 3 There-
fore, continue mindful
of how you have re-
ceived and how you
heard, and go on
keeping [it], and re-
pent. Certainly unless
you wake up, I shall
come as a thief, and
you will not know at
all at what hour I
shall come upon you.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
but you are having few names in
Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
Sardis which (ones) not polluted the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
outer garments of them, and they will walk about
μετ’ ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
with me in white (ones), because worthy
εἰσιν. 5 Ὁ νικῶν οὕτως
they are. The (one) conquering thus
περιβαλεῖται ἐν ἱματίοις λευκοῖς,
will throw about himself in outer garments white,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
and not not I shall wipe out the name of him
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
out of the book of the life, and I shall confess
τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
the name of him in sight of the Father of me
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
and in sight of the angels of him. The (one)
ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
having ear let him hear what the spirit is saying
ταῖς ἐκκλησίαις.
to the ecclesias.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
And to the angel of the in Philadelphia
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
the holy (one), the truthful (one), the (one) having
τὴν κλεῖν Δαυείδ, ὁ ἀνοίγων καὶ οὐδεὶς
the key of David, the (one) opening up and no one
κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
will shut up, and shutting up and no one is opening,
8 Οἶδά σου τὰ ἔργα, — ἰδοὺ
I have known of you the works, — look!
δέδωκα ἐνώπιόν σου θύραν
I have given in sight of you door
ἡνεωγμένην, ἣν οὐδεὶς δύναται
having been opened up, which no one is able
κλείσαι αὐτήν, — ὅτι μικρὰν ἔχεις
to shut up it, — that little you are having
δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
power, and you observed of me the word, and
οὐκ ἠρνήσω τὸ ὄνομά μου. 9 ἰδοὺ
not you denied the name of me. Look!
διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
I am giving out of the synagogue of the Satan,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
of the (ones) saying themselves Jews to be,

4 “Nevertheless,
you do have a few
names in Sar’dis that
did not defile their
outer garments, and
they shall walk with
me in white ones, be-
cause they are worthy.
5 He that conquers
will thus be arrayed
in white outer gar-
ments; and I will by
no means blot out
his name from the
book of life, but I will
make acknowledgment
of his name before
my Father and before
his angels. 6 Let the
one who has an ear
hear what the spirit
says to the congrega-
tions.

7 “And to the angel
of the congregation in
Philadelphia write:
These are the things
he says who is holy,
who is true, who has
the key of David, who
opens so that no one
will shut, and shuts
so that no one opens,
8 ‘I know your deeds—
look! I have set before
you an opened door,
which no one can
shut—that you have
a little power, and
you kept my word
and did not prove
false to my name.
9 Look! I will give
those from the syna-
gogue of Satan who
say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!
ποιήσω αὐτοὺς ἵνα ἡξουσιν
I shall make them in order that they will come
καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet
σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά
of you, and they should know that I loved
σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the
ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about
ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]
ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the
γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast
ὃ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one
λάβῃ τὸν στέφανόν σου.
might take the crown of you.

12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conquering I shall make him
στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,
καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not he should go out yet, and
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God
μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God
μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ
of me, of the new Jerusalem, the (one)
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me the new.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ
And to the angel of the in Laodicea
ἐκκλησίας γράψον Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the
Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not
but are lying—look! I
will make them come
and do obeisance be-
fore your feet and
make them know I
have loved you. 10 Be-
cause you kept the
word about my endur-
ance, I will also keep
you from the hour of
test, which is to come
upon the whole inhab-
ited earth, to put a
test upon those dwell-
ing on the earth. 11 I
am coming quickly.
Keep on holding fast
what you have, that
no one may take
your crown.

12 “The one that
conquers—I will make
him a pillar in the
temple of my God,
and he will by no
means go out [from
it] any more, and I
will write upon him
the name of my God
and the name of the
city of my God, the
new Jerusalem which
descends out of heav-
en from my God, and
that new name of
mine. 13 Let the one
who has an ear hear
what the spirit says
to the congregations.”

14 “And to the
angel of the con-
gregation in La·o·di-
ce·a write: These are
the things that the
Amen says, the faith-
ful and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
the beginning of the creation of the God,
15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
I have known of you the works, that neither
ψυχρὸς εἶ οὔτε ζεστός. ὀφελον ψυχρὸς
cold you are nor hot. I owed cold
ἢς ἢ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
you were or hot. Thus, because lukewarm
εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω
you are and neither hot nor cold, I am about
σε ἐμέσαι ἐκ τοῦ στόματός μου.
you to vomit out of the mouth of me.
17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
Because you are saying that Rich I am
καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν
and I have become rich and nothing need
ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
I am having, and not you have known that you are
ὁ ταλαίπωρος καὶ ἐλεινὸς καὶ πτωχὸς καὶ
the miserable and pitiable and poor and
τυφλὸς καὶ γυμνός, 18 συμβουλεύω σοι
blind and naked, I am counseling with you
ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον
to buy beside of me gold having been fired
ἐκ πυρὸς ἵνα πλουτήσῃς,
out of fire in order that you might become rich,
καὶ ἱμάτια λευκὰ ἵνα
and outer garments white in order that
περιβάλῃ καὶ μὴ
you might throw about yourself and not
φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός
might be manifested the shame of the nakedness
σου, καὶ κολλούριον ἐγχρίσαι τοῖς
of you, and eyesalve to anoint in the
ὀφθαλμούς σου ἵνα βλέπῃς.
eyes of you in order that you may be looking.

19 ἐγὼ ὅσους ἂν
I as many (ones) as if ever
φιλῶ ἐλέγχω καὶ
I may have affection for I am reproving and
παιδεύω· ζήλευε οὖν καὶ
I am disciplining; be you zealous therefore and
μετανόησον. 20 Ἰδοὺ ἔστηκα ἐπὶ τὴν
repent. Look! I have stood upon the
θύραν καὶ κρούω· ἂν τις ἀκούσῃ
door and I am knocking; if ever anyone should hear
τῆς φωνῆς μου καὶ ἀνοίξῃ
of the voice of me and he should open up
τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
the door, I shall come in toward him and

the beginning of the
creation by God, 15 ‘I
know your deeds, that
you are neither cold
nor hot. I wish you
were cold or else hot.
16 So, because you are
lukewarm and neither
hot nor cold, I am
going to vomit you
out of my mouth.
17 Because you say:
“I am rich and have
acquired riches and
do not need anything
at all,” but you do
not know you are
miserable and pitiable
and poor and blind
and naked, 18 I ad-
vise you to buy from
me gold refined by
fire that you may
become rich, and
white outer garments
that you may be-
come dressed and that
the shame of your
nakedness may not be-
come manifested, and
eyesalve to rub in
your eyes that you
may see.

19 “All those for
whom I have af-
fection I reprove
and discipline. There-
fore be zealous and
repent. 20 Look! I am
standing at the door
and knocking. If any-
one hears my voice
and opens the door,
I will come into
his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἣ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι. 2 μετὰ ταῦτα εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, 3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου

take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to the congregations."

4 After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit: and, look! a throne was in its position in heaven, and there is one seated upon the throne. 3 And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne [there is] a rainbow like an emerald in appearance. 4 And round about the throne there are twenty-four thrones, and upon these thrones [I saw] seated twenty-four older persons dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne

ἐκπόμενοι ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν· 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ· 8 καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες Ἅγιος, ἅγιος ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ

there are proceeding lightnings and voices and thunders; and [there are] seven lamps of fire burning before the throne, and these mean the seven spirits of God. 6 And before the throne there is, as it were, a glassy sea like crystal. And in the midst of the throne and around the throne [there are] four living creatures that are full of eyes in front and behind. 7 And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle. 8 And as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: "Holy, holy, holy is Jehovah^a God, the Almighty, who was and who is and who is coming."

9 And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one

^a Jehovah, J7,8,11-14,16-18; the Lord, N^aVgSy^a.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, living into the ages of the ages, 10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι will fall the twenty-four older persons ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, in sight of the (one) sitting upon the throne, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, crowns of them in sight of the throne, λέγοντες 11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ saying Worthy you are, the Lord and the θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν God of us, to receive the glory and the honor καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ and the power, because you created the πάντα, καὶ διὰ τὸ θέλημά σου all (things), and through the will of you ἦσαν καὶ ἐκτίσθησαν. they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ And I saw upon the right [hand] of the (one) καθημένου ἐπὶ τοῦ θρόνου βιβλίον sitting upon the throne little book γεγραμμένον ἔσωθεν καὶ ὀπισθεν, having been written from inwardly and from behind, κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ I saw angel strong heralding in voice μεγάλη Τίς ἄξιός ἀνοίξει τὸ βιβλίον great Who worthy to open up the little book καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς and to loose the seals of it? And no one ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ was able in the heaven nor upon the earth nor ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὔτε underneath the earth to open up the little book nor βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον to be looking at it. And I was weeping πολὺ ὅτι οὐδεὶς ἄξιός εὑρέθη ἀνοίξει much because no one worthy was found to open up τὸ βιβλίον οὔτε βλέπειν αὐτό. 5 καὶ the little book nor to be looking at it; and

11^a Jehovah, J7,8,13,14,16,18; Lord, SAVgSy^h.

that lives forever and ever, 10 the twenty-four older persons fall down before the one seated upon the throne and worship the one that lives forever and ever, and they cast their crowns before the throne, saying: 11 "You are worthy, Jehovah,^a even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

5 And I saw in the right hand of the one seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals. 2 And I saw a strong angel proclaiming with a loud voice: "Who is worthy to open the scroll and loose its seals?" 3 But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it. 4 And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. 5 But

εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ one out of the older persons is saying to me Not κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ be you weeping; look! conquered the Lion the (one) ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυεὶδ, out of the tribe of Judah, the root of David, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας to open up the little book and the seven seals αὐτοῦ. of it.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ And I saw in midst of the throne and τῶν τεσσάρων ζῶων καὶ ἐν μέσῳ of the four living [creatures] and in middle τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς of the older persons lamb having stood as ἔσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ having been slaughtered, having horns seven and ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ eyes seven, which are the seven πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς spirits of the God, having been sent off into πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἴληφεν all the earth. And he came and he has taken ἐκ τῆς δεξιᾶς τοῦ καθημένου out of the right [hand] of the (one) sitting ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ upon the throne. And when he took the βιβλίον, τὰ τέσσαρα ζῶα καὶ little book, the four living [creatures] and οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν the twenty-four older persons fell ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος in sight of the Lamb, having each (one) κιθάραν καὶ φιάλας χρυσᾶς γεμούσας harp and bowls golden being full θυμιαμάτων, αἳ εἰσιν αἱ προσευχαὶ τῶν of incenses, which are the prayers of the ἁγίων. 9 καὶ ᾄδουσιν ᾠδὴν καινὴν holy (ones); and they are singing song new λέγοντες Ἄξιός εἰ λαβεῖν τὸ saying Worthy are you to receive the βιβλίον καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ, little book and to open up the seals of it, ὅτι ἔσφαγες καὶ ἠγόρασας τῷ because you were slaughtered and you bought to the θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς God in the blood of you out of every tribe καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, and of tongue and of people and of nation,

one of the older persons says to me: "Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

6 And I saw standing in the midst of the throne and of the four living creatures and in the midst of the older persons a lamb as though it had been slaughtered, having seven horns and seven eyes, which [eyes] mean the seven spirits of God that have been sent forth into the whole earth. 7 And he went and at once took [it] out of the right hand of the one seated on the throne. 8 And when he took the scroll, the four living creatures and the twenty-four older persons fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the [incense] means the prayers of the holy ones. 9 And they sing a new song, saying: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation,

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
and you made them to the God of us
βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.

11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
many to circle of the throne and of the
ζώων καὶ τῶν πρεσβυτέρων, καὶ
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
καὶ χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ Ἄξιόν ἐστιν τὸ ἄρνιον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν
and riches and wisdom and strength and honor
καὶ δόξαν καὶ εὐλογίαν.
and glory and blessing.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ
To the (one) sitting upon the throne and
τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
to the Lamb the blessing and the honor and
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 καὶ τὰ τέσσαρα
of the ages. And the four
ζῶα ἔλεγον Ἀμήν, καὶ οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
older persons fell and they worshiped.

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἄρνιον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζώων λέγοντος
out of the four living [creatures] saying

10 and you made them
to be a kingdom and
priests to our God,
and they are to rule
as kings over the
earth."

11 And I saw, and I
heard a voice of many
angels around the
throne and the living
creatures and the old-
er persons, and the
number of them was
myriads of myriads
and thousands of
thousands, 12 saying
with a loud voice:
"The Lamb that was
slaughtered is worthy
to receive the power
and riches and wisdom
and strength and hon-
or and glory and bless-
ing."

13 And every crea-
ture that is in heaven
and on earth and
underneath the earth
and on the sea, and
all the things in them,
I heard saying: "To
the one sitting on the
throne and to the
Lamb be the blessing
and the honor and
the glory and the
might forever and
ever." 14 And the
four living creatures
went saying: "Amen!"
and the older persons
fell down and wor-
shiped.

6 And I saw when
the Lamb opened
one of the seven seals,
and I heard one of the
four living creatures

ὡς φωνὴ βροντῆς Ἔρχου. 2 καὶ
as to voice of thunder Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
I saw, and look! horse white, and the (one)
καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
sitting upon it having bow, and
ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
was given to him crown, and he went out
νικῶν καὶ ἵνα νικήσῃ.
conquering and in order that he might conquer.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
second, I heard of the second living [creature]
λέγοντος Ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος
saying Be you coming. And went out another
ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
horse fiery-red, and to the (one) sitting upon
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given to him to take the peace
ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
out of the earth and in order that one another
σφάξουσιν, καὶ ἐδόθη αὐτῷ
they will slaughter, and was given to him
μάχαιρα μεγάλη.
sword great.

5 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
And when he opened up the seal the
τρίτην, ἤκουσα τοῦ τρίτου ζώου
third, I heard of the third living [creature]
λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ
saying Be you coming. And I saw, and look!
ἵππος μέλας, καὶ ὁ καθηήμενος ἐπ'
horse black, and the (one) sitting upon
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it having yoke in the hand of him.

6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
And I heard as voice in midst of the
τεσσάρων ζώων λέγουσαν Χοῖνιξ
four living [creatures] (it) saying Choenix
σίτου δηναρίου, καὶ τρεῖς χοίνικες
of wheat of denarius, and three choenixes
κριθῶν δηναρίου καὶ τὸ ἔλαιον καὶ τὸν
of barleys of denarius; and the oil and the
οἶνον μὴ ἀδικήσῃς.
wine not you should treat unrighteously.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
fourth, I heard voice of the fourth

say with a voice as
of thunder: "Come!"
2 And I saw, and, look!
a white horse; and
the one seated upon
it had a bow; and a
crown was given him,
and he went forth
conquering and to
complete his conquest.

3 And when he
opened the second seal,
I heard the second
living creature say:
"Come!" 4 And an-
other came forth, a
fiery-colored horse;
and to the one seated
upon it there was
granted to take peace
away from the earth
so that they should
slaughter one another;
and a great sword was
given him.

5 And when he
opened the third
seal, I heard the third
living creature say:
"Come!" And I saw,
and, look! a black
horse; and the one
seated upon it had a
pair of scales in his
hand. 6 And I heard
a voice as if in
the midst of the four
living creatures say:
"A quart of wheat
for a de-nar'i-us, and
three quarts of bar-
ley for a de-nar'i-
us; and do not harm
the olive oil and the
wine."

7 And when he
opened the fourth
seal, I heard the
voice of the fourth

ζώου λέγοντος Ἔρχου. 8 καὶ
living [creature] saying Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ
I saw, and look! horse greenish-yellow, and
ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ
the (one) sitting upon top of it name to him
Ὁ Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ'
The Death, and the Hades was following with
αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ
him, and was given to them authority upon
τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν
the fourth [part] of the earth, to kill in
ρομφαία καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ
long sword and in famine and in death and
ὑπὸ τῶν θηρίων τῆς γῆς.
by the wild beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
And when he opened up the fifth
σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath of the altar

τὰς ψυχὰς τῶν ἐσφαγμένων
the souls of the (ones) having been slaughtered
διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν
through the word of the God and through the
μαρτυρίαν ἣν εἶχον. 10 καὶ
witness which they were having. And

ἔκραξαν φωνῇ μεγάλῃ λέγοντες
they cried out to voice great (they) saying
Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ
Until when, the master the holy and
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
true, not are you judging and are you avenging

τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us out of the (ones) inhabiting
ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς
upon the earth? And was given to them

ἐκάστω στολὴ λευκή, καὶ ἐρρέθη
to each (one) robe white, and it was told
αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον
to them in order that they will rest up yet time

μικρόν, ἕως πληρωθῶσιν καὶ οἱ
little, until should be fulfilled also the

σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
fellow slaves of them and the brothers of them

οἱ μέλλοντες ἀποκτενέσθαι ὥς καὶ
the (ones) being about to be being killed as also
αὐτοί.
they.

living creature say:
"Come!" 8 And I saw,
and, look! a pale
horse; and the one
seated upon it had
the name Death.
And Ha'des^a was
closely following him.
And authority was
given them over the
fourth part of the
earth, to kill with
a long sword and
with food shortage
and with deadly
plague and by the wild
beasts of the earth.

9 And when he
opened the fifth seal,
I saw underneath the
altar the souls of those
slaughtered because of
the word of God and
because of the wit-
ness work that they
used to have. 10 And
they cried with a loud
voice, saying: "Until
when, Sovereign Lord
holy and true, are you
refraining from judg-
ing and avenging our
blood upon those who
dwell on the earth?"

11 And a white robe
was given to each of
them; and they were
told to rest a little
while longer, until the
number was filled also
of their fellow slaves
and their brothers
who were about to be
killed as they also had
been.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα
And I saw when he opened up the seal

τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ
the sixth, and [earth]shaking great occurred, and
ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
the sun became black as sackcloth of hair,
καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
and the moon whole became as blood, and

οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars of the heaven fell into the

γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς
earth, as fig tree is throwing the unripe figs of it

ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
by wind great being shaken, and the

οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
heaven was separated from as little book

ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island

ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
out of the places of them they were moved.

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
And the kings of the earth and the

μεγιστάνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι
greatest men and the chiliarchs and the rich (ones)

καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ
and the strong (ones) and every slave and

ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
freeman they hid themselves into the caves

καὶ εἰς τὰς πέτρας τῶν ὀρέων. 16 καὶ
and into the rock-masses of the mountains; and

λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
they are saying to the mountains and to the

πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
rock-masses Fall you upon us and hide you us

ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from face of the (one) sitting upon the

θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because came the day the great of the

ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels

ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
having stood upon the four corners of the

γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding fast the four winds

τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
of the earth, in order that not may blow wind

12 And I saw when
he opened the sixth
seal, and a great
earthquake occurred;
and the sun became
black as sackcloth of
hair, and the entire
moon became as blood,
13 and the stars of
heaven fell to the
earth, as when a fig
tree shaken by a high
wind casts its unripe
figs. 14 And the
heaven departed as
a scroll that is be-
ing rolled up, and
every mountain and
[every] island were
removed from their
places. 15 And the
kings of the earth
and the top-ranking
ones and the mili-
tary commanders and
the rich and the
strong ones and
every slave and [ev-
ery] free person hid
themselves in the
caves and in the rock-
masses of the moun-
tains. 16 And they
keep saying to the
mountains and to the
rock-masses: "Fall
over us and hide us
from the face of the
one seated on the
throne and from the
wrath of the Lamb,
17 because the great
day of their wrath
has come, and who
is able to stand?"

7 After this I
saw four angels
standing upon the
four corners of the
earth, holding tight
the four winds of
the earth, that no
wind might blow

^a Ha'des, RA; She'ol, J7,8,11-14,16-18; Shi-ul', Sy^h.

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor
ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον
upon every tree. And I saw another
ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,
ἔχοντα σφραγίδα θεοῦ ζώντος, καὶ ἔκραξεν
having seal of God living, and he cried out
φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις
to voice great to the four angels
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι
to whom it was given to them to treat unrighteously
τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ
the earth and the sea, (he) saying Not
ἀδικήσητε τὴν γῆν μήτε
you should treat unrighteously the earth nor
τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
the sea nor the trees, until
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν
we might seal the slaves of the God of us
ἐπὶ τῶν μετώπων αὐτῶν.
upon the foreheads of them.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν
And I heard the number of the
ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα
(ones) having been sealed, hundred forty-
τέσσαρες χιλιάδες, ἐσφραγισμένοι
four thousands, (they) having been sealed
ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ
out of every tribe of sons of Israel;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
out of tribe of Judah twelve thousands
ἐσφραγισμένοι,
(ones) having been sealed,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
out of tribe of Reuben twelve thousands,
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
out of tribe of Gad twelve thousands,

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
out of tribe of Asher twelve thousands,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
out of tribe of Naphtali twelve thousands,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,
out of tribe of Manasseh twelve thousands,

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
out of tribe of Simeon twelve thousands,

ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
out of tribe of Levi twelve thousands,

ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,
out of tribe of Issachar twelve thousands,

upon the earth or
upon the sea or upon
any tree. 2 And I saw
another angel ascend-
ing from the sun-
rising, having a seal
of [the] living God;
and he cried with a
loud voice to the four
angels to whom it
was granted to harm
the earth and the
sea, 3 saying: "Do
not harm the earth
or the sea or the
trees, until after
we have sealed the
slaves of our God in
their foreheads."

4 And I heard
the number of those
who were sealed, a
hundred and forty-
four thousand, sealed
out of every tribe of
the sons of Israel:

5 Out of the tribe
of Judah twelve thou-
sand sealed;

out of the tribe
of Reu'ben twelve
thousand;

out of the tribe of
Gad twelve thousand;

6 out of the tribe
of Ash'er twelve thou-
sand;

out of the tribe
of Naph'ta-li twelve
thousand;

out of the tribe
of Ma-nas'seh twelve
thousand;

7 out of the tribe
of Sim'e-on twelve
thousand;

out of the tribe of
Le'vi twelve thousand;

out of the tribe
of Is'sa-char twelve
thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
out of tribe of Zebulun twelve thousands,
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,
out of tribe of Joseph twelve thousands,
ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
out of tribe of Benjamin twelve thousands
ἐσφραγισμένοι.
(ones) having been sealed.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
After these (things) I saw, and look! crowd
πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
much, which to number it no one was able,
ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and of tribes and of peoples
καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ
and of tongues, (ones) having stood in sight of the
θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
throne and in sight of the Lamb,

περιβεβλημένους στολὰς λευκάς,
(ones) having been thrown about robes white,
καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν
and palm [branches] in the hands of them;

10 καὶ κράζουσι φωνῇ μεγάλῃ,
and they are crying out to voice great,
λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
saying The salvation to the God of us
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
to the (one) sitting upon the throne and to the
ἀρνίῳ.
Lamb.

11 καὶ πάντες οἱ ἄγγελοι ἰστήκεισαν
And all the angels had stood

κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to circle of the throne and of the older persons and

τῶν τεσσάρων ζώων, καὶ ἔπεσαν
of the four living [creatures], and they fell

ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
in sight of the throne upon the faces of them

καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
and worshiped to the God, (they) saying

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
Amen; the blessing and the glory and the wisdom

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
and the thanksgiving and the honor and the

δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς
power and the strength to the God of us into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

8 out of the tribe
of Zeb'u-lun twelve
thousand;

out of the tribe
of Joseph twelve
thousand;

out of the tribe
of Benjamin twelve
thousand sealed.

9 After these things
I saw, and, look! a
great crowd, which no
man was able to
number, out of all
nations and tribes and
peoples and tongues,
standing before the
throne and before
the Lamb, dressed
in white robes; and
there were palm
branches in their
hands. 10 And they
keep on crying with
a loud voice, say-
ing: "Salvation [we
owe] to our God,
who is seated on the
throne, and to the
Lamb."

11 And all the an-
gels were standing
around the throne
and the older per-
sons and the four
living creatures, and
they fell upon their
faces before the throne
and worshiped God,
12 saying: "Amen!
The blessing and the
glory and the wis-
dom and the thanks-
giving and the honor
and the power and
the strength [be] to
our God forever and
ever. Amen."

13 Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων
And answered one out of the older persons
λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the
λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?
14 καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν
have known. And he said to me These are
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them
καὶ ἐλεύκαναν αὐτάς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight
τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and
λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and
ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτούς. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but
διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'
they will thirst yet, not-but not should fall upon
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καύμα,
them the sun not-but all burning heat,
17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and
ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of
τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.
8 Καὶ ὅταν ἦνοιξεν τὴν σφραγίδα τὴν
And whenever he opened up the seal the
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμίωρον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. And I saw the seven angels

13 And in response
one of the older per-
sons said to me:
"These who are
dressed in the white
robes, who are they
and where did they
come from?" 14 So
right away I said to
him: "My lord, you
are the one that
knows." And he said
to me: "These are the
ones that come out of
the great tribulation,
and they have washed
their robes and made
them white in the
blood of the Lamb.
15 That is why they
are before the throne
of God; and they are
rendering him sacred
service day and night
in his temple; and the
one seated on the
throne will spread his
tent over them.
16 They will hunger
no more nor thirst
any more, neither will
the sun beat down
upon them nor any
scorching heat, 17 be-
cause the Lamb, who
is in the midst of the
throne, will shepherd
them, and will guide
them to fountains of
waters of life. And
God will wipe out
every tear from their
eyes."
8 And when he
opened the seventh
seal, a silence occurred
in heaven for about a
half hour. 2 And I
saw the seven angels

οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ
who in sight of the God have stood, and
ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And other angel came and he stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
upon the altar (he) having censer
χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
golden, and was given to him incenses many
ἵνα δώσει ταῖς προσευχαῖς τῶν
in order that he will give to the prayers of the
ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
holy (ones) all upon the altar the
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ
golden the (one) in sight of the throne. And
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
stepped up the smoke of the incenses to the
προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ
prayers of the holy (ones) out of hand of the
ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
angel in sight of the God. And has taken
ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο
the angel the censer, and he filled
αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
it out of the fire of the altar,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
and he threw into the earth; and occurred
βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
thunders and voices and lightnings and
σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
[earth]shaking. And the seven angels
οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
the (ones) having the seven trumpets
ἠτοίμασαν αὐτοὺς ἵνα
prepared themselves in order that
σαλπίσωσιν.
they might trumpet.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
And the first (one) trumpeted; and
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
occurred hail and fire having been mingled
ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
in blood, and it was thrown into the earth; and
τὸ τρίτον τῆς γῆς κατεκάη, καὶ
the third [part] of the earth was burned down, and
τὸ τρίτον τῶν δένδρων κατεκάη,
the third [part] of the trees was burned down,

that stand before
God, and seven trum-
pets were given
them.

3 And another an-
gel arrived and
stood at the altar,
having a golden in-
cense vessel; and a
large quantity of
incense was given
him to offer it with
the prayers of all
the holy ones upon
the golden altar
that was before the
throne. 4 And the
smoke of the incense
ascended from the
hand of the angel
with the prayers of
the holy ones before
God. 5 But right away
the angel took the in-
cense vessel, and he
filled it with some of
the fire of the altar
and hurled it to the
earth. And thunders
occurred and voices
and lightnings and an
earthquake. 6 And the
seven angels with
the seven trumpets
prepared to blow
them.

7 And the first
one blew his trum-
pet. And there oc-
curred a hail and
fire mingled with
blood, and it was
hurled to the earth;
and a third of the
earth was burned up,
and a third of the
trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow
κατεκάη.
was burned down.
8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ
And the second angel trumpeted; and
ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη
as mountain great to fire burning itself was thrown
εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and became the third [part]
τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ
of the sea blood, and died the
τρίτον τῶν κτισμάτων τῶν ἐν τῇ
third [part] of the creatures of the (ones) in the
θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ
sea, the (ones) having souls, and the
τρίτον τῶν πλοίων διεφθάρησαν.
third [part] of the boats were corrupted through.
10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ
And the third angel trumpeted; and
ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
fell out of the heaven star great
καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
burning itself as lamp, and it fell upon the
τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
third [part] of the rivers and upon the
πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα
fountains of the waters. And the name
τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ
of the star is being said The Absinthe. And
ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς
became the third [part] of the waters into
ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων
absinthe, and many of the men
ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι
died out of the waters, because
ἐπικράνθησαν.
they were made bitter.
12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
And the fourth angel trumpeted;
καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
and was given blow the third [part] of the sun
καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ
and the third [part] of the moon and the
τρίτον τῶν ἀστέρων, ἵνα
third [part] of the stars, in order that
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ
might be darkened the third [part] of them and

and all the green
vegetation was burned
up.
8 And the second
angel blew his trum-
pet. And something
like a great moun-
tain burning with
fire was hurled into
the sea. And a third
of the sea became
blood; 9 and a third
of the creatures that
are in the sea which
have souls died, and
a third of the boats
were wrecked.
10 And the third
angel blew his trum-
pet. And a great star
burning as a lamp
fell from heaven, and
it fell upon a third
of the rivers and
upon the fountains
of waters. 11 And the
name of the star
is called Wormwood.
And a third of the
waters turned into
wormwood, and many
of the men died from
the waters, because
these had been made
bitter.
12 And the fourth
angel blew his trum-
pet. And a third of
the sun was smit-
ten and a third of
the moon and a third
of the stars, in order
that a third of them
might be darkened and

ἡ ἡμέρα μὴ φάνη τὸ τρίτον
the day not might shine the third [part]
αὐτῆς, καὶ ἡ νύξ ὁμοίως.
of it, and the night likewise.
13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ
And I saw, and I heard of one eagle
πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in midheaven saying to voice
μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ τοὺς
great Woe woe woe the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
dwelling upon the earth out of the leftover
φωνῶν τῆς σάλπιγγος τῶν τριῶν
voices of the trumpet of the three
ἀγγέλων τῶν μελλόντων σαλπίζειν.
angels the (ones) being about to be trumpeting.
9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
And the fifth angel trumpeted; and
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
I saw star out of the heaven having fallen
εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
into the earth, and was given to him the key
τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
of the pit of the abyss; and
ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
he opened up the pit of the abyss, and
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
stepped up smoke out of the pit as smoke
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
of furnace great, and was darkened the sun
καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
and the air out of the smoke of the pit.
3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
And out of the smoke came out locusts into
τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
the earth, and was given to them authority as
ἔχουσιν ἐξουσίαν οἱ σκόρπιοι τῆς γῆς.
are having authority the scorpions of the earth.
4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
And it was told to them in order that not
ἀδικήσουσιν τὸν χόρτον τῆς
they will treat unrighteously the vegetation of the
γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
earth nor every greenish-yellow [thing] nor every
δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ
tree, if not the men whoever not
ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν
are having the seal of the God upon the
μετώπων.
foreheads.

the day might not
have illumination for
a third of it, and
the night likewise.
13 And I saw, and
I heard an eagle flying
in midheaven say with
a loud voice: "Woe,
woe, woe to those
dwelling on the earth
because of the rest
of the trumpet blasts
of the three angels
who are about to blow
their trumpets!"
9 And the fifth an-
gel blew his trum-
pet. And I saw a
star that had fallen
from heaven to the
earth, and the key
of the pit of the
abyss was given him.
2 And he opened the
pit of the abyss,
and smoke ascended
out of the pit as the
smoke of a great fur-
nace, and the sun was
darkened, also the air,
by the smoke of the
pit. 3 And out of the
smoke locusts came
forth upon the earth;
and authority was
given them, the same
authority as the scor-
pions of the earth
have. 4 And they were
told to harm no veg-
etation of the earth
nor any green thing
nor any tree, but
only those men who
do not have the seal
of God on their fore-
heads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
And it was given to them in order that not
ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
they should kill them, but in order that
βασανισθήσονται μῆνας πέντε· καὶ ὁ
they will be tormented months five; and the
βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
torment of them as torment of scorpion,
ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
whenever it should hit man. And in the
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
days those will seek the men the
θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ
death and not not they will find it, and
ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
they will desire to die and is fleeing the
θάνατος ἀπ' αὐτῶν.
death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
And the likenesses of the locusts like
ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ
to horses having been prepared into war, and
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
upon the heads of them as crowns like
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
to gold, and the faces of them as faces
ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
of men, and they were having hairs as
τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
hairs of women, and the teeth of them as
λεόντων ἦσαν, 9 καὶ εἶχαν
of lions they were, and they were having
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
breastplates as breastplates made of iron, and the
φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων
sound of the wings of them as sound of chariots
ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
of horses many running into war;
10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις
and they are having tails like to scorpions
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ
and stings, and in the tails of them the
ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
authority of them to treat unrighteously the
ἀνθρώπους μῆνας πέντε. 11 ἔχουσιν
men months five. They are having
ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
upon them king the angel of the
ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν
abyss; name to him in Hebrew Abaddon

5 And it was granted
the [locusts], not to
kill them, but that
these should be tor-
mented five months,
and the torment up-
on them was as tor-
ment by a scorpion
when it strikes a
man. 6 And in those
days the men will seek
death but will by no
means find it, and they
will desire to die but
death keeps fleeing
from them.

7 And the likenesses
of the locusts re-
sembled horses pre-
pared for battle; and
upon their heads
[were] what seemed
to be crowns like gold,
and their faces [were]
as men's faces, 8 but
they had hair as wom-
en's hair. And their
teeth [were] as those
of lions; 9 and they
had breastplates like
iron breastplates. And
the sound of their
wings [was] as the
sound of chariots of
many horses running
into battle. 10 Also,
they have tails and
stings like scorpions;
and in their tails
is their authority to
hurt the men five
months. 11 They have
over them a king,
the angel of the
abyss. In Hebrew his
name is A·bad'don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
'Απολλύων.
Apollyon.

12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἔτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these (things).

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἄγγέλῳ,
of the God, (him) saying to the sixth angel,

ὁ ἔχων τὴν σάλπιγγα, Λύσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρας ἀγγέλους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἐνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies
τοῦ ἵππικου δις μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus
εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλὰι τῶν ἵππων ὡς κεφαλὰι λεόντων, καὶ
heads of the horses as heads of lions, and
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he
has the name A·pol'-
lyon.

12 The one woe is
past. Look! Two more
woes are coming after
these things.

13 And the sixth
angel blew his trum-
pet. And I heard
one voice out of
the horns of the gold-
en altar that is be-
fore God. 14 say to
the sixth angel, who
had the trumpet:
"Untie the four an-
gels that are bound
at the great river
Eu·phra'tes." 15 And
the four angels were
untied, who have
been prepared for
the hour and day and
month and year, to
kill a third of the
men.

16 And the num-
ber of the armies
of cavalry was two
myriads of myriads:
I heard the num-
ber of them. 17 And
this is how I saw
the horses in the
vision, and those
seated on them:
they had fire-red
and hyacinth-blue
and sulphur-yellow
breastplates; and the
heads of the horses
were as heads of
lions, and out of
their mouths fire and
smoke and sulphur is-
sued forth. 18 By these
three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ τοῦ
of the men, out of the fire and of the
καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)
ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the
στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι
of them; the for tails of them (ones) like
ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them
ἀδικοῦσιν.
they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,
οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,
οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands
αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the
δαιμόνια καὶ τὰ εἰδωλά· τὰ χρυσᾶ καὶ
demons and the idols the (ones) golden and
τὰ ἀργυρᾶ καὶ τὰ
the (ones) made of silver and the (ones)
χαλκᾶ καὶ τὰ λίθινα
made of copper and the (ones) made of stone
καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
and the (ones) wooden, which neither to be looking
δύνανται οὔτε ἀκούειν οὔτε
they are able nor to be hearing nor

περιπατεῖν, **21** καὶ οὐ μετενόησαν
to be walking about, and not they repented
ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
out of the murders of them nor out of the
φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication
αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,
περιβεβλημένον νεφέλῃ, καὶ ἡ
having been thrown about cloud, and the
ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were
killed, from the
fire and the smoke
and the sulphur
which issued forth
from their mouths.
19 For the author-
ity of the horses
is in their mouths
and in their tails;
for their tails are
like serpents and
have heads, and
with these they do
harm.

20 But the rest
of the men who
were not killed by
these plagues did
not repent of the
works of their hands,
so that they should
not worship the
demons and the
idols of gold and
silver and copper
and stone and wood,
which can neither
see nor hear nor
walk; **21** and they
did not repent of
their murders nor
of their spiritistic
practices nor of their
fornication nor of
their thefts.

10 And I saw
another strong
angel descending
from heaven, arrayed
with a cloud, and a
rainbow was upon
his head, and his

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός, **2** καὶ ἔχων ἐν τῇ
of him as pillars of fire, and having in the
χειρὶ αὐτοῦ βιβλαρίδιον ἡνεωγμένον.
hand of him little booklet having been opened up.
καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
And he put the foot of him the right (one)
ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
upon the sea, the but left (one) upon
τῆς γῆς, **3** καὶ ἔκραξεν φωνῇ μεγάλῃ
the earth, and he cried out to voice great
ὥσπερ λέων μυκάται. καὶ ὅτε ἔκραξεν,
as-even lion is roaring. And when he cried out,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
spoke the seven thunders the of selves
φωνάς.
voices.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
And when spoke the seven thunders,
ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν
I was about to be writing; and I heard voice
ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
out of the heaven saying Seal you

ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
what (things) spoke the seven thunders, and
μὴ αὐτὰ γράψῃς. **5** Καὶ ὁ ἄγγελος,
not them you should write. And the angel,

ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
whom I saw having stood upon the sea

καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ
and upon the earth, he lifted up the hand of him
τὴν δεξιάν· εἰς τὸν οὐρανόν, **6** καὶ ὤμοσεν
the right (one) into the heaven, and he swore
ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
in the (one) living into the ages of the ages,

ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν
who created the heaven and the (things) in
αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
and the sea and the (things) in it,

ὅτι χρόνος οὐκέτι ἔσται· **7** ἄλλ' ἐν ταῖς
that time not yet will be; but in the

ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
days of the voice of the seventh angel,

ὅταν μέλλῃ σαλπίζειν, καὶ
whenever he may be about to be trumpeting, and

face was as the sun,
and his feet were
as fiery pillars, **2** and
he had in his hand
a little scroll opened.
And he set his right
foot upon the sea,
but his left one upon
the earth, **3** and he
cried out with a loud
voice just as when
a lion roars. And
when he cried out,
the seven thunders
uttered their own
voices.

4 Now when the
seven thunders spoke,
I was at the point
of writing; but I
heard a voice out
of heaven say: "Seal
up the things the
seven thunders spoke,
and do not write
them down." **5** And
the angel that I
saw standing on the
sea and on the earth
raised his right hand
to heaven, **6** and by
the One who lives
forever and ever, who
created the heaven
and the things in
it and the earth
and the things in
it and the sea and
the things in it, he
swore: "There will
be no delay any
longer; **7** but in the
days of the sound-
ing of the seventh an-
gel, when he is about
to blow his trumpet,

ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as
εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves
τοὺς προφήτας.
the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ
And the voice which I heard out of the
οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and
λέγουσαν Ὑπαγε λάβε τὸ
saying Be you going under take you the
βιβλίον τὸ ἠνεωγμένον ἐν τῇ
little book the (one) having been opened up in the
χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ
hand of the angel the (one) having stood upon
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And

ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him
δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying
μοι Λάβε καὶ κατάφαγε αὐτό, καὶ
to me Take you and eat you down it, and
πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the
στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and
ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ·
it was in the mouth of me as honey sweet;

καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ
and when I ate it, was made bitter the
κοιλία μου. 11 καὶ λέγουσιν μοι
cavity of me. And they are saying to me
Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon
λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and
βασιλεῦσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος
And was given to me reed like
ράβδῳ, λέγων Ἐγείρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to
the good news which
he declared to his
own slaves the proph-
ets is indeed brought
to a finish."

8 And the voice
that I heard out
of heaven is speak-
ing again with me
and saying: "Go,
take the opened scroll
that is in the hand
of the angel who
is standing on the
sea and on the
earth." 9 And I went
away to the angel
and told him to give
me the little scroll.
And he said to me:

"Take it and eat
it up, and it will
make your belly bit-
ter, but in your mouth
it will be sweet as
honey." 10 And I took
the little scroll out
of the hand of the
angel and ate it up,
and in my mouth
it was sweet as hon-
ey; but when I had
eaten it up, my bel-
ly was made bitter.
11 And they said to
me: "You must proph-
esy again with re-
gard to peoples and
nations and tongues
and many kings."

11 And a reed like
a rod was giv-
en me as he said:
"Get up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
the divine habitation of the God and the
θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν
altar and the (ones) worshiping in
αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
it. And the courtyard the (one) outside
τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ
of the divine habitation throw you out outside, and
μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη
not it you should measure, because it was given
τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
to the nations, and the city the holy
πατήσουσιν μῆνας τεσσεράκοντα καὶ
they will trample on months forty and
δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσιν
two. And I shall give to the two witnesses
μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
of me, and they will prophesy days thousand
διακοσίας ἑξήκοντα, περιβεβλημένους
two hundred sixty, having been thrown about
σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ
sackcloths. These are the two olive trees and
αἱ δύο λυχνῖαι αἱ ἐνώπιον τοῦ
the two lampstands the (ones) in sight of the
κυρίου τῆς γῆς ἐστῶτες.
lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
And if anyone them is willing
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
to treat unrighteously, fire is going out out of the
στόματος αὐτῶν καὶ κατεσθίει τοὺς
mouth of them and it is eating down the
ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
enemies of them; and if anyone should will them
ἀδικῆσαι, οὕτως δεῖ αὐτὸν
to treat unrighteously, thus it is binding him
ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These are having the authority

κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
to shut up the heaven, in order that not rain
βρέχῃ τὰς ἡμέρας τῆς προφητείας
may moisten the days of the prophecy
αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
of them, and authority they are having upon the
ὕδατων στρέφειν αὐτὰ εἰς αἷμα καὶ
waters to be turning them into blood and

the temple [sanctu-
ary] of God^a and
the altar and those
worshiping in it. 2 But
as for the courtyard
that is outside the
temple [sanctuary],
cast it clear out
and do not mea-
sure it, because it
has been given to
the nations, and they
will trample the holy
city underfoot for for-
ty-two months. 3 And
I will cause my two
witnesses to proph-
esy a thousand two
hundred and sixty
days dressed in sack-
cloth." 4 These are
[symbolized by] the
two olive trees and
the two lampstands
and are standing be-
fore the Lord^b of the
earth.

5 And if anyone
wants to harm them,
fire issues forth from
their mouths and de-
vours their enemies;
and if anyone should
want to harm them,
in this manner he
must be killed. 6 These
have the authority
to shut up heaven
that no rain should
fall during the days of
their prophesying, and
they have authority
over the waters to turn
them into blood and

1^a God, ἡ AVgSy^hJ¹⁸; Jehovah, J¹⁷. 4^b The Lord, ἡ AVgSy^hJ¹⁸; the God, J¹⁷; the Lord God, Arm 1,2.

πατάξει τὴν γῆν ἐν πάσῃ πληγῇ ὡς ὅσας
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.

7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτούς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτώμα αὐτῶν
it will kill them. And the fallen (body) of them
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them

ἐσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of
τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν
the peoples and tribes and tongues and nations
τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν τεθῆναι εἰς
they are letting go off to be put into

μνήμα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.

7 And when they
have finished their
witnessing, the wild
beast that ascends
out of the abyss
will make war with
them and conquer
them and kill them.

8 And their corpses
will be on the broad
way of the great
city which is in a
spiritual sense called
Sod'om and Egypt,
where their Lord was

also impaled. 9 And
those of the peo-
ples and tribes and
tongues and nations
will look at their
corpses for three and
a half days, and
they do not let their
corpses be laid in
a tomb. 10 And those
dwelling on the earth
rejoice over them
and enjoy themselves,
and they will send
gifts to one another,
because these two
prophets tormented
those dwelling on the
earth.

11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood up-
on their feet, and
great fear fell upon

θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνῆς
beholding them; and they heard of voice
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
great out of the heaven saying to them
'Ανάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν
Step you up here, and they stepped up into the
οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτούς
heaven in the cloud, and beheld them
οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
the enemies of them. And in that the hour
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον
occurred [earth]shaking great, and the tenth [part]
τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
of the city fell, and were killed in
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
the [earth]shaking names of men thousands
ἐπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
seven, and the leftover (ones) in-fear became
καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
and they gave glory to the God of the heaven.

14 Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ
The Woe the second went off; look! the
Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
Woe the third is coming quickly.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
And the seventh angel trumpeted; and
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
occurred voices great in the heaven,
λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου
saying Became the kingdom of the world
τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
of the Lord of us and of the Christ of him,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
and he will reign into the ages of the ages.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
And the twenty-four older persons
οἱ ἐνώπιον τοῦ θεοῦ καθημένοι ἐπὶ
the (ones) in sight of the God (ones) sitting upon
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
the thrones of them they fell upon the faces
αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
of them and they worshiped to the God,
17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
saying We are giving thanks to you, Lord,
ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
the God, the Almighty, the (one) being
καὶ ὁ ἦν, ὅτι εἴληφες τὴν
and the (one) was, because you have taken the

those beholding them.
12 And they heard a
loud voice out of
heaven say to them:
"Come on up here."
And they went up
into heaven in the
cloud, and their en-
emies beheld them.
13 And in that hour
a great earthquake
occurred, and a tenth
of the city fell; and
seven thousand per-
sons were killed by
the earthquake, and
the rest became
frightened and gave
glory to the God of
heaven.

14 The second woe
is past. Look! The
third woe is coming
quickly.

15 And the seventh
angel blew his trum-
pet. And loud voices
occurred in heaven,
saying: "The kingdom
of the world has
become the kingdom
of our Lord and of
his Christ, and he
will rule as king for-
ever and ever."

16 And the twenty-
four older persons
who were seated be-
fore God upon their
thrones fell upon
their faces and wor-
shiped God, 17 saying:
"We thank you, Jeho-
vah^a God, the Al-
mighty, the one who
is and who was, be-
cause you have taken

17^a Jehovah, J7,8,13,14,16-18; Lord, N^aAVgSy^h.

δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·
power of you the great and you reigned;
18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came
ἡ ὀργή σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις
reward to the slaves of you to the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones).
φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)
καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through
τοὺς διαφθείροντας τὴν γῆν.
the (ones) corrupting through the earth.

19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation
τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη
of the God the (one) in the heaven, and was seen
ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the
ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings
καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
and voices and thunders and [earth]shaking and
χάλαζα μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,
γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown
ἀστέρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα·
of stars twelve, and in belly having;

2 καὶ κράζει ὠδίνουσα καὶ
and she is crying out being in birth pains and
βασανιζομένη τεκεῖν.
being tormented to give birth.

3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the
οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and
begun ruling as king.
18 But the nations
became wrathful, and
your own wrath came,
and the appointed
time for the dead
to be judged, and
to give [their] reward
to your slaves the
prophets and to
the holy ones and
to those fearing
your name, the small
and the great, and
to bring to ruin
those ruining the
earth."

19 And the temple
[sanctuary] of God^a
that is in heaven
was opened, and
the ark of his cove-
nant was seen in
his temple [sanc-
tuary]. And there
occurred lightnings
and voices and thun-
ders and an earth-
quake and a great
hail.

12 And a great sign
was seen in
heaven, a woman ar-
rayed with the sun,
and the moon was be-
neath her feet, and on
her head was a crown
of twelve stars, and
she was pregnant.
2 And she cries out
in her pains and
in her agony to give
birth.

3 And another sign
was seen in heaven,
and, look! a great
fiery-colored dragon,

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
having heads seven and horns ten and upon
τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
the heads of it seven diadems, and
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
the tail of it is dragging the third [part] of the
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
stars of the heaven, and it threw them
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν
into the earth. And the dragon has stood
ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
in sight of the woman the (one) being about
τεκεῖν, ἵνα ὅταν
to give birth, in order that whenever
τέκη τὸ τέκνον αὐτῆς
she should give birth the child of her
καταφάγῃ.
it might eat down.

5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
And she gave birth to son, male, who
μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
is about to be shepherding all the nations in
ῥάβδῳ σιδηρᾷ· καὶ ἥρπασθη τὸ
staff made of iron; and was snatched the
τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς
child of her toward the God and toward
τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
the throne of him. And the woman fled
εἰς τὴν ἔρημον, ὅπου ἔχει
into the desolate [land], where she is having
ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
there place having been prepared from the
θεοῦ, ἵνα ἐκεῖ τρέφωσιν
God, in order that there they may be nourishing
αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.
her days thousand two hundred sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὃ
And occurred war in the heaven, the
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
Michael and the angels of him of the
πολεμήσαι μετὰ τοῦ δράκοντος· καὶ ὁ
to war with the dragon; and the
δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of it,
8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος
and not it proved strong, not-but place
εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 καὶ
was found of them yet in the heaven. And
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
was thrown the dragon the great, the serpent

with seven heads
and ten horns and
upon its heads sev-
en diadems; 4 and
its tail draws a
third of the stars
of heaven, and it
hurled them down
to the earth. And
the dragon kept
standing before the
woman who was
about to give birth,
that, when she
did give birth, it
might devour her
child.

5 And she gave
birth to a son, a
male, who is to
shepherd all the
nations with an
iron rod. And her
child was caught
away to God and
to his throne. 6 And
the woman fled
into the wilderness,
where she has a
place prepared by
God, that they should
feed her there a
thousand two hundred
and sixty days.

7 And war broke
out in heaven: Mi-
chael and his an-
gels battled with
the dragon, and
the dragon and
its angels battled
8 but it did not
prevail, neither was
a place found for
them any longer
in heaven. 9 So
down the great drag-
on was hurled,
the original serpent,

19^a God, KAVgSy^hJ^{8,18}; Jehovah, J¹⁷.

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
the archaic, the (one) being called Devil
καὶ Ὁ Σατανᾶς, ὁ πλανῶν τὴν
and The Satan, the (one) making to err the
οἰκουμένην ὅλην, — ἐβλήθη
being inhabited [earth] whole, — he was thrown
εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
into the earth, and the angels of him with
αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν
him were thrown. And I heard voice
μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
Right now became the salvation and the
δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
power and the kingdom of the God of us and
ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
the authority of the Christ of him, because
ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,
was thrown the accuser of the brothers of us,
ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
the (one) accusing them in sight of the God
ἡμῶν ἡμέρας καὶ νυκτός· 11 καὶ αὐτοὶ
of us of day and of night; and they
ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
conquered him through the blood of the Lamb
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
and through the word of the witness of them,
καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
and not they loved the soul of them
ἄχρι θανάτου· 12 διὰ τοῦτο

εὐφραίνεσθε, οὐρανοὶ
be you making yourselves well-minded, heavens
καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
and the (ones) in them tenting; woe the
γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
earth and the sea, because stepped down
ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
the Devil toward you, having anger great,
εἰδὼς ὅτι ὀλίγον καιρὸν
having known that little appointed time
ἔχει,
he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
And when saw the dragon that
ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
it was thrown into the earth, it persecuted
τὴν γυναῖκα ἣτις ἔτεκεν τὸν
the woman who gave birth to the

the one called Devil
and Satan, who is
misleading the entire
inhabited earth; he
was hurled down to
the earth, and his an-
gels were hurled down
with him. 10 And I
heard a loud voice in
heaven say:

"Now have come to
pass the salvation
and the power and
the kingdom of our
God and the author-
ity of his Christ,
because the accuser
of our brothers has
been hurled down,
who accuses them
day and night before
our God! 11 And they
conquered him be-
cause of the blood
of the Lamb and be-
cause of the word of
their witnessing, and
they did not love
their souls even in
the face of death.
12 On this account
be glad, you heavens
and you who reside
in them! Woe for the
earth and for the
sea, because the Devil
has come down to
you, having great an-
ger, knowing he has
a short period of
time."

13 Now when the
dragon saw that it
was hurled down to
the earth, it perse-
cuted the woman that
gave birth to the

ἄρσενά. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman
αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,
ἵνα πέτηται εἰς τὴν
in order that she may be flying into the
ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where
τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and
καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from
προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ
And threw the serpent out of the
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water
ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river

ποιήσῃ. 16 καὶ ἐβοήθησεν ἡ γῆ
it might make. And gave aid the earth
τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth the
στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν
mouth of it and drank down the river
ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth
αὐτοῦ· 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make
πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the
σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the
ἐντολάς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the
μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the
θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw out of the sea wild beast
ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads
ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But
the two wings of the
great eagle were giv-
en the woman, that
she might fly into
the wilderness to her
place; there is where
she is fed for a time
and times and half
a time away from the
face of the serpent.

15 And the serpent
disgorged water like a
river from its mouth
after the woman,
to cause her to be
drowned by the river.
16 But the earth came
to the woman's help,
and the earth opened
its mouth and swal-
lowed up the riv-
er that the dragon
disgorged from its
mouth. 17 And the
dragon grew wrath-
ful at the woman,
and went off to wage
war with the remain-
ing ones of her seed,
who observe the com-
mandments of God
and have the work
of bearing witness to
Jesus.

13 And it stood
still upon the
sand of the sea.

And I saw a wild
beast ascending out of
the sea, with ten horns
and seven heads, and
upon its horns ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and upon the heads of it
ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον
names of blasphemy. And the wild beast
ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like to leopard, and the
πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
feet of it as of bear, and the mouth of it
ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
as mouth of lion. And gave to it the
δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
dragon the power of it and the throne
αὐτοῦ καὶ ἐξουσίαν μεγάλην.
of it and authority great.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one out of the heads of it as
ἔσφαγμένην εἰς θάνατον, καὶ ἡ
having been slaughtered into death, and the
πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ
blow of the death of it was cured. And
ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
was made to wonder whole the earth behind the
θηρίου, 4 καὶ προσεκύνησαν τῷ
wild beast, and they gave worship to the
δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
dragon because it gave the authority to the
θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
wild beast, and they gave worship to the wild beast
λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
saying Who like to the wild beast, and who
δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
is able to war with it? And

ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
was given to it mouth speaking great (things)
καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
and blasphemies, and was given to it authority
ποιῆσαι μῆνας τέσσαράκοντα καὶ δύο. 6 καὶ
to do months forty and two. And

ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
it opened up the mouth of it into blasphemies
πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
toward the God, to blaspheme the name of him
καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tent of him, the (ones) in the
οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tenting. And was given to it
ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the holy (ones) and
νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to conquer them, and was given to it authority

diadems, but upon
its heads blasphemous
names. 2 Now the
wild beast that I saw
was like a leopard,
but its feet were as
those of a bear, and
its mouth was as a
lion's mouth. And the
dragon gave to [the
beast] its power and
its throne and great
authority.

3 And I saw one of
its heads as though
slaughtered to death,
but its death-stroke
got healed, and all
the earth followed the
wild beast with ad-
miration. 4 And they
worshiped the dragon
because it gave the
authority to the wild
beast, and they wor-
shiped the wild beast
with the words: "Who
is like the wild beast,
and who can do bat-
tle with it?" 5 And a
mouth speaking great
things and blasphe-
mies was given it, and
authority to act forty-
two months was giv-
en it. 6 And it opened
its mouth in blasphe-
mies against God, to
blaspheme his name
and his residence,
even those resid-
ing in heaven. 7 And
there was granted
it to wage war with
the holy ones and
conquer them, and
authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue
καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,
οὓς οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb
τοῦ ἐσφαγμένου ἀπὸ
the (one) having been slaughtered from
καταβολῆς κόσμου.
throwing down of world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.
10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into
αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in
μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is binding him in
μαχαίρῃ ἀποκτανθῆναι. Ὡδὲ ἐστὶν ἡ
sword to be killed. Here is the
ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up
ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two
ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast
πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making
τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the
πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the
θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs

μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make
ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the
γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and
people and tongue
and nation. 8 And all
those who dwell on
the earth will wor-
ship it; the name
of not one of them
stands written in the
scroll of life of the
Lamb who was slaugh-
tered, from the found-
ing of the world.

9 If anyone has an
ear, let him hear. 10 If
anyone [is meant]
for captivity, he goes
away into captiv-
ity. If anyone will
kill with the sword,
he must be killed
with the sword. Here
is where it means
the endurance and
faith of the holy
ones.

11 And I saw an-
other wild beast as-
cending out of the
earth, and it had
two horns like a lamb,
but it began speak-
ing as a dragon. 12 And it exercises
all the authority of
the first wild beast
in its sight. And
it makes the earth
and those who dwell
in it worship the
first wild beast,
whose death-stroke got
healed. 13 And it per-
forms great signs, so
that it should even
make fire come down
out of heaven to the
earth in the sight of
mankind.

14 καὶ πλανᾷ τοὺς
And it is making to err the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
dwelling upon the earth through the
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
signs which it was given to it to do in sight
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
of the wild beast, saying to the (ones) dwelling
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
upon the earth to make image
τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
to the wild beast who is having the blow of the
μαχαίρης καὶ ἔζησεν. 15 καὶ ἐδόθη
sword and it lived. And it was given
αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
to her to give spirit to the image of the
θηρίου, ἵνα καὶ λαλήσῃ ἡ
wild beast, in order that also should speak the
εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
image of the wild beast and it might make
ἵνα ὅσοι ἔαν μὴ
in order that as many as if ever not
προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
might give worship to the image of the wild beast
ἀποκτανθῶσιν.
they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
And it is making all (ones), the
μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
small (ones) and the great (ones), and the
πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς
rich (ones) and the poor (ones), and the
ἐλευθέρους καὶ τοὺς δούλους, ἵνα
free (ones) and the slaves, in order that
δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς
they should give to them engraving upon the
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
hand of them the right or upon the forehead
αὐτῶν, 17 καὶ ἵνα μὴ τις
of them, and in order that not anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
may be able to buy or to sell if not
ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
the (one) having the engraving, the name of the
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
wild beast or the number of the name of it.
18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων
Here the wisdom is; the (one) having
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
mind let him calculate the number of the

14 And it misleads those who dwell on the earth, because of the signs that were granted it to perform in the sight of the wild beast, while it tells those who dwell on the earth to make an image to the wild beast that had the sword-stroke and yet revived. 15 And there was granted it to give breath to the image of the wild beast, so that the image of the wild beast should both speak and cause to be killed all those who would not in any way worship the image of the wild beast.

16 And it puts under compulsion all persons, the small and the great, and the rich and the poor, and the free and the slaves, that they should give these a mark in their right hand or upon their forehead, 17 and that nobody might be able to buy or sell except a person having the mark, the name of the wild beast or the number of its name. 18 Here is where wisdom comes in: Let the one that has intelligence calculate the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty-six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον· ἐστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
hundred forty-four thousands
ἔχουσιν τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of
τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice
ἣν ἤκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν
the harps of them. And they are singing
ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσάρων ζώων καὶ
in sight of the four living [creatures] and
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-
τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοί
having been bought from the earth. These
εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
are who with women not were polluted,
παρθένοι γὰρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)
ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ᾶν
following to the Lamb where likely
ὑπάγει· οὗτοι ἡγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἁρνίῳ, 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ
Lamb, and in the mouth of them not
εὐρέθη ψεῦδος· ἄμωμοί εἰσιν.
was found lie; unblemished they are.

wild beast, for it is a man's number; and its number is six hundred and sixty-six.

14 And I saw, and, look, the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. 2 And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. 3 And they are singing as if a new song before the throne and before the four living creatures and the older persons; and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. 4 These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as first-fruits to God and to the Lamb, 5 and no falsehood was found in their mouths; they are without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
And I saw other angel flying in
μεσουρανῆματι, ἔχοντα εὐαγγέλιον αἰώνιον
midheaven, having good news everlasting
εὐαγγελίσαι ἐπὶ τοὺς καθημένους
to declare as glad news upon the (ones) sitting
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
upon the earth and upon every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, (he) saying
ἐν φωνῇ μεγάλη φοβήθητε τὸν θεὸν καὶ
in voice great Fear you the God and
δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
give you to him glory, because came the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and give worship you
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
to the (one) having made the heaven and the
γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
earth and sea and fountains of waters.

8 Καὶ ἄλλος δεύτερος ἄγγελος
And other second angel
ἠκολούθησεν λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
followed saying She fell, she fell Babylon
ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ
the great, which out of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
anger of the fornication of her has made to drink
πάντα τὰ ἔθνη.
all the nations.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And other angel third followed
αὐτοῖς λέγων ἐν φωνῇ μεγάλη Εἴ τις
to them saying in voice great If anyone
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
is worshiping the wild beast and the image
αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
of it, and he is receiving engraving upon the
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
forehead of him or upon the hand of him,
10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
also he will drink out of the wine of the
θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου
anger of the God of the (one) having been mingled
ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
unmingled in the cup of the wrath of him,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
and he will be tormented in fire and sulphur
ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
in sight of angels holy and in sight of the

6 And I saw another angel flying in
midheaven, and he had everlasting good
news to declare as glad tidings to those
who dwell on the earth, and to every
nation and tribe and tongue and people,
7 saying in a loud voice: "FEAR God and
give him glory, because the hour of the
judgment by him has arrived, and so wor-
ship the One who made the heaven and
the earth and sea and fountains of
waters."

8 And another, a
second angel, followed,
saying: "She has fall-
en! Babylon the great
has fallen, she who
made all the nations
drink of the wine
of the anger of her
fornication!"

9 And another an-
gel, a third, followed
them, saying in a
loud voice: "If anyone
worships the wild
beast and its image,
and receives a mark
on his forehead or
upon his hand, 10 he
will also drink of the
wine of the anger of
God that is poured
out undiluted into the
cup of his wrath, and
he shall be tormented
with fire and sul-
phur in the sight of
the holy angels and
in the sight of the

ἀρνίου. 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ
of them into ages of ages is stepping up, and
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνοῦντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε
the engraving of the name of it. Here
ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
the for works of them is following with them.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφελὴν καθημένον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὀξύ.
sickle sharp.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And the
smoke of their tor-
ment ascends for-
ever and ever, and
day and night they
have no rest, those
who worship the
wild beast and its
image, and whoever
receives the mark of
its name. 12 Here
is where it means
endurance for the
holy ones, those who
observe the com-
mandments of God
and the faith of
Jesus."

13 And I heard a
voice out of heaven
say: "Write: Hap-
py are the dead
who die in union
with [the] Lord from
this time onward.
Yes, says the spirit,
let them rest from
their labors, for the
things they did go
right with them."

14 And I saw, and,
look! a white cloud,
and upon the cloud
someone seated like
a son of man, with
a golden crown on
his head and a
sharp sickle in his
hand.

15 And another an-
gel emerged from
the temple [sanctu-
ary], crying with a
loud voice to the one
seated on the cloud:
"Put your sickle in
and reap, because the
hour has come to
reap, for the harvest

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη.
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven.
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great

τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξύ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes

αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in

τὴν ἀμπελὸν τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the
μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. And was trampled on the winepress

ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

of the earth is thoroughly ripe." 16 And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And still another angel emerged from the temple [sanctuary] that is in heaven, he, too, having a sharp sickle.

18 And still another angel emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: "Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe."

19 And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of God. 20 And the wine press was trodden outside the city, and blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs.

15 And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last ones, because by

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
them was finished the anger of the God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
And I saw as sea glassy

μεμιγμένην πυρί, καὶ τοὺς
having been mixed to fire, and the (ones)

νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
conquering out of the wild beast and out of the

εἰκόνας αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
image of it and out of the number of the

ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν
name of it having stood upon the sea

τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.
the glassy, having harps of the God.

3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ
And they are singing the song of Moses the

δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
slave of the God and the song of the Lamb

λέγοντες
saying

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Great and wonderful the works of you,

κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
Lord, the God, the Almighty; righteous

καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of you, the King

τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῇ, κύριε,
of the ages; who not not should fear, Lord,

καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος
and will glorify the name of you, because alone

ὁσῖος; ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ
loyal? Because all the nations will come and

προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
they will worship in sight of you, because the

δικαιώματά σου ἐφανερώθησαν.
righteous (decrees) of you were made manifest.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ
And after these (things) I saw, and

ἠνοίγη ὁ ναὸς τῆς σκηνῆς
was opened up the divine habitation of the tent

τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
of the witness in the heaven, and

ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
came out the seven angels the (ones) having

τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
the seven plagues out of the divine habitation,

ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
having been clothed in linen clean bright

means of them the anger of God is brought to a finish.

2 And I saw what seemed to be a glassy sea mingled with fire, and those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. 3 And they are singing the song of Moses the slave of God and the song of the Lamb, saying:

"Great and wonderful are your works, Jehovah^a God, the Almighty. Righteous and true are your ways, King of eternity. 4 Who will not really fear you, Jehovah,^a and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest."

5 And after these things I saw, and the sanctuary of the tent of the witness was opened in heaven, 6 and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen

καὶ περιεζωσμένοι περὶ τὰ στήθη
and having been girded about about the breasts
ζώνας χρυσᾶς. 7 καὶ ἐν ἐκ τῶν τεσσάρων
girdles golden. And one out of the four
ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
living [creatures] gave to the seven angels
ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
seven bowls golden being full of the anger
τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
of the God the living into the ages of the
αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
ages. And was filled the divine habitation
καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
of smoke out of the glory of the God and out of
τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
the power of him, and no one was able
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
to enter into the divine habitation until
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
should be finished the seven plagues of the seven
ἀγγέλων.
angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
And I heard of great voice out of the
ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
divine habitation saying to the seven angels
Ὑπάγετε καὶ ἐκχέετε τὰς
Be you going under and be you pouring out the
ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
seven bowls of the anger of the God into
τὴν γῆν.
the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
And went off the first (one) and
ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν·
he poured out the bowl of him into the earth;
καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ
and came to be ulcer bad and wicked upon
τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
the men the (ones) having the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνούντας τῇ εἰκόνι αὐτοῦ.
worshiping to the image of it.

3 Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην
And the second (one) poured out the bowl
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
of him into the sea; and it became blood
ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
as of dead [man], and every soul of life

and girded about their
breasts with golden
girdles. 7 And one of
the four living crea-
tures gave the seven
angels seven golden
bowls that were full
of the anger of God,
who lives forever and
ever. 8 And the sanc-
tuary became filled
with smoke because
of the glory of God
and because of his
power, and no one
was able to enter in-
to the sanctuary until
the seven plagues of
the seven angels were
finished.

16 And I heard a
loud voice out of
the sanctuary say to
the seven angels: "Go
and pour out the
seven bowls of the
anger of God into
the earth."

2 And the first one
went off and poured
out his bowl into the
earth. And a hurt-
ful and malignant
ulcer came to be
upon the men that
had the mark of the
wild beast and that
were worshiping its
image.

3 And the second
one poured out his
bowl into the sea.
And it became blood
as of a dead man,
and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
died, the (things) in the sea.

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
And the third (one) poured out the bowl
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς
of him into the rivers and the fountains
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 Καὶ
of the waters; and it became blood. And
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying
Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)
ἦν, ὁ ὅσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)
ἐκρίνας, 6 ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and
προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them
δέδωκας πείν· ἄξιοί εἰσιν.
you have given to drink; worthy (ones) they are.
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying

Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,
ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.
true and righteous the judgments of you.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην
And the fourth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it
καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ, 9 καὶ
to scorch the men in fire, and
ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα·
were scorched the men scorching great;
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God
τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give
αὐτῷ δόξαν.
to him glory.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and
ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη,
became the kingdom of it having been darkened,

died, yes, the things
in the sea.

4 And the third one
poured out his bowl
into the rivers and
the fountains of the
waters. And they be-
came blood. 5 And I
heard the angel over
the waters say: "You,
the One who is and
who was, the loyal
One, are righteous,
because you have
rendered these de-
cisions, 6 because they
poured out the blood
of holy ones and of
prophets, and you
have given them blood
to drink. They de-
serve it." 7 And I
heard the altar say:
"Yes, Jehovah^b God,
the Almighty, true
and righteous are
your judicial deci-
sions."

8 And the fourth
one poured out his
bowl upon the sun;
and to [the sun] it
was granted to scorch
the men with fire.
9 And the men were
scorched with great
heat, but they blas-
phemed the name of
God, who has the
authority over these
plagues, and they did
not repent so as to
give glory to him.

10 And the fifth
one poured out his
bowl upon the throne
of the wild beast.
And its kingdom
became darkened,

5^a You, ^hCAVgSy^h; You, O Lord, Textus Receptus; You, Jehovah,
J^{8,13,14,16}. 7^b Jehovah, J^{13,14,16-18}; Lord, ^hAVgSy^h.

καὶ ἔμασῶντο τὰς γλῶσσας αὐτῶν
and they were chewing the tongues of them
ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the
θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,
ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the
θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the
ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as
βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons
ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the
ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the
παντοκράτορος. —
Almighty. —

15 Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος
Look! I am coming as thief. Happy
ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the
ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not
γυμνὸς περιπατῇ καὶ
naked may be walking about and

and they began to
gnaw their tongues
for [their] pain, 11 but
they blasphemed the
God of heaven for
their pains and for
their ulcers, and they
did not repent of their
works.

12 And the sixth
one poured out his
bowl upon the great
river Eu-phra'tes, and
its water was dried
up, that the way
might be prepared for
the kings from the
rising of the sun.

13 And I saw three
unclean inspired ex-
pressions [that looked]
like frogs come out
of the mouth of
the dragon and out
of the mouth of
the wild beast and
out of the mouth
of the false proph-
et. 14 They are, in
fact, expressions in-
spired by demons and
perform signs, and
they go forth to
the kings of the en-
tire inhabited earth,
to gather them to-
gether to the war of
the great day of God
the Almighty.

15 "Look! I am
coming as a thief.
Happy is the one
that stays awake and
keeps his outer gar-
ments, that he may
not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shameful-ness of him. —

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place
τὸν καλούμενον Ἑβραϊστὶ Ἀρ Μαγεδὼν.
the (one) being called in Hebrew Har- Magedon.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the
φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out
φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from
τοῦ θρόνου λέγουσα Γέγονεν· — 18 καὶ
the throne saying It has occurred; — And
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and
σεισμός ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not
ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο
occurred from which [time] men came to be
ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω
upon the earth so big [earth]shaking thus
μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great
εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations
ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered
ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;
20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains
οὐχ εὑρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as
ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the
οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and
ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ
blasphemed the men the God out of
τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great
ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his
shamefulness."

16 And they gath-
ered them together
to the place that
is called in Hebrew
Har-Ma-ged'on."

17 And the seventh
one poured out his
bowl upon the air.
At this a loud voice
issued out of the
sanctuary from the
throne, saying: "It
has come to pass!"
18 And lightnings and
voices and thunders
occurred, and a great
earthquake occurred
such as had not oc-
curred since men
came to be on the
earth, so extensive an
earthquake, so great.
19 And the great city
split into three parts,
and the cities of
the nations fell; and
Babylon the great
was remembered in
the sight of God,
to give her the cup
of the wine of the
anger of his wrath.
20 Also, every island
fled, and mountains
were not found. 21 And
a great hail with
every stone about the
weight of a talent
descended out of heav-
en upon the men,
and the men blas-
phemed God due to
the plague of hail,
because the plague
of it was unusually
great.

16^a Or, "Ar-ma-ged'don"; 𐤀𐤓𐤌𐤁𐤁𐤓𐤏 (Har M^egid·don'), J^{17,18}; meaning
"Mountain of Me-gid'do."

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ
the (ones) having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
spoke with me saying Hither, I shall show
σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης
to you the judgment of the harlot the great
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,
the (one) sitting upon waters many,
2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
with whom committed fornication the kings
τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
of the earth, and they were made drunk the (ones)
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
inhabiting the earth out of the wine of the
πορνείας αὐτῆς.
fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
And he bore off me into desolate [place] in
πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit. And I saw woman sitting upon
θηρίον κόκκινον, γέμοντα ὀνόματα
wild beast scarlet, being full of names
βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
of blasphemy, having heads seven and horns
δέκα· **4** καὶ ἡ γυνὴ ἦν
ten; and the woman was
περιβεβλημένη πορφυροῦν καὶ
having been thrown about purple and
κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ
scarlet, and having been gilded to gold and
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
o stone precious and to pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
cup golden in the hand of her being full
βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
of disgusting things and the unclean (things) of the
πορνείας αὐτῆς, **5** καὶ ἐπὶ τὸ μέτωπον
fornication of her, and upon the forehead
αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
of her name having been written, mystery,
αβυλῶν ἡ Μεγάλη, ἡ μήτηρ τῶν πόρνων
Babylon the Great, the mother of the harlots
καὶ τῶν βδελυγμάτων τῆς γῆς. **6** καὶ
and of the disgusting things of the earth. And
εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
saw the woman being drunk out of the

17 And one of the seven angels that had the seven bowls came and spoke with me, saying: "Come, I will show you the judgment upon the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication."

3 And he carried me away in [the power of the] spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. **4** And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. **5** And upon her forehead was written a name, a mystery: "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." **6** And I saw that the woman was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα
And I wondered having seen her wonderment
μέγα· **7** καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through
τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ
what wondered you? I shall say to you the
μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
mystery of the woman and of the wild beast
τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)
ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten
κέρατα· **8** τὸ θηρίον ὃ εἶδες ἦν
horns; the wild beast which you saw it was
καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction
ὑπάγει· καὶ θαυμασθήσονται οἱ
it is going under; and will wonder the (ones)
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not
γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book
τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,
βλεπόντων τὸ θηρίον ὅτι ἦν
of (ones) looking at the wild beast because it was
καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.

9 Ὡδε ὁ νοῦς ὁ ἔχων
Here the mind the (one) having
σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
wisdom. The seven heads seven mountains
εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.
10 καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,
ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
the one is, the other (one) not as yet came,
καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little [time] him
δεῖ μένειν, **11** καὶ τὸ θηρίον
it is binding to remain, and the wild beast
ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὀγδοός
which was and not it is. And he eighth (one)

blood of the holy ones and with the blood of the witnesses of Jesus.

Well, on catching sight of her I wondered with great wonderment. **7** And so the angel said to me: "Why is it you wondered? I will tell you the mystery of the woman and of the wild beast that is carrying her and that has the seven heads and the ten horns: **8** The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world.

9 "Here is where the intelligence that has wisdom comes in: The seven heads mean seven mountains, where the woman sits on top. **10** And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. **11** And the wild beast that was but is not, it is also itself an eighth [king],

ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast
διδόσιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb

πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει
will war, and the Lamb will conquer
αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and
βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him

κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ
And he is saying to me The waters which
εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and
ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,
καὶ ἡρημωμένην ποιήσουσιν αὐτήν
and having been desolated they will make her

καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the flesh of her they will eat,
καὶ αὐτήν κατακαύσουσιν ἐν πυρί. 17 ὁ
and her they will burn down in fire; the

γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them

ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the
seven, and it goes
off into destruction.

12 "And the ten
horns that you saw
mean ten kings, who
have not yet received
a kingdom, but they
do receive authority
as kings one hour
with the wild beast.
13 These have one
thought, and so they
give their power and
authority to the wild
beast. 14 These will
battle with the Lamb,
but, because he is
Lord of lords and
King of kings, the
Lamb will conquer
them. Also, those
called and chosen and
faithful with him
[will do so]."

15 And he says to
me: "The waters that
you saw, where the
harlot is sitting, mean
peoples and crowds
and nations and
tongues. 16 And the
ten horns that you
saw, and the wild
beast, these will hate
the harlot and will
make her devastated
and naked, and will
eat up her fleshy
parts and will com-
pletely burn her with
fire. 17 For God put
it into their hearts to
carry out his thought,
even to carry out
[their] one thought by
giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up
ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in
ισχυρᾷ φωνῇ λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
strong voice saying She fell, fell Babylon.
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place
δαιμονίων καὶ φυλακὴ παντὸς πνεύματος
of demons and prison of every spirit
ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου
unclean and prison of every bird
ἀκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because

ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication
αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the
βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her

ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the
στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαὸς
heaven saying Come you out, the people
μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not

συνκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς,
you should share together to the sins of her,
καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast, un-
til the words of God
will have been accom-
plished. 18 And the
woman whom you saw
means the great city
that has a kingdom
over the kings of the
earth."

18 After these things
I saw another
angel descending
from heaven, with
great authority; and
the earth was lighted
up from his glory.
2 And he cried out
with a strong voice,
saying: "She has fall-
en! Babylon the great
has fallen, and she
has become a dwell-
ing place of demons
and a lurking place
of every unclean ex-
halation and a lurking
place of every un-
clean and hated bird!
3 For because of the
wine of the anger
of her fornication all
the nations have fall-
en [victim], and the
kings of the earth
committed fornication
with her, and the
traveling merchants of
the earth became rich
due to the power of
her shameless luxury."

4 And I heard an-
other voice out of
heaven say: "Get
out of her, my peo-
ple, if you do not
want to share with
her in her sins, and
if you do not want
to receive part of

λάβητε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together
αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and
ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.
6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,
καὶ διπλώσατε τὰ διπλὰ κατὰ
and double you the double (things) according to
τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her; in the cup to which
ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);
7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and
ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ
lived unreined in luxury, so much give you to her
βασανισμόν καὶ πένθος. ὅτι ἐν τῇ
torment and mourning. Because in the
καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
heart of her she is saying that I am sitting
Βασιλίσσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning
οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one
ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
day will come the plagues of her, death
καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ
and mourning and famine, and in fire
κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord
ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.
9 καὶ κλαύσουσιν καὶ
And they will weep and
κόψονται ἐπ' αὐτήν οἱ
they will strike themselves upon her the
βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with
αὐτῆς πορνεύσαντες καὶ
her having committed fornication and
στρηνιάσαντες, ὅταν
having lived unreined in luxury, whenever
βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the
πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν
firing of her, 10 ἀπὸ μακρόθεν
from long [way] off

her plagues. 5 For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. 6 Render to her even as she herself rendered, and do to her twice as much, yes, twice the number of the things she did; in the cup in which she put a mixture put twice as much of the mixture for her. 7 To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For in her heart she keeps saying, 'I sit a queen, and I am no widow, and I shall never see mourning.' 8 That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah^a God, who judged her, is strong. 9 "And the kings of the earth who committed fornication with her and lived in shameless luxury will weep and beat themselves in grief over her, when they look at the smoke from the burning of her, 10 while they stand at

ἐστηκότες διὰ τὸν φόβον τοῦ
(they) having stood through the fear of the
βασανισμού αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ
torment of her, saying Woe woe, the
πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ
city the great, Babylon the city the
ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
strong, because to one hour came the judgment
σου.
of you.
11 καὶ οἱ ἔμποροι τῆς γῆς
And the traveling merchants of the earth
κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
are weeping and they are mourning upon her,
ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
because the full (stock) of them no one is buying
οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
not yet, full (stock) of gold and of silver
καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
and of stone precious and of pearls and
βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
of fine linen and of purple and of silk and
κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν
of scarlet, and every wood thyine and every
σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
vessel made of ivory and every vessel out of
ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
wood most precious and of copper and of iron
καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμωμον
and of marble, and cinnamon and amomum
καὶ θυμιάματα καὶ μύρον καὶ λίβανον
and incenses and perfumed oil and frankincense
καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ
and wine and olive oil and fine flour and
σίτον καὶ κτήνη καὶ πρόβατα, καὶ
wheat and acquired (animals) and sheep, and
ἵππων καὶ ρεδῶν καὶ σωμάτων, καὶ ψυχὰς
of horses and of coaches and of bodies, and souls
ἀνθρώπων. 14 καὶ ἡ ὀπώρα σου τῆς
of men. And the juicy fruit of you of the
ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
desire of the soul it went off from you,
καὶ πάντα τὰ λιπαρὰ καὶ τὰ
and all the fatty (things) and the
λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ
bright (things) destroyed itself from you, and
οὐκέτι οὐ μὴ αὐτὰ εὕρησουσιν.
not yet not not them they will find.

a distance because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'
11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock any more, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet; and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and olive oil and fine flour and wheat and cattle and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

^a Jehovah, J^{7,8,13,14,16-18}; the Lord, R^{Sy^h}, but omitted by AVg.

15 οἱ ἔμποροι τούτων,
The traveling merchants of these (things),
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
the (ones) having become rich from her, from
μακρόθεν στήσονται διὰ τὸν φόβον
long [way] off will stand through the fear
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
of the torment of her (they) weeping and
πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις
mourning, saying Woe woe, the city
ἡ μεγάλη, ἡ περιβεβλημένη
the great, the (one) having been thrown about
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
fine linen and purple and scarlet, and
κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
having been gilded in gold and stone precious
καὶ μαργαρίτῃ, 17 ὅτι μιᾷ ὥρᾳ
and pearl, because to one hour
ἡρημώθη ὁ τοσοῦτος πλοῦτος.
was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
And every steersman and every the (one)
ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
upon place sailing, and nautical ones and
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
as many as the sea are working, from
μακρόθεν ἕστησαν 18 καὶ ἔκραξαν
long [way] off they stood and they cried out
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
looking at the smoke of the firing of her
λέγοντες Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ;
saying Who like to the city the great?
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
And they threw dust upon the heads
αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
of them and they cried out weeping and
πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ
mourning, saying Woe woe, the city the
μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
great, in which became rich all the (ones)
ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς
having the boats in the sea out of the
τιμιότητος αὐτῆς, ὅτι ἐν μιᾷ ὥρᾳ
preciousness of her, because in one hour
ἡρημώθη.
she was desolated.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
Be you well-minded upon her, heaven,
καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
and the holy (ones) and the apostles and the

15 "The traveling
merchants of these
things, who became
rich from her, will
stand at a distance
because of [their]
fear of her torment
and will weep and
mourn, 16 saying, 'Too
bad, too bad—the
great city, clothed with
fine linen and purple
and scarlet, and richly
adorned with gold or-
nament and precious
stone and pearl, 17 be-
cause in one hour
such great riches have
been devastated!'

"And every ship
captain and every
man that voyages
anywhere, and sailors
and all those who
make a living by the
sea, stood at a dis-
tance 18 and cried out
as they looked at the
smoke from the burn-
ing of her and said,
'What city is like the
great city?' 19 And
they threw dust upon
their heads and cried
out, weeping and
mourning, and said,
'Too bad, too bad—
the great city, in
which all those hav-
ing boats at sea be-
came rich by reason
of her costliness, be-
cause in one hour she
has been devastated!'

20 "Be glad over
her, O heaven, also
you holy ones and
you apostles and you

προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
prophets, because judged the God the judgment
ὑμῶν ἐξ αὐτῆς.
of you out of her.

21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον
And lifted up one angel strong stone
ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
as belonging to mill great, and he threw into the
θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται
sea saying Thus to onrush will be thrown
Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ
Babylon the great city, and not not

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρῳδῶν
she should be found yet. And voice of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
not not should be heard in you yet, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ
artificer of every art not not should be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in you yet, and voice of mill not not

ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
should be heard in you yet, and light of lamp
οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ
not not should shine in you yet, and voice

νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
of bridegroom and of bride not not should be heard
ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου
in you yet; because the traveling merchants of you
ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ
were the greatest men of the earth, because by the
φαρμακίᾳ σου ἐπλανήθησαν πάντα τὰ
druggery of you were made to err all the
ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
nations, and in her blood of prophets and

ἁγίων εὐρέθη καὶ πάντων τῶν
of holy (ones) was found and of all the (ones)
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slaughtered upon the earth.

19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these (things) I heard as voice
μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
great of crowd much in the heaven

λεγόντων Ἀλληλουιά· ἡ σωτηρία καὶ ἡ
of (ones) saying Hallelujah; the salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,

1^a To our God, ἡ ACVgSy^b; to the Lord our God, Textus Receptus and
some cursive MSS.; to Jehovah our God, J7,8,13,14,16.

prophets, because God
has judicially exacted
punishment for you
from her!"

21 And a strong an-
gel lifted up a stone
like a great millstone
and hurled it into the
sea, saying: "Thus
with a swift pitch will
Babylon the great city
be hurled down, and
she will never be found
again. 22 And the
sound of singers who
accompany themselves
on the harp and of
musicians and of flut-
ists and of trumpeters
will never be heard
in you again, and no
craftsman of any trade
will ever be found in
you again, and no
sound of a millstone
will ever be heard in
you again, 23 and no
light of a lamp will
ever shine in you
again, and no voice of
a bridegroom and of
a bride will ever be
heard in you again;
because your traveling
merchants were the
top-ranking men of
the earth, for by your
spiritistic practice all
the nations were mis-
led. 24 Yes, in her was
found the blood of
prophets and of holy
ones and of all those
who have been slaugh-
tered on the earth."

19 After these things
I heard what was
as a loud voice of a
great crowd in heaven.
They said: "Praise
Jah, you people! The
salvation and the glo-
ry and the power
belong to our God,"^a

2 ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the harlot the
μεγάλην ἣτις ἐφθείρεν τὴν γῆν ἐν τῇ
great who corrupted the earth in the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and he avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
of the slaves of him out of hand of her. And
δεύτερον εἶρηκαν Ἀλληλουιά· καὶ ὁ
second [time] they have said Hallelujah; and the
καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
smoke of her is stepping up into the ages
τῶν αἰώνων.
of the ages.
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
And fell the older persons the twenty-
τέσσαρες καὶ τὰ τέσσαρα ζῶα,
four and the four living [creatures],
καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ
and they worshiped to the God the (one) sitting
ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἀλληλουιά.
upon the throne (they) saying Amen, Hallelujah.
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
And voice from the throne came out
λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν,
saying Be you praising to the God of us,
πάντες οἱ δούλοι αὐτοῦ, οἱ φοβούμενοι
all the slaves of him, the (ones) fearing
αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
him, the small (ones) and the great (ones).
6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
And I heard as voice of crowd much
καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
and as voice of waters many and as voice
βροντῶν ἰσχυρῶν, λεγόντων Ἀλληλουιά,
of thunders strong, of (ones) saying Hallelujah,
ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
because reigned Lord the God of us, the
παντοκράτωρ. 7 χαίρωμεν καὶ
Almighty. May we be rejoicing and
ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν
may we be exulting, and we shall give the glory
αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
to him, because came the marriage of the Lamb,
καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,
and the woman of him prepared herself,

2 because his judgments are true and righteous. For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he^a has avenged the blood of his slaves at her hand.” 3 And right away for the second time they said: “Praise Jah, you people! And the smoke from her goes on ascending forever and ever.” 4 And the twenty-four older persons and the four living creatures fell down and worshiped God seated upon the throne, and said: “Amen! Praise Jah, you people!” 5 Also, a voice issued forth from the throne and said: “Be praising our God, all you his slaves, who fear him, the small ones and the great.” 6 And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: “Praise Jah, you people, because Jehovah^b our God, the Almighty, has begun to rule as king. 7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.

8 καὶ ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάληται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.
9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι Ὅρα μὴ σύνδουλός σου εἶμι
to me Be you seeing not; fellow slave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.
11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ’ αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, and
περιβεβλημένος ἱμάτιον
having been thrown about outer garment

8 Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones.” 9 And he tells me: “Write: Happy are those invited to the evening meal of the Lamb’s marriage.” Also, he tells me: “These are the true sayings of God.” 10 At that I fell down before his feet to worship him. But he tells me: “Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying.” 11 And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself, 13 and he is arrayed with an outer garment

2^a He, *NAVG^hSy^h*; the Lord, eight MSS. from Nos. 95-217; Jehovah, *J^{7,8}*.
6^b Jehovah, *J^{7,8,13,14,18-19}*; the Lord, *NAVG^hSy^h*.

ῥεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called
τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ
the name of him The Word of the God. And
τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,
ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.
having been clothed in fine linen white clean.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out
ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it
πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and he
ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and
αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine
τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ
of the anger of the wrath of the God of the
παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the
ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name
γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and
Κύριος κυρίων.
Lord of lords.

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν
And I saw one angel having stood in
τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying

ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven Hither be you led together

εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ,
into the supper the great of the God,

18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat flesh of kings

καὶ σάρκας χιλιάρχων καὶ σάρκας
and flesh of chiliarchs and flesh

ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and flesh of horses and

τῶν καθημένων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and

σάρκας πάντων ἐλευθέρων τε καὶ δούλων
flesh of all freemen and and of slaves

sprinkled with blood, and the name he is called is The Word of God. 14 Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. 15 And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and he will shepherd them with a rod of iron. He treads too the wine press of the anger of the wrath of God the Almighty. 16 And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords.

17 I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: "Come here, be gathered together to the great evening meal of God, 18 that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men and the fleshy parts of horses and of those seated upon them, and the fleshy parts of all, of freemen as well as of slaves

καὶ μικρῶν καὶ μεγάλων.
and of little (ones) and of great (ones).

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς
And I saw the wild beast and the
βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
kings of the earth and the armies

αὐτῶν συνηγμένα ποιῆσαι τὸν
of them having been led together to make the
πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ
war with the (one) sitting upon the

ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
horse and with the army of him.

20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ'
And was caught the wild beast and with

αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
it the false prophet the (one) having done

τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς
the signs in sight of it, in which (ones)

ἐπλάνησεν τοὺς λαβόντας τὸ
he made to err the (ones) having received the

χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)

προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
worshiping to the image of it; living

ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ
were thrown the two into the lake of the

πυρὸς τῆς καιομένης ἐν θείῳ.
fire of the [lake] burning in sulphur.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
And the leftover (ones) were killed off in the

ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
long sword of the (one) sitting upon the

ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ
horse to the [sword] having gone forth out of the

στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
mouth of him, and all the birds

ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
were satisfied out of the flesh of them.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw angel stepping down out of

τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
the heaven, having the key of the abyss

καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
and chain great upon the hand of him.

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις
And he laid hold of the dragon, the serpent

ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ
the archaic, who is Devil and The

Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,
Satan, and bound him thousand years,

and of small ones and great."

19 And I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army. 20 And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur. 21 But the rest were killed off with the long sword of the one seated on the horse, which [sword] proceeded out of his mouth. And all the birds were filled from the fleshy parts of them.

20 And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. 2 And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
and he threw him into the abyss, and
ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’
And I saw thrones, and they sat down upon
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
βασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.
οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ζῆσαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.
αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy
αὐτὸς ὁ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
εὐτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ’
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ’ αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him into the abyss and shut [it] and sealed [it] over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while.

4 And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
And whenever should be ended the thousand
ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς
years, will be loosed the Satan out of the
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
prison of him, and he will go out
πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς
to make to err the nations the (ones) in the
τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ
four corners of the earth, the Gog and
Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν
Magog, to lead together them into the
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
war, of which (ones) the number of them
ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ
as the sand of the sea. 9 And
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
they stepped up upon the breadth of the earth,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
and they encircled the encampment of the
ἁγίων καὶ τὴν πόλιν τὴν
holy (ones) and the city the (one)
ἡγαπημένην. καὶ κατέβη πῦρ ἐκ
having been loved. And stepped down fire out of
τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
the heaven and it ate down them; and
ὁ διάβολος ὁ πλανῶν αὐτοὺς
the Devil the (one) making to err them
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
was thrown into the lake of the fire and
θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
sulphur, where also the wild beast and the
ψευδοπροφήτης, καὶ βασανισθήσονται
false prophet, and they will be tormented
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
of day and of night into the ages of the
αἰώνων.
ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw throne great white and
τὸν καθήμενον ἐπ’ αὐτοῦ, οὗ ἀπὸ
the (one) sitting upon it, of whom from
τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
the face fled the earth and the heaven,
καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
and place not was found to them. And I saw
τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
the dead (ones), the great (ones) and the
μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου,
little (ones), having stood in sight of the throne,

7 Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, 8 and he will go out to mislead those nations in the four corners of the earth, Gog and Ma’gog, to gather them together for the war. The number of these is as the sand of the sea. 9 And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them. 10 And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet [already were]; and they will be tormented day and night forever and ever.

11 And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne,

καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life; and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. And gave
ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν
it, and the death and the Hades gave
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.
lake of the fire.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινὴν· ὁ γὰρ πρῶτος οὐρανοῦ καὶ ἡ
new; the for first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἐστὶν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. And the city the holy
Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσάν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

13, 14^a Ha'des, RA; in'fe-rus, Vg (in-fer'nus, Vg^{c,s}); Shi-ul', Sy^h; She'ol, J⁷, 8, 11-14, 16-18.

and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. 13 And the sea gave up those dead in it, and death and Ha'des^a gave up those dead in them, and they were judged individually according to their deeds. 14 And death and Ha'des^a were hurled into the lake of fire. This means the second death, the lake of fire. 15 Furthermore, whoever was not found written in the book of life was hurled into the lake of fire.

21 And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. 2 I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
And I heard of voice great out of the
θρόνου λεγούσης Ἴδου ἡ σκηνὴ τοῦ θεοῦ
throne saying Look! The tent of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
with the men, and he will tent with
αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
them, and they peoples of him will be, and
αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
he the God with them will be, and
ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
he will wipe out every tear out of the
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
eyes of them, and the death not will be
ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
yet; neither mourning nor outcry nor pain
οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
not it will be yet. The first (things) went off.

5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ
And said the (one) sitting upon the
θρόνῳ Ἴδου καινὰ ποιῶ πάντα. καὶ
throne Look! New I am making all (things). And
λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
he is saying Write, because these the words
πιστοὶ καὶ ἀληθινοὶ εἰσιν. 6 καὶ εἶπέν μοι
faithful and true are. And he said to me
Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ
They have occurred. I the Alpha and the
Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
Omega, the beginning and the end. I
τῷ διψῶντι δώσω ἐκ τῆς
to the (one) thirsting I shall give out of the
πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
fountain of the water of the life (as) free gift.

7 ὁ νικῶν κληρονομήσει
The (one) conquering will inherit
ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
these (things), and I shall be to him God and
αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
he will be to me son. To the but
δειλοῖς καὶ ἀπίστοις καὶ
cowards and to unbelieving (ones) and
ἐβδελυγμένοις καὶ
to (ones) having been made disgusting and
φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
to murderers and to fornicators and to druggers and
εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
to idolaters and to all the liars the part

3 With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."

5 And the one seated on the throne said: "Look! I am making all things new." Also, he says: "Write, because these words are faithful and true." **6** And he said to me: "They have come to pass! I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. **7** Anyone conquering will inherit these things, and I shall be his God and he will be my son. **8** But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.

9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχοντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,
τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying
Δεῦρο, δείξω σοὶ τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in
πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ
he showed to me the city the holy Jerusalem
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ, 11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the
φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,
ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates
ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names
ἐπιγεγραμμένα ἃ ἐστὶν τῶν
having been inscribed which (ones) is of the
δώδεκα φυλῶν υἱῶν Ἰσραὴλ· 13 ἀπὸ
twelve tribes of sons of Israel; from
ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north
πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; and
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίου
the wall of the city having foundation [stones]

will be in the lake
that burns with fire
and sulphur. This
means the second
death."

9 And there came
one of the seven an-
gels who had the
seven bowls which
were full of the seven
last plagues, and he
spoke with me and
said: "Come here, I
will show you the
bride, the Lamb's
wife." 10 So he carried
me away in [the pow-
er of the] spirit to a
great and lofty moun-
tain, and he showed
me the holy city Je-
rusalem coming down
out of heaven from
God 11 and having
the glory of God.
Its radiance was like
a most precious stone,
as a jasper stone
shining crystal-clear.
12 It had a great
and lofty wall and
had twelve gates, and
at the gates twelve
angels, and names
were inscribed which
are those of the
twelve tribes of the
sons of Israel. 13 On
the east were three
gates, and on the
north three gates,
and on the south
three gates, and on
the west three gates.
14 The wall of the
city also had twelve
foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
twelve, and upon them twelve names of the
δώδεκα ἀποστόλων τοῦ ἀρνίου.
twelve apostles of the Lamb.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
And the (one) speaking with me
εἶχεν μέτρον κάλαμον χρυσοῦν,
was having measure reed golden,
ἵνα μετρήσῃ τὴν πόλιν καὶ
in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city four-cornered is lying, and
τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ
the length of it as much as the breadth. And
ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city to the reed upon
σταδίῳ δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ
stadia twelve thousand; the length and the
πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
breadth and the height of it equal (ones) is.
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it hundred
τεσσαράκοντα τεσσάρων πηχῶν, μέτρον
forty-four of cubits, measure
ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. 18 καὶ ἡ
of man, which is of angel. And the
ἐνδόμησις τοῦ τείχους αὐτῆς ἰάσπις, καὶ
structure of the wall of it jasper, and
ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ
the city gold clean like to glass
καθαρῷ· 19 οἱ θεμέλιοι τοῦ τείχους
clean; the foundation [stones] of the wall
τῆς πόλεως παντὶ λίθῳ τιμίῳ
of the city to every stone precious
κεκοσμημένοι· ὁ θεμέλιος
(ones) having been adorned; the foundation [stone]
ὁ πρῶτος ἰάσπις, ὁ δεύτερος σάπφειρος,
the first (one) jasper, the second (one) sapphire,
ὁ τρίτος χαλκηδών, ὁ τέταρτος
the third (one) chalcedony, the fourth (one)
σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth (one) sardonyx, the
ἕκτος σάρδιον, ὁ ἕβδομος
sixth (one) sardius, the seventh (one)
χρυσόλιθος, ὁ ὀγδοὺς βήρυλλος, ὁ
chrysolite, the eighth (one) beryl, the
ἐνάτος τοπάζιον, ὁ δέκατος
ninth (one) topaz, the tenth (one)

and on them the
twelve names of the
twelve apostles of the
Lamb.

15 Now the one who
was speaking with me
was holding as a
measure a golden reed,
that he might mea-
sure the city and its
gates and its wall.
16 And the city lies
foursquare, and its
length is as great
as its breadth. And
he measured the city
with the reed, twelve
thousand furlongs; its
length and breadth
and height are equal.
17 Also, he measured
its wall, one hun-
dred and forty-four
cubits, according to
a man's measure, at
the same time an
angel's. 18 Now the
structure of its wall
was jasper, and the
city was pure gold
like clear glass. 19 The
foundations of the
city's wall were
adorned with every
sort of precious stone:
the first foundation
was jasper, the sec-
ond sapphire, the
third chal-ced'o-ny,
the fourth emerald,
20 the fifth sar-do-
nyx, the sixth sar-
dus, the seventh
chrys'o-lite, the eighth
beryl, the ninth
topaz, the tenth

χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ
chrysoprase, the eleventh (one) hyacinth, the
δωδέκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα
twelfth (one) amethyst; and the twelve
πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος
gates twelve pearls, up one each
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου·
of the gates was out of one pearl;
καὶ ἡ πλατεία τῆς πόλεως χρυσεόν
and the broad way of the city gold
καθαρόν ὡς ὕαλος διαυγής.
clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
And divine habitation not I saw in it,

ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
the for Lord, the God, the Almighty,

ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.
divine habitation of it is, and the Lamb.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ
And the city not need is having of the

ἡλίου οὐδὲ τῆς σελήνης, ἵνα
sun not-but of the moon, in order that

φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
they may be shining to it, the for glory of the

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
God lighted up it, and the lamp of it the

ἄρνιον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
Lamb. And will walk about the nations

διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς
through the light of it; and the kings

τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
of the earth are bearing the glory of them into

αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ
it; and the gates of it not not

κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται
should be shut up of day, night for not will be

ἐκεῖ 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
there and they will bear the glory and the

τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
honor of the nations into it. And not

μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν
not might enter into it every common (thing)

καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,
and the (one) doing disgusting thing and lie,

εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
if not the (ones) having been written in the

βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.
little book of the life of the Lamb.

chrys'oprase, the
eleventh hyacinth,
the twelfth amethyst.
21 Also, the twelve
gates were twelve
pearls; each one of
the gates was made
of one pearl. And the
broad way of the
city was pure gold,
as transparent glass.

22 And I did not
see a temple in it,
for Jehovah^a God the
Almighty is its tem-
ple, also the Lamb
[is]. 23 And the city
has no need of the
sun nor of the moon
to shine upon it, for
the glory of God
lighted it up, and its
lamp was the Lamb.

24 And the nations
will walk by means
of its light, and the
kings of the earth
will bring their glory
into it. 25 And its
gates will not be
closed at all by day,
for night will not
exist there. 26 And
they will bring the
glory and the honor
of the nations into it.
27 But anything not
sacred and anyone
that carries on a dis-
gusting thing and a
lie will in no way
enter into it; only
those written in the
Lamb's scroll of life
[will].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
And he showed to me river of water of life
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
bright as crystal, going forth out of
τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου 2 ἐν
the throne of the God and of the Lamb in
μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
midst of the broad way of her; and of the river
ἐντεῦθεν καὶ ἐκείθεν ξύλον ζωῆς ποιοῦν
herefrom and therefrom wood of life making
καρπούς δώδεκα, κατὰ μῆνα ἕκαστον
fruits twelve, according to month each
ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
giving back the fruit of it, and the leaves
τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
And every thing put down not will be yet.

καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου
And the throne of the God and of the Lamb

ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ
in her will be, and the slaves of him

λατρεύσουσιν αὐτῷ, 4 καὶ ὄψονται
will render sacred service to him, and they will see

τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
the face of him, and the name of him.

ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ
upon the foreheads of them. And night not

ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν
will be yet, and not they are having need

φωτός λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
of light of lamp and light of sun, because Lord

ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
the God will shed light upon them, and

βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
And he said to me These the words

πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
faithful (ones) and true (ones), and the Lord,

ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
the God of the spirits of the prophets,

ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
sent off the angel of him to show to the

δούλοις αὐτοῦ ἃ δεῖ
slaves of him which (things) it is binding

δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
to show his slaves the things that must

22 And he showed
me a river of
water of life, clear as
crystal, flowing out
from the throne of
God and of the Lamb
2 down the middle of
its broad way. And
on this side of the
river and on that side
[there were] trees of
life producing twelve
crops of fruit, yield-
ing their fruits each
month. And the leaves
of the trees [were]
for the curing of the
nations.

3 And no more will
there be any curse.
But the throne of God
and of the Lamb will
be in [the city], and
his slaves will render
him sacred service;
4 and they will see his
face, and his name
will be on their fore-
heads. 5 Also, night
will be no more, and
they have no need
of lamplight nor [do
they have] sunlight,
because Jehovah^a God
will shed light upon
them, and they will
rule as kings forever
and ever.

6 And he said to
me: "These words are
faithful and true; yes,
Jehovah^b the God of
the inspired expres-
sions of the prophets
sent his angel forth
to show his slaves
the things that must

22^a Jehovah, J7,8,13,14,16-18; the Lord, NAvGsy^b.

5^a Jehovah, J7,8,11-14,16-18; the Lord, NAvGsy^b. 6^b Jehovah, J7,8,12-14,17,18;
the Lord, NAvGsy^b.

γενέσθαι ἐν τάχει· 7 καὶ Ἰδοὺ ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τούτου.
this.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing

μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me

Ὅρα μὴ σύνδουλός σου εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τούτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.

11 ὁ ἀδικῶν ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ρυπαρὸς
let him do unrighteously yet, and the filthy (one)
ρυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἁγιασθήτω ἔτι. —
let him be made holy yet. —

12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am coming quickly. Happy is anyone observing the words of the prophecy of this scroll."

8 Well, I John was the one hearing and seeing these things. And when I had heard and seen, I fell down to worship before the feet of the angel that had been showing me these things. 9 But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who are prophets and of those who are observing the words of this scroll. Worship God."

10 He also tells me: "Do not seal up the words of the prophecy of this scroll, for the appointed time is near. 11 He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still.

12 "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. 13 I am the Alpha

καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one),
ἡ ἀρχὴ καὶ τὸ τέλος. — 14 Μακάριοι
the beginning and the end. — Happy

οἱ πλύνοντες τὰς στολὰς αὐτῶν,
the (ones) washing the robes of them,

ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates

εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the

κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and

οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ
the murderers and the idolaters and

πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me

μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to you these (things) upon the

ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring

Δαυεὶδ, ὁ ἀστήρ ὁ λαμπρός, ὁ
of David, the star the bright, the

πρωινός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying

Ἔρχου· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say

Ἔρχου· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting

ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take

ὕδωρ ζωῆς δωρεάν.
water of life (as) free gift.

18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone

τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the

προφητείας τοῦ βιβλίου τούτου· ἐάν
prophecy of the little book this; if ever

τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the

θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)

γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O-me'ga, the first and the last, the beginning and the end. 14 Happy are those who wash their robes, that the authority [to go] to the trees of life may be theirs and that they may gain entrance into the city by its gates. 15 Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie.'

16 "I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star."

17 And the spirit and the bride keep on saying: "Come!" And let anyone hearing say: "Come!" And let anyone thirsting come; let anyone that wishes take life's water free.

18 "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll;

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.

20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα· Ναί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.

Ἀμήν· ἔρχου, κύριε Ἰησοῦ.
Amen; be you coming, Lord Jesus.

21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll.

20 "He that bears witness of these things says, 'Yes; I am coming quickly.'"

"Amen! Come, Lord Jesus."

21 [May] the undeserved kindness of the Lord Jesus Christ [be] with the holy ones.

APPENDIX

SCRIPTURE VERSES SPECIFICALLY COMMENTED ON

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Now that you have used this remarkable aid to Bible study, are you not delighted with the insight that it gives you into the meaning of the Scriptures? Perhaps you have friends who would benefit from this Bible translation too. Why not recommend it to them, or even make a gift of it to those who would be likely to appreciate it? Additional copies may be obtained for \$2.00 each. Your order may be sent to any of the addresses appearing on the last page.

—The Publishers

Matthew 1:1 — "history"

(γένεσις, *gen'e-sis*, Greek; תולדות, *to-l'dōth'*, Hebrew)

The evident meaning of the Greek word (*gen'e-sis*) here is *history*. In Matthew 1:1 it occurs in the very same expression as we find in the Greek *Septuagint Version* of Genesis 2:4 and 5:1, namely, βίβλος γενέσεως (*bib'los ge-ne'se-os*).

At Genesis 2:4 the expression could not refer to the generations of the heavens and the earth, because those inanimate creations could not of themselves generate anything. The French Bible version (1939) by Catholic Canon A. Crampon and the Spanish Bible version (1947) by the Jesuit priest J. M. Bover and Prof. F. Cantera Burgos render the original Hebrew expression at Genesis 2:4 as "history," making the text read: "This is the history of the heaven and the earth." That statement there is not an introduction to what follows, but is the conclusion to the preceding account of the creation. At Genesis 5:1 the Crampon Bible version is consistent in rendering the same original expression as "book of the history," making the verse read: "This is the book of the history of Adam." Again it is evident that this statement is a conclusion to the preceding narrative from Genesis 2:5 down to this verse. The Roman Catholic Confraternity's English Bible version of Genesis (1948) uses "story" at Genesis 2:4, and the footnote, in part, says: "Story: or history." Darby's version reads: "histories."

The Greek word *gen'e-sis* (Hebrew, *to-l'dōth'*) occurs also in the plural number, and evidently means "history," at nine other places in the book of Genesis (*Septuagint*

Version), namely, at Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. The last of these verses has puzzled many Bible translators because they thought it introduced a genealogy to follow. But, instead, it serves as a conclusion to the story that precedes, from Genesis 36:9 to this verse; and again the Crampon Bible version renders the Hebrew original (*ge-ne'seis*, LXX) as "history," so that the verse reads: "This is the history of Jacob." The Bover-Cantera Spanish Bible version here renders the word "history," but, under a misunderstanding and without warrant, it inserts words to make the verse read: "This is the history of the family of Jacob." Evidently because the rest of Genesis tells of Joseph and his brothers.

However, the foregoing shows the correctness of the basis for our rendering of the Greek expression at Matthew 1:1 as "the book of the history." It is true that a genealogy at once follows, but it is not of a generation from Jesus Christ; it is a partial list of his forefathers, only from Abraham onward, and especially so because Matthew 1:1 calls Jesus "son of David, son of Abraham." But in those ancient times a history revolved around those contained in a genealogy or those introduced by such a genealogy. Thus the genealogy was an important part of the history given and was in some cases put at the beginning of the history. (See 1 Chronicles, chapters 1 to 9.) So it is in the case of "the book of the history of Jesus Christ."

Matthew 1:20 — "Jehovah's"

Below we give a concordance of all places in the *New World Translation of the Christian Greek Scriptures* where the name "Jehovah" occurs in the main text and also where it occurs in the lower marginal reading alone:

Matthew (18 times)

1:20 J's angel appeared to him
1:22 which was spoken by J

1:24 angel of J had directed him,
2:13 J's angel appeared in a dream
2:15 which was spoken by J
2:19 J's angel appeared in a dream
3:3 Prepare the way of J, make
4:4 forth through J's mouth.' "
4:7 put J your God to the test.' "
4:10 J your God you must worship,
5:33 You must pay your vows to J.
21:9 he that comes in J's name!
21:42 From J this has come to pass

22:37 You must love J your God
22:44 J said to my Lord, "Sit at
23:39 he that comes in J's name!"
27:10 what J had commanded me."
28:2 J's angel had descended

Mark (9 times)

1:3 Prepare the way of J, make
5:19 things J has done for you
11:9 he that comes in J's name!
12:11 From J this has come to pass,
12:29 Hear, O Israel, J our God is
12:29 our God is one J,
12:30 you must love J your God
12:36 J said to my Lord, "Sit at
13:20 unless J had cut short

Luke (36 times)

1:6 legal requirements of J
1:9 the sanctuary of J;
1:11 To him J's angel appeared,
1:15 he will be great before J.
1:16 will he turn back to J
1:17 for J a prepared people."
1:25 J has dealt with me in
1:28 favored one, J is with you."
1:32 J God will give him the
1:38 Look! J's slave girl! May
1:45 spoken to her from J."
1:46 My soul magnifies J,
1:58 J had magnified his mercy
1:66 the hand of J was indeed
1:68 Blessed be J the God of
1:76 you will pioneer before J
2:9 J's angel stood by them
2:9 J's glory gleamed around
2:15 which J has made known to
2:22 to present him to J,
2:23 as it is written in J's law,
2:23 must be called holy to J,
2:24 is said in the law of J,
2:26 seen the Christ of J.
2:39 according to the law of J,
3:4 'Prepare the way of J, make
4:8 J your God you must worship,
4:12 You must not put J your God
4:18 J's spirit is upon me,
4:19 to preach J's acceptable
5:17 J's power was there for him
10:27 You must love J your God
13:35 he that comes in J's name.' "
19:38 as the King in J's name!
20:37 he calls J the God of
20:42 J said to my Lord, Sit at

John (5 times)

1:23 Make the way of J straight,
6:45 will all be taught by J.'
12:13 he that comes in J's name,

12:38 J, who has believed our
12:38 to whom has the arm of J

Acts (52 times)

1:24 You, O J, who know the
2:20 day of J arrives.
2:21 calls upon the name of J
2:25 I had J continually before
2:34 J said to my Lord, "Sit at
2:39 as many as J our God may
2:47 J continued to join to
3:19 come from the person of J
3:22 J God will produce for you
4:26 against J and against his
4:29 J, give attention to their
5:9 a test of the spirit of J?
5:19 J's angel opened the doors
7:31 J's voice came:
7:33 J said to him: 'Take the
7:49 you build for me? J says.
7:60 "J, do not charge this sin
8:22 supplicate J that, if
8:24 supplication for me to J
8:25 had spoken the word of J
8:26 J's angel spoke to Philip,
8:39 J's spirit quickly led
9:31 it walked in the fear of J
10:33 commanded by J to say."
11:21 hand of J was with them,
12:7 look! J's angel stood by,
12:11 know that J sent his angel
12:17 how J brought him out of
12:23 angel of J struck him,
12:24 word of J went on growing
13:2 publicly ministering to J
13:10 the right ways of J?
13:11 J's hand is upon you,
13:12 at the teaching of J.
13:44 to hear the word of J.
13:47 J has laid commandment
13:48 to glorify the word of J,
13:49 word of J went on being
14:3 by the authority of J,
14:23 they committed them to J
15:17 men may earnestly seek J,
15:17 called by my name, says J,
15:35 news of the word of J.
15:36 published the word of J
15:40 undeserved kindness of J.
16:14 J opened her heart wide to
16:15 me to be faithful to J,
16:32 they spoke the word of J
18:21 again, if J is willing."
18:25 instructed in the way of J
19:20 word of J kept growing
21:14 the will of J take place."

Romans (19 times)

4:3 Abraham exercised faith in J,
4:8 is the man whose sin J will
9:28 J will make an accounting
9:29 Unless J of hosts had left

10:13 calls upon the name of J
 10:16 "J, who believed our report?"
 11:3 "J, they have killed your
 11:34 has come to know J's mind,
 12:11 Be slaves to J.
 12:19 I will repay, says J."
 14:4 J can make him stand.
 14:6 the day observes it to J.
 14:6 he who eats eats to J,
 14:6 not eat does not eat to J,
 14:8 if we live, we live to J,
 14:8 if we die, we die to J.
 14:8 if we die, we belong to J.
 14:11 As I live, says J, to me
 15:11 "Praise J, all you nations,

1 Corinthians (15 times)

1:31 let him boast in J."
 2:16 to know the mind of J,
 3:20 J knows that the reasonings
 4:4 he that examines me is J.
 4:19 shortly, if J wills,
 7:17 as J has given each one a
 10:9 let us put J to the test,
 10:21 be drinking the cup of J
 10:21 of "the table of J" and the
 10:22 "are we inciting J to
 10:26 "the earth belongs to J,
 11:32 we are disciplined by J,
 14:21 they give heed to me," says J."
 16:7 with you, if J permits.
 16:10 performing the work of J,

2 Corinthians (10 times)

3:16 there is a turning to J,
 3:17 Now J is the spirit; and
 3:17 where the spirit of J is,
 3:18 mirrors the glory of J,
 3:18 as done by J the spirit.
 6:17 separate yourselves," says J,
 6:18 daughters to me," says J
 8:21 in the sight of J, but
 10:17 let him boast in J."
 10:18 man whom J recommends.

Galatians (1 time)

3:6 Abraham "exercised faith in J,

Ephesians (6 times)

2:21 into a holy temple for J.
 5:17 what the will of J is.
 5:19 music in your hearts to J,
 6:4 authoritative advice of J.
 6:7 inclinations, as to J,
 6:8 receive this back from J,

Colossians (6 times)

1:10 to walk worthily of J
 3:13 as J freely forgave you,
 3:16 singing in your hearts to J.
 3:22 of heart, with fear of J.
 3:23 it whole-souled as to J,
 3:24 from J you will receive

1 Thessalonians (4 times)

1:8 word of J sounded forth

4:6 J is one who exacts
 4:15 we tell you by J's word,
 5:2 J's day is coming exactly

2 Thessalonians (3 times)

2:2 the day of J is here.
 2:13 you, brothers loved by J,
 3:1 word of J may keep moving

2 Timothy (4 times)

1:18 him to find mercy from J
 2:19 J knows those who belong
 2:19 mentioning the name of J
 4:14 J will repay him according

Hebrews (12 times)

2:13 children whom J gave me."
 7:21 J has sworn, and he will
 8:2 true tent, which J set up,
 8:8 days are coming," says J,
 8:9 caring for them," says J.
 8:10 after those days," says J:
 8:11 brother, saying: "Know J,"
 10:16 after those days," says J:
 10:30 J will judge his people."
 12:5 the discipline from J,
 12:6 J loves he disciplines,
 13:6 J is my helper; I will

James (13 times)

1:7 receive anything from J;
 1:12 crown of life, which J
 2:23 "Abr'm exercised faith in J,
 2:23 be called "J's friend".
 3:9 With it we bless J, even
 4:10 in the eyes of J, and he
 4:15 ought to say: "If J wills,
 5:4 the ears of J of hosts.
 5:10 spoke in the name of J.
 5:11 seen the outcome J gave,
 5:11 that J is very tender in
 5:14 with oil in the name of J.
 5:15 and J will raise him up.

1 Peter (3 times)

1:25 word spoken by J endures
 3:12 For J's eyes are upon the
 3:12 J's face is against those

2 Peter (6 times)

2:9 J knows how to deliver
 2:11 so out of respect for J.
 3:8 one day is with J as a
 3:9 J is not slow respecting
 3:10 J's day will come as a
 3:12 presence of the day of J,

Jude (3 times)

5 J, although he saved a
 9 said: "May J rebuke you."
 14 J came with his holy

Revelation (12 times)

1:8 the Omega," says J God,
 4:8 "Holy, holy, holy is J God,
 4:11 "You are worthy, J, even
 11:17 saying: "We thank you, J

15:3 are your works, J God,
 15:4 not really fear you, J.
 16:7 altar say: "Yes, J God,
 18:8 J God who judged her is
 19:6 J our God, the Almighty,
 21:22 J God the Almighty is its
 22:5 J God will shed light
 22:6 J the God of the inspired

JAH
 (abbreviation for "Jehovah")

Revelation (4 times)

19:1 They said: "Praise J, you
 19:3 time they said: "Praise J,
 19:4 "Amen! Praise J, you people!"
 19:6 They said: "Praise J, you

Not in the main text, but only in the lower margin (72 times)

Matthew	13:43	5:10	2:10	Hebrews
22:32	13:50	5:12	3:16	4:3
Mark	14:25	Philippians	4:7	9:20
11:10	19:23	4:1	4:8	10:30a
Luke	20:25	4:4	5:4	1 Peter
1:2	22:17	4:5	5:8	2:13
2:11	26:7	4:10	6:2	3:1
2:29	Romans	4:18	6:3	3:15
2:38	7:6	Colossians	6:6	5:3
4:4	10:17	3:15	6:11	2 Peter
4:18b	11:8	1 Thessalonians	2 Timothy	1:3
John	15:9	4:9	1:16	2 John
5:4	1 Corinthians	4:16	1:18a	11
Acts	10:28	4:17a	2:14	Revelation
2:30	11:23	4:17b	2:22	11:1
7:30	Galatians	5:27	2:24	11:19
7:37	2:6	1 Timothy	Titus	16:5
10:22	3:20	2:2	2:12	19:1
				19:2

Matthew 2:20 — "soul"

(ψυχή, *psy·chē'*, Greek; נֶפֶשׁ, *neph'esh*, Hebrew)

Throughout our translation we have consistently rendered the Greek word *psy·chē'* (Hebrew, *neph'esh*) as "soul." It will be found that this rendering makes sense in each case. This uniform rendering of *psy·chē'* by the same English word in all cases proves very enlightening as to how the ancients used that word, how the inspired writers understood that word and what properties they ascribed to it. Below we give a list of our renderings of the 102 occurrences of the word *psy·chē'* (*neph'esh*, soul), grouping them under several headings to show the various ideas attached to the word.

The creature soul is mortal, destructible

Matthew
 2:20 who were seeking the soul of the young child
 10:28 kill the body but can not kill the soul

10:28 can destroy both soul and body in Gehenna.
 26:38 My soul is deeply grieved, even to death.

Mark

3:4 to save or to kill a soul?"
 14:34 "My soul is deeply grieved, even to death.

Luke

6:9 to save or to destroy a soul?"
 17:33 his soul safe for himself will lose it, but whoever loses it will preserve it alive.

John

12:25 He that is fond of his soul destroys it,

Acts

3:23 any soul that does not listen to that Prophet will be completely destroyed

Romans

11:3 They are hunting for my soul."

Hebrews

10:39 to destruction, but the kind

that have faith to the preserv-
ing alive of the soul.

James

5:20 will save his soul from death

Revelation

8:9 creatures that are in the sea
which have souls died,
12:11 their souls even despite the
danger of death.
16:3 every living soul died, yes, the
things in the sea.

**Life as an intelligent person,
whether present or future**

Matthew

6:25 Stop being anxious about your
souls
6:25 Does not the soul mean more
than food
10:39 He that finds his soul will lose
it.
10:39 he that loses his soul for my
sake will find it.
11:29 You will find refreshment for
your souls.
16:25 whoever wants to save his soul
will lose it;
16:25 whoever loses his soul for my
sake will find it.
16:26 if he gains the whole world
but forfeits his soul?
16:26 what will a man give in ex-
change for his soul?
20:28 to give his soul a ransom in
exchange for many."
22:37 love Jehovah your God with
your whole heart and with
your whole soul

Mark

8:35 whoever wants to save his soul
will lose it;
8:35 whoever loses his soul for the
sake of me and the good news
will save it.
8:36 to gain the whole world and
to forfeit his soul?
8:37 What, really, would a man
give in exchange for his soul?
10:45 to give his soul a ransom in
exchange for many."
12:30 love Jehovah your God with
your whole heart and with
your whole soul

Luke

1:46 "My soul magnifies Jehovah,
2:35 sword will be run through the
soul of you
9:24 whoever wants to save his soul
will lose it;
9:24 whoever loses his soul for my
sake is the one that will save
it.

10:27 love Jehovah your God with
your whole heart and with
your whole soul

12:19 I will say to my soul:

12:19 "Soul, you have many good
things laid up

12:20 they are demanding your soul
from you.

12:22 Quit being anxious about your
souls

12:23 the soul is worth more than
food.

14:26 his own soul, he cannot be
my disciple.

21:19 on your part you will acquire
your souls.

John

10:11 the right shepherd surrenders
his soul

10:15 I surrender my soul in behalf
of the sheep.

10:17 I surrender my soul, in order
that I may receive it again.

10:24 are you to keep our souls in
suspense?

12:25 he that hates his soul in this
world will safeguard it for
everlasting life.

12:27 Now my soul is troubled,

13:37 I will surrender my soul in
your behalf."

13:38 "Will you surrender your soul
in my behalf?

15:13 surrender his soul in behalf of
his friends.

Acts

4:32 those who had believed had
one heart and soul,

14:2 wrongly influenced the souls
of people

14:22 strengthening the souls of the
disciples,

15:24 with speeches trying to sub-
vert your souls,

15:26 men that have delivered up
their souls

20:10 his soul is in him."

20:24 I do not make my soul of any
account as dear

27:10 great loss not only of the car-
go and the boat but also of
our souls."

27:22 not a soul of you will be lost,

Romans

2:9 distress, upon the soul of
every man who

16:4 who have risked their own
necks for my soul,

2 Corinthians

1:23 call upon God as a witness
against my own soul

12:15 be completely spent for your
souls.

Ephesians

6:6 doing the will of God whole-
souled.

Philippians

1:27 with one soul fighting side by
side

2:30 near to death, exposing his
soul to danger,

Colossians

3:23 work at it whole-souled as to
Jehovah,

1 Thessalonians

2:8 impart to you, not only the
good news of God, but also
our own souls,

Hebrews

6:19 This hope we have as an an-
chor for the soul,

12:3 not get tired and give out in
your souls.

13:17 they are keeping watch over
your souls

James

1:21 the word which is able to save
your souls.

1 Peter

1:9 of your faith, the salvation of
your souls.

1:22 you have purified your souls
2:11 carry on a conflict against the
soul.

2:25 the shepherd and overseer of
your souls.

4:19 commending their souls to a
faithful Creator

2 Peter

2:8 was tormenting his righteous
soul by reason of

1 John

3:16 that one surrendered his soul
for us;

3:16 obligation to surrender our
souls for our

3 John

2 just as your soul is prospering.

Revelation

6:9 I saw underneath the altar the
souls of those

18:13 coaches and slaves and human
souls.

18:14 the fine fruit that your soul
desired

20:4 I saw the souls of those exe-
cuted

God has soul

Matthew

12:18 my beloved, whom my soul
approved!

Hebrews

10:38 my soul has no pleasure in
him."

**Soul delivered from Hades
(Sheol, "hell")**

Acts

2:27 you will not forsake my soul
in Hades.

Soul, a living person or creature

Acts

2:41 about three thousand souls
were added.

2:43 fear began to fall upon every
soul,

7:14 to the number of seventy-five
souls.

27:37 we souls in the boat were
about two hundred

Romans

13:1 Let every soul be in subjection
to the

1 Corinthians

15:45 "The first man Adam became
a living soul."

1 Peter

3:20 a few people, that is, eight
souls, were

2 Peter

2:14 they entice unsteady souls.

Soul distinguished from spirit

1 Thessalonians

5:23 may the spirit and soul and
body of you

Hebrews

4:12 even to the dividing of the
soul and spirit,
[Note Philippians 1:27, cited
above: "in one spirit, with one
soul fighting side by side"]

Matthew 5:22 — "Gehenna"

(Γέεννα, Greek; *Gehenna*, Latin; גֵּיהֶנוֹם, *Ge'i-Hin-nom'*, Hebrew)

The name means "valley of Hin-
nom," for it is the Greek form of
the Hebrew *Ge'i-Hin-nom'*. (Joshua 18:16, LXX) It occurs 12 times in
the Christian Greek Scriptures, and
we transliterate it that many times

in our translation. (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6) This valley lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called To'pheth, and it came to be the dumping place and incinerator for the filth of Jerusalem. (2 Kings 23:10) Here the bodies of dead animals were thrown to be consumed in the fires to which sulphur or brimstone was added to assist the burning. Occasionally the bodies of executed criminals were thrown in who were thought too vile to have a resurrection from the dead and hence a decent burial and memorial tomb. If such dead bodies landed in the fire they were consumed that way, but if their car-

Matthew 8:29 — "What have we to do with you?"

This question of the demons to Jesus is an ancient form of question, which is found in the Hebrew Scriptures at eight places (Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8). In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question reads: "What is there to us [or, to me] and to you?" and means, "What is there in common between us [or, me] and you?" "What do we [or, I] and you have in common?" Or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed or suspected. This is supported by the positive form of putting the matter: at Ezra 4:3 (1 Esdras 5:67, LXX): "You have nothing to do with us in building a house to our God." Or, more literally: "It does not pertain to you and to us

casses landed upon a ledge of the deep ravine their putrefying flesh collected worms or maggots, which did not die until they had consumed the fleshy parts, leaving only the skeletons lying to corrode away.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms forever and ever. (Isaiah 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction, annihilation from God's universe, or "second death," an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the "lake burning with fire and sulphur" was drawn, at Revelation 19:20; 20:10, 14, 15; 21:8.

to build a house to our God." The same form of expression in the imperative mode is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, at Matthew 27:19: "Have nothing to do with that righteous man." Or, more literally said: "Let there be nothing between you and that righteous man."

It being couched in that very common form, Jesus' question to the mother of his human nature, at John 2:4, cannot be excluded from the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come." Other translators render it more strongly: "Do not try to direct me. It is not yet time for me to act." (*An American Translation*) "Trouble me not, woman; my hour has not yet come." (*The Four Gospels*, by C. C. Torrey, based on Aramaic) Jesus was theocratic and took his directions from the Supreme Authority who had sent him.—1 Corinthians 11:3.

Matthew 10:38 — "torture stake"

(σταυρός, *stau-ros'*, Greek; צלב, *tz'lab'* or צלוב, *tz'luhb'*, Hebrew; *cruz*, Latin)

This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word *stau-ros'* meant here a "cross" such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god.

In the classical Greek the word *stau-ros'* meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb *stau-ro'o* meant to fence with pales, to form a stockade or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Prometheus was represented as tied to a stake or *stau-ros'*. The Greek word which the dramatist Aeschylus used to describe this means to fasten or fix on a pole or stake, to impale, and the Greek author Lucian used *a-na-stau-ro'o* as a synonym for that word. In the Christian Greek Scriptures *a-na-stau-ro'o* occurs but once, at Hebrews 6:6. The root verb *stau-ro'o* occurs more than 40 times, and we have rendered it "impale," with the footnote: "Or, 'fasten on a stake or pole.'"

The inspired writers of the Christian Greek Scriptures wrote in the common (*koiné*) Greek and used the word *stau-ros'* to mean the same thing as in the classical Greek, namely, a stake or pale, a simple one without a crossbeam of any kind or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word *xy'lon* to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that is what *xy'lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find *xy'lon* in the Greek *Septuagint* (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as at Luke 23:39; Acts 5:30; 10:39.

The fact that *stau-ros'* is translated *cruz* in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of *cruz* is a "tree, frame, or other wooden instrument of execution" on which criminals were impaled or hanged. (*Lewis-Short*) A cross is only a later meaning of *cruz*. Even in the writings of Livy, a Roman historian of the first century B.C., *cruz* means a mere stake. Such a single stake for impalement of a criminal was called *cruz simplex*, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 16th century. We present herewith a photographic copy of his illustration on page 647, column 2, of his book *De Cruce Liber Primus*. This is the manner in which Jesus was impaled.

Religious tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, *The Ecclesiastical Review*, of September, 1920, No. 3, of Baltimore, Maryland, page 275: "It may be safely asserted that only after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be traced to a period anterior to the year 312. Even after that epoch-making year, the church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. [✠] The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century."

Rather than consider the torture stake upon which Jesus was impaled a relic to be worshiped, the Jewish Christians like Simon Peter would consider it to be an abominable

thing. At Galatians 3:13 the apostle Paul quotes from Deuteronomy 21:22, 23, which reads: "If any man has committed a sin deserving death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse."—Moffatt; *An Amer. Trans.*

Hence the Jewish Christians would hold as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish authority, Moses Mai-mon'i-des, of the 12th century: "They never hang upon a tree which clings to the soil by roots; but upon a timber uprooted, that it might not be an annoying plague: for a timber upon which anyone has been hanged is buried; that the evil name may not remain with it and people should say, 'This is the timber on which so-and-so was hanged.' So the stone with which anyone has been stoned; and the sword, with which the one killed has been killed; and the cloth or mantle with which anyone has been strangled; all these things are buried along with those who perished." (I. Casaubon's *Exercitationes contra Baronium*, 16, An. 34, No. 134) Says Kalinski in *Vaticinia Observationibus Illustrata*, page 342: "Consequently since a man hanged was considered the greatest abomination—the Jews also hated more than other things the timber on which he had been hanged, so that they covered it also with earth, as being equally an abominable thing."

The book *The Cross and Cruci-*

fixion by Hermann Fulda, Breslau, Germany, 1878, says: "Trees were not everywhere available at the places chosen for the public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed. . . . This simple cross was the oldest instrument erected by human hand for punishment with crucifixion; and because of its very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end. After submitting much proof, Fulda concludes: "Je-



Crux simplex illustrated by Justus Lipsius. See page 1155

sus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."—Pages 156, 339.

The evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at a right angle. We refuse to add anything to God's written Word by inserting the pagan cross into the inspired Scriptures, but render *stau-ros'* and *xy'lon* according to the simplest meanings.

Since Jesus used *stau-ros'* to represent the suffering and shame or torture of his followers (Matthew 24), we have translated *stau-ros'* "torture stake," to distinguish from *xy'lon*, which we have translated "stake," or, in the footnote "tree," as at Acts 5:30. This revolutionary translation, we admit it is the purest one. The passage of time and further archaeological discoveries will be certain to prove its correctness. Even now the burden rests upon all who contend the religious tradition to prove that Jesus died on more than a simple stake.

Matthew 11:23 — "Hades"

(ἄδης, Greek; שְׁאוֹל, *She-ol'*, Hebrew; *Shi-ul'*, Syriac; *in-fer'nus*, Latin)

This word we have transliterated from the Greek into the English for the ten times it occurs. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14) It literally means "the unseen place." Peter's use of it at Acts 2:27, 31 shows it is the equivalent of the Hebrew word *She-ol'*, which occurs 65 times in the Hebrew Scriptures and is applied to the common grave of mankind. With good reason that, for according to the root words from which it may be derived *She-ol'* means either "the hollow place" or "resting-place." In the common grave mankind rests in the unseen place or place hollowed out for their burial. The corresponding Latin word *in-fer'nus* (sometimes *in-ferrus*) means "that which lies be-

neath; the lower region," and well applies to the grave. It is a fit equivalent of the Greek and Hebrew terms. In the inspired Scriptures these words are always associated with death and the dead, never with life and the living. For instance, Revelation 20:13: "Death and Hades gave up those dead whom they had."

In themselves the words contain no thought or hint of pleasure of pain; which fact befits the Biblical description of the dead. Even ancient Greeks used Ha'des to mean "the grave" as well as "death," is proved by *AVG* at Luke 16:22, (footnote c). It is in this sense that the inspired Bible writers use the word.

Matthew 28:1 — "After the sabbath"

(ὀψὲ δὲ σαββάτων, Greek)

Although the Greek word *ὀψὲ* (*o-pse'*) serves in an adverbial way at Mark 11:19 and 13:35, it functions here as a preposition and is followed by the genitive case of "the sabbath." Here it unmistakably means "after," the way we have translated it. Says *A Manual Grammar of the Greek New Testament*, by H. E. Dana and J. R. Mantey (1943 edition), on page 97, first paragraph: "In addition there are many adverbial prepositions, which some have unwittingly termed 'improper'

prepositions, that function in a passage as an adverb and in another as a preposition. A list of them follows: . . . *ὀψὲ* after; . . ."

Consider *A Grammar of the Greek New Testament in the Light of Historical Research*, by A. T. Robertson (reprint of 1947). On page this authority says on preposition "ὀψὲ [*o-pse'*]. This word seems to be another variation of *ὅπως* [*o-pse'*] and occurs in the ancient Greek both as an adverb and as a preposition with the genitive (Thuc. 4:

a Dr. S. G. Green's *Handbook to the Grammar of the Greek Testament* (1912) is one work that refers to this word as a prepositive adverb or improper preposition; but in the vocabulary (page 481) it gives "after" as one meaning for *ὀψὲ* at Matthew 28:1.

with the sense of 'late on.' But Philostratus shows examples where *ὀψέ* [*o-pse'*] with the ablative has the sense of 'after' like *ὀψέ τούτων* = 'after these things.' . . . Hence in Mt. 28:1, *ὀψέ σαββάτων* may be either late on the Sabbath or after the Sabbath. Either has good support. Moulton is uncertain, while Blass prefers 'after.' It is a point for exegesis, not for grammar, to decide. If Matthew has in mind just before sunset, 'late on' would be his idea; if he means after sunset, then 'after' is correct."

A *Greek-English Lexicon*, compiled by Liddell and Scott (1948 Reprint), Volume 2, says on *ὀψέ* [*o-pse'*]: "4. as preposition with genitive, *ὀψέ τούτων* after these things, Philostratus V A 6.10; compare 4.18; so perhaps *ὀψέ σαββάτων* after the sabbath day. Evangel Mat-

thew 28:1." As early as 1806 the *Critical Greek-German Lexicon* by J. G. Schneider had determined "after" as a meaning of *ὀψέ* [*o-pse'*] saying: "Adverb, late, too late; really, after; hence also with the Genitive, long after," and then he gives examples.

In *The Four Gospels* translated from the Greek with reference to the Aramaic idiom Prof. C. C. Torrey renders Matthew 28:1: "In the night between the close of the sabbath and the dawn of the first day of the week, . . ." Dr. J. Murdock's translation renders the Syriac Peshitto Version: "And in the close of the sabbath, as the first [day] of the week began to dawn, . . ."

Hebrew versions of Matthew also here render *ὀψέ* [*o-pse'*] as "after." Our translation does likewise.

John 1:1 — "a god"

(*θεός* [*the-os'*], Greek)

The Complete Bible—An American Translation renders this expression "divine," making the entire verse read: "In the beginning the Word existed. The Word was with God, and the Word was divine." (1943 Reprint) A *New Translation of The Bible* by Dr. Jas. Moffatt reads likewise: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine." (1935 edition) Every honest person will have to admit that John's saying that the Word or Logos "was divine" is not saying that he was the God with whom he was. It merely tells of a certain quality about the Word or Logos, but it does not identify him as one and the same as God.

The reason for their rendering the Greek word "divine," and not "God," is that it is the Greek noun *he-os'* without the definite article, hence an anarthrous *the-os'*. The God with whom the Word or Logos was originally is designated here by the Greek expression *ὁ Θεός*, *he-os'* preceded by the definite article *ho*, hence an articular *the-os'*. Careful translators recognize that the articular construction of the noun points to an identity, a personality, whereas an anarthrous construction points to a quality about someone. That is what *A Manual Grammar of the Greek New Testament* by Dana and Mantey remarks

on page 140, paragraph vii. Accordingly, on page 148, paragraph (3), this same publication says about the subject of a copulative sentence, that in a copulative sentence sometimes the article makes the subject distinct from the predicate. Xenophon's *Anabasis*, 1:4:6, *ἐμπόριον δ' ἦν τὸ χωρίον*, but the place was a market, corresponds with what is stated in John 1:1. In both examples above the article used differentiates the subject. The market mentioned by Xenophon was not the only market. Correspondingly the same argument could be used respecting the Greek *theós* without the article *ho* in John 1:1.

Instead of translating John 1:1, and the word was deity, this *Grammar* could have translated it, and the word was a god, to run more parallel with Xenophon's statement, and the place was a market.

In the sentence "and the word was a god" the copulative verb "was" and the expression "a god" form the predicate of the sentence. In the original Greek there is no definite article *ho* (*the*) before *the-os'* (*god*), and it is presumptuous to say that such a definite article is to be understood so that the sentence should therefore be translated "and the Word was God." That would mean that the Word was the God with whom the Word was said to be. This is unreasonable; for how

can the Word be with the God and at the same time be that same God?

True, on page 178, Green's *Handbook to the Grammar of the Greek Testament* has this to say on the significance of the article: "206. Hence arises the general rule, that in the simple sentence the Subject takes the article, the Predicate omits it. The subject is definitely before the mind, the predicate generally denotes the class to which the subject is referred, or from which it is excluded." Then this *Handbook* adds some sentences to illustrate this general rule regarding an anarthrous predicate, such as, "thy word is truth," "the Word was God," "God is love"; and next the *Handbook* says: "Had the article been employed with the Predicate in the above case, the sentences would have read thus: . . . *Thy Word is the Truth*, and nothing else can be so described; *the Word was the entire Godhead*, and *God and Love are identical*, so that in fact Love is God." Such an explanation is, in itself, an unintended admission that "the Word" of John 1:1 is not the same god as the God with whom the Word is said to be. Hence the omitting of the article in the predicate of a simple sentence is shown to be only a general rule, and not one that holds good in every case. One such case where that general rule does not hold true is John 1:1. The definite article "the" was there omitted, but not according to that general rule; it was not omitted with the idea that it should be understood by the reader.

Here we agree with Dr. A. T. Robertson when he says: "God and love are not convertible terms any more than 'God' and 'Logos' or 'Logos' and 'flesh.' . . . The absence of the article here is on purpose and essential to the true idea." (Page 768, *A Grammar of the Greek New Testament*) John's inspired writings and those of his fellow disciples show what the true idea is, namely, the Word or Logos is not God or the God, but is the Son of God, and hence is a god. That is why, at John 1:1, 2, the apostle refers to God as the God and to the Word or Logos as a god, to show the differ-

ence between the two. Hence he deliberately left out the definite article in the predicate which describes who or what the Word (Logos) was.

With a reference to the *Grammar* by Dr. Robertson the *Manual Grammar* by Dana and Mantey, page 140, says: "Surely when Robertson says that *θεός* [*the-os'*], as to the article, 'is treated like a proper name and may have it or not have it' (R. 761), he does not mean to intimate that the presence or absence of the article with *θεός* has no special significance. We construe him to mean that there is no definite rule governing the use of the article with *θεός*, so that sometimes the writer's viewpoint is difficult to detect, which is entirely true. But in the great majority of instances the reason for the distinction is clear. The use of *θεός* in John 1:1 is a good example."

The above disposes of the trinitarian argument that the article was omitted before *θεός* in the predicate of John 1:1 according to the general rule that it was not needed, but would be understood. On page 761 Robertson's *Grammar* says: "Among the ancient writers *ὁ θεός* [*ho the-os'*] was used of the god of absolute religion in distinction from the mythological gods." So, too, John 1:1, 2 uses *ὁ θεός* to distinguish Jehovah God from the Word (Logos) as a god, "the only begotten god" as John 1:18 calls him.

In further proof that the omitting of the definite article in the predicate of John 1:1 by the apostle was deliberately meant to show a difference, we quote what Dr. Robertson's *Grammar* says on page 767: "(i) NOUNS IN THE PREDICATE. These may have the article also." In our footnote* below we give a list of texts in John alone which have the definite article before the noun in the predicate. Any reader with the Greek text can check these. If a "general rule" made it unnecessary, then why was the definite article used before the noun in the predicate in all these cases? All this shows that the omitting of the definite article in the predicate may be, not according to any general rule, but for a specific purpose outside that rule.

a John 1:4, 9, 20, 21, 25, 49; 3:28; 4:29, 42; 5:35; 6:14, 35, 48, 50, 51, 58, 63, 69; 7:26, 40, 41; 8:12; 10:7, 9, 11, 14, 24; 11:25, 27; 14:6; 15:1, 5; 18:33; 20:31; 21:24. In these verses the Greek text uses the definite article.

In our footnotes^a below we give other texts in John only where the predicate noun does *not* have the definite article. If anyone carelessly or ignorantly says that the definite article was omitted in these texts according to the "general rule" by which the definite article "the" is to be understood, then why do our English translators insert the indefinite article "a" before the predicate noun at John 4:19, 24; 6:70; 9:24, 25; 10:33; 12:6? If the indefinite article can be inserted before the predicate noun in such texts, no objection can rightly be raised against inserting the indefinite article "a" before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." Especially so, since all the doctrine of the sacred Scriptures bears out the correctness of this rendering. The proposition "And the word was a god" is a convertible one. That is, we can properly read it: "A god was the word," or, "the word was a god." Both are equally true.

Acts 20:28 — "with the blood of his own [Son]"

(δὴ τοῦ αἵματος τοῦ ἰδίου, Greek)

Grammatically, this passage could be translated, as in the *King James Version* and *Douay Version*, "with his own blood." In such case the verse would be saying that God purchased his congregation with his own blood. That has been a difficult thought with many. That is doubtless why ACD and the Syriac Version (Nestorian manuscripts, with important marginal readings of the Harkleian Revision) have their texts read "the congregation of the Lord," instead of "the congregation of God." The Peshitta Syriac Version reads: "the congregation of the Messiah [or, of Christ]." When the text reads that way, it furnishes no difficulty for the reading, "with his own blood."

However, NBVg read "God" (articulate), and the ordinary translation would mean to say "God's blood."

The two troublesome Greek words

^a John 4:19, 24; 6:55, 70; 9:5, 24, 25, 28; 10:12, 33, 36; 11:49, 51; 12:6; 17:17; 18:37, 38; 19:12, 21.

Let our readers contrast the predicate of John 4:24 with its anarthrous "spirit" against that of 2 Corinthians 3:17 with its articular "spirit." Also note 2 Thessalonians 2:4 with its three uses of θεός, where only the second one is articular. Also contrast Isaiah 46:9 and 45:22 with their articular θεός (LXX) against Ezekiel 28:1, 2, 9 and Hosea 11:9 with their anarthrous θεός (LXX).

We cannot claim to be the first to render the sentence in John 1:1, "and the word was a god." We find an early publication reads that way, namely, *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, printed in London, 1808*. It renders John 1:1: "The Word was in the beginning, and the Word was with God, and the word was a god."

At Acts 28:6 we have a case paralleling that of John 1:1, with exactly the same predicate construction, namely, with an anarthrous θεός. But there the *King James Version*, *An American Translation*, Moffatt's translation, the *Revised Standard Version*, the *Westminster Version* (1948, Roman Catholic), F. A. Spencer's translation (1946, Roman Catholic), etc., all translate it, not, "he was God," but: "he was a god." With equal justification from the Greek text of the inspired Scriptures we have rendered John 1:1: "And the Word was a god."

here are τοῦ ἰδίου (*tou i-di'ou*). They follow the phrase "with the blood." The entire expression could therefore be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek*, Volume 1 (Prolegomena), 1930 edition, says, on page 90, paragraph 1: "Before leaving ἰδιος [*i-di-os*] something should be said about the use of ὁ ἰδιος [*ho i-di-os*] without a noun expressed. This occurs in John 1:11; 13:1; Acts 4:23; 24:23. In the papyri we find the singular used thus as a term of endearment to near relations: . . . In *The Expositor* VI. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20:28 'the blood of one who was his own.'"

Moffatt's Bible translation clings to the above-mentioned ACDSyhm's reading of "the Lord," instead of "God," and translates: "the church of the Lord which he has purchased with his own blood." The *Revised Standard Version* (1946) does the same and reads: "the church of the Lord" which he obtained for himself with his own blood," but in its footnotes it says: "Many ancient authorities read of God" and "Or with the blood of his Own." It capitalizes "Own," but adds no noun as a suggestion of who God's own One was.

Dr. R. F. Weymouth in his translation says, in a footnote on Acts

Romans 9:5 — "God who is over all be blest forever. Amen."

(ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν,—Greek)

The *King James Version*, at Romans 9:5, reads, in part: "Christ came, who is over all, God blessed for ever. Amen." J. H. Moulton also takes the above Greek passage as a reference to the Christ mentioned in the same verse and says: "On the crucial passage Romans 9:5 see Sanday and Headlam page 235 f., with whom I agree, though the argument that 'He who is God over all,' would have to be ὁ ἐπὶ πάντων θεός might perhaps be met by applying the idiom noted above for Acts, with a different nuance. Θεός may still be subject, not predicate, without making ὢν otiose: the consciousness of Exodus 3:14 [where 'O ὢν=I AM occurs, LXX] might fairly account for its insertion. It is exegesis rather than grammar which makes the reference to Christ probable."—*Grammar*, Vol. 1, page 228.

1 Corinthians 16:17 — "presence"

(παρουσία, *par-ou-si'a*, Greek; *praesentia*, Latin Vulgate)

The tendency of many translators is to render it here "coming" or "arrival." But throughout the 24 occurrences of the Greek word παρουσία (*par-ou-si'a*), from its first occurrence at Matthew 24:3 to its last occurrence at 1 John 2:28, we have consistently rendered it "presence." From the comparison of the *par-ou-si'a* of the Son of man with the days of Noah, at Matthew 24:37-39, it is very evident that the meaning of the word is as we have rendered it. And from the contrast that is made between the presence and the absence of the apostle both at 2 Corin-

20:28: "But if the original text was 'the blood of His own Son,' in the Greek the last two syllables of 'own' [*i-di'ou*] are all but identical with the following two syllables of 'son' [*hui-ou'*], and these latter may, by a familiar source of corruption, have been accidentally omitted." This agrees with Dr. G. C. Knapp's suggestion that "Son" was in the Greek text.

We have retained the NB reading of the articulate Θεοῦ and have rendered the passage literally, adding "Son" in brackets after the ἰδίου to read: "the congregation of God, which he purchased with the blood of his own [Son]."

Dr. Robertson comments on Moulton's position at Romans 9:5 and says: "As is well known, the difficulty here is a matter of exegesis and the punctuation of the editor will be made according to his theology. But it may be said in brief that the natural way to take ὁ ὢν and θεός is in apposition to ὁ Χριστός."—*Grammar*, page 1108.

We take the passage as a reference to God and as pronouncing a blessing upon him for the provisions just named which He has made, and have so rendered it: "God who is over all be blest forever. Amen." The grammar of the Greek text admits of this. *An American Translation*, Moffatt's Bible translation, *The Riverside New Testament* and the *Revised Standard Version* agree with us in this rendering.

thians 10:10, 11 and at Philipians 2:12, the meaning of *par-ou-si'a* is so plain that it is beyond dispute by other translators. It is true, as shown by Dr. Adolph Deissmann in his *Light from the Ancient East* on pages 368, 369, that from the Ptolemaic period down into the 2nd century A.D. one of the Eastern technical meanings of *par-ou-si'a* was the arrival or visit of a king or emperor. However, this does not deny or disprove that in the Christian Greek Scriptures the word has the meaning of *presence* where it is used in connection with Jesus

Christ and others. To prove what a word means the Scriptural context is more decisive than any outside papyrus usage of the word in a technical way.

For the quick reference by our readers we list below the 24 occurrences of *par-ou-si'a* as rendered in our version:

Matthew

- 24:3 what will be the sign of your presence
 24:27 so the presence of the Son of man will be.
 24:37 so the presence of the Son of man will be.
 24:39 so the presence of the Son of man will be.

1 Corinthians

- 15:23 those who belong to Christ during his presence.
 16:17 I rejoice over the presence of Stephanas and

2 Corinthians

- 7:6 comforted us by the presence of Titus;
 7:7 yet not alone by his presence, but also
 10:10 but his presence in person is weak and

Philippians

- 1:26 by reason of me through my presence again with you.

Philippians 1:23 — "the releasing"

(τὸ ἀναλῦσαι, Greek)

The verb *a-na-ly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, and that is at Luke 12:36, where it refers to Christ's return. The related noun (*a-na-ly-sis*) occurs but once, at 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." At Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here at Philippians 1:23 we have not rendered the verb as "returning" or "departing," but as "releasing." The reason is that the word may convey two thoughts, the apostle's own releasing to be with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

In no way is the apostle here saying that immediately at his death he

2:12 not during my presence only, but now much more

1 Thessalonians

- 2:19 before our Lord Jesus at his presence?
 3:13 at the presence of our Lord Jesus with all his
 4:15 living who survive to the presence of the Lord
 5:23 blameless at the presence of our Lord Jesus Christ.

2 Thessalonians

- 2:1 respecting the presence of our Lord Jesus Christ and
 2:8 to nothing by the manifestation of his presence.
 2:9 But the lawless one's presence is according to the

James

- 5:7 brothers, until the presence of the Lord. Look!
 5:8 because the presence of the Lord has drawn close.

2 Peter

- 1:16 the power and presence of our Lord Jesus
 3:4 "Where is this promised presence of his?
 3:12 close in mind the presence of the day of Jehovah,

1 John

- 2:28 not be shamed away from him at his presence.

would be changed into spirit and would be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when the dead in Christ will rise first, according to the apostle's own inspired statement at 1 Thessalonians 4:16, 17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers at Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for this thing as preferable, namely, the releasing, for it means his being with Christ.

The expression *to a-na-ly'sai* or *the releasing* cannot therefore be

applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say, his second coming and the rising of all those dead in Christ to be with him forevermore.

Titus 2:13 — "manifestation of the great God and of our Savior Jesus Christ"

(ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, Greek)

On this passage of the Greek text Moulton's *Grammar*, volume 1, page 84, says: "We cannot discuss here the problem of Titus 2:13, for we must, as grammarians, leave the matter open: . . . And then the *Grammar* cites five papyri "which attest the translation 'our great God and Saviour' as current among Greek-speaking Christians." But these papyri are all of the late date of the 7th century, hence not at all decisive on the problem. The formula which Moulton then quotes in the Greek shows a departure from the inspired Scriptures, for it speaks of such a thing as "the mother of God." Translated, the formula reads: *in the name of the Lord and Master Jesus Christ our God and Savior and of our mistress the holy mother of god, etc.*" Moulton's *Grammar* continues: "A curious echo is found in the Ptolemaic formula applied to the deified kings: thus GH15 (2d century B.C.), *the great beneficent god and agreeable [illustrious] savior*. [our translation] The phrase here is, of course, applied to one person. One is not surprised to find that P. Wendland, at the end of his suggestive paper on Σωτήρ [Savior] in ZNTW v. 335 ff., treats the rival rendering in Titus l.c. summarily as 'an exegetical mistake,' like the severance of τοῦ θεοῦ ἡμῶν and σωτῆρος I.X. in 2 Peter 1:1. Familiarity with the everlasting apotheosis that flaunts itself in the papyri and inscriptions of Ptolemaic and Imperial times, lends strong support to Wendland's contention that Christians, from the latter part

of the 1st century A.D. onward, deliberately annexed for their Divine Master the phraseology that was impiously arrogated to themselves by some of the worst of men."

The inspired Word of God is against any suggestion that his consecrated people borrowed or annexed anything from the impious pagans who apotheosized or deified their human rulers. Although the statements at John 1:1, 18 "and the Word was a god," and, "the only-begotten god," would allow for it, yet, grammatically, we render "the great God" as separate from "our Savior Christ Jesus" at Titus 2:13. Although the *Revised Standard Version* in its text renders the passage: "the appearing of the glory of our great God and Savior" Jesus Christ," yet its footnote^b reads: "^bOr of the great God and our Savior." J. B. Rotherham's *The Emphasised Bible* renders the passage here: "forthshining of the glory of the great God and our Saviour Christ Jesus." Moffatt's Bible translation renders it similarly: "the appearance of the Glory of the great God and of our Saviour Christ Jesus." This agrees, too, with their and our renderings of Titus 1:4 and 2 Peter 1:1. Among others agreeing with our rendering of Titus 2:13 are the German publication *Das Neue Testament* by P. Johann Perk (Roman Catholic priest, 1947); the French publication *La Sainte Bible* by Louis Segond (1945 edition); and the Spanish publication *Sagrada Biblia* by Nacar and Colunga (Roman Catholic, 1944).

Hebrews 9:16 — "a covenant"

(διαθήκη [di-a-thē'kē], Greek; *b'rith'*, Hebrew (J¹⁷); *testamentum*, Latin Vulgate)

The Vocabulary of the Greek Testament by J. H. Moulton and G. Milligan (2d edition, 1915) says, on page 148, under διαθήκη:

"In papyri and inscriptions the

word means *testament*, *will*, with absolute unanimity, and such frequency that illustration is superfluous. . . . Any thought of some special 'Hebraic' flavour about the

α ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, καὶ τῆς δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου, κτλ.

use of [*di-a-thē'kē*] for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that [*di-a-thē'kē*] is properly *dispositio*, an 'arrangement' made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX [the *Septuagint*] this monopoly was not established, and the translators were free to apply the general meaning as a rendering of [*b'arith'*]. For this course there was an obvious motive. A covenant offered by God to man was no 'compact' between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

"Passing thus to the New Testament, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Hebrews 9:16f., and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, page 166 ff.) held that *covenant* must stand everywhere. . . . Now we may fairly put aside the idea that in LXX 'testament' is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the *auctor ad Hebraeos* [reporter to the *Hebrews*], or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used [*di-a-thē'kē*] for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the 'Biblical' word—'Biblical' in this case being synonymous with 'archaic'—but always with the possibility of a play on the later meaning of the word. . . . The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word,

2 Peter 2:4 — "Tar'ta-rus"

(here derived from the Greek verb *ταρταρόω*)

"Tar'ta-rus" is included in the Greek verb (*tar-ta-ro'ō*), and so in rendering the verb we have used

but it can claim to account for its inconsistency."

Our rendering of the Greek word *di-a-thē'kē* as *covenant* shows we have not capitulated to the thought that the writer of Hebrews intended a change of meaning from *covenant* to *will* or *testament* in the mind of his readers. There is nothing in Hebrews to prepare readers for such a change of meaning. In ten preliminary places (Hebrews 7:22; 8:6, 8, 9, 9, 10; 9:4, 4, 15, 15) the writer uses the word with undeniable reference to a *covenant* in the old Hebrew sense, even quoting from Jeremiah 31:31-34 and referring to Moses' "ark of the covenant." There the Greek *Septuagint* uses *di-a-thē'kē* for the ancient Hebrew *b'arith'*, meaning *covenant*. And closely following Hebrews 9:16, 17 verse 20 quotes from Exodus 24:6-8, where a *covenant* is unmistakably spoken of.

There, at Exodus 24:8, the Latin *Vulgate* uses the word *foe'dus* (in the genitive case), but when it quotes from that text at Hebrews 9:20 the *Vulgate* changes from *foe'dus* to the word *testamentum*. All through the book of Hebrews the *Vulgate* uses the one word *testamentum*. In fact, all through the Christian Greek Scriptures the *Vulgate* uses just that one word for *di-a-thē'kē*.

Many English translators have followed this example and rendered the word *testament*, causing modern confusion of mind, and from which rendering has grown up the practice of incorrectly calling the Christian Greek Scriptures "the New Testament."

We do not deny that *di-a-thē'kē* also meant *will* (*testament*) in apostolic times. But seeing that Hebrews 9:16, 17 is imbedded in the apostle's discussion of the Mosaic Law covenant and of its antitype, the new covenant, we have avoided the confusion caused by introducing any change of thought. We have consistently rendered *di-a-thē'kē* as *covenant*, at Hebrews 9:16. The associated terms in the context we have rendered correspondingly, to conform to Moses' procedure in inaugurating the old Law covenant.

the phrase, "by throwing them into Tar'ta-rus."

In the ancient poet Homer's *Iliad*

the word *tar'ta-ros* denotes an underground prison as far below Ha'des as the earth was below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, the Titans and Cronus, who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and so it was below the Ha'des where human souls were supposed to be confined at death. Thus *tar'ta-ros* was the lowest of the lower regions, and was a place of darkness. It enveloped all the underworld the same as the heavens enveloped all that was above the earth.

We note, therefore, that *tar'ta-ros* was reputed to be a place for confining, not human souls, but Titan spirits, and that it was a place of darkness and of abasement. The word occurs in the pre-Christian Greek *Septuagint* Version (LXX) of the Scriptures. At Job 40:15 (BAC, LXX) we read concerning the monster be-he'moth: "And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep [*ἐν τῷ ταρτάρῳ*]." At Job 41:22, 23 (BAC, LXX) we read concerning le-vi'a-than: "He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, and the lowest part of the deep [*τὸν δὲ τάρταρον τῆς ἀβύσσου*, the *tar'ta-ros* of the abyss] as a captive: he reckons the deep as his range."

The use of *tar'ta-ros* in these verses makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss. Therefore it denotes a place or posi-

tion of abasement. The inspired Scriptures do not consign any human souls to *tar'ta-ros*, but consign there only the "angels that sinned," namely, spirit creatures. Their being cast into *tar'ta-ros* denotes for them the deepest abasement while they are still alive, this in punishment for their sin of rebellion against the Most High God.

The apostle Peter associates darkness with their low condition, saying further: God "delivered them to pits of dense darkness to be reserved for judgment." (2 Peter 2:4) Doubtless, the pagans in their mythological traditions concerning Cronus and the rebellious Titan gods copied the inspired Scriptures. Peter's use of the verb *tar-ta-ro'ō* meaning to "cast into tartarus" does not signify the "angels that sinned" were cast into the pagan mythological tartarus; but that they were debased by Almighty God from their heavenly place and privileges and were delivered over to dense mental darkness concerning God's bright purposes. Also they had only a dark outlook as to their own eternal destiny, which the Scriptures show is everlasting destruction with their ruler, Satan the Devil.

In the inspired Scriptures, therefore, *tar'ta-ros* bears no relationship to Ha'des, which corresponds with the common grave of the human dead. The sinner angels and the dead human souls are not associated together in *tar'ta-ros* as a place of eternal conscious torment of creatures. Technically, therefore, tartarus will pass away when the Supreme Judge destroys the rebellious angels at present occupying that low, dark place or position.

1 John 5:7, 8 — "Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."

This rendering is according to the Greek texts by Westcott and Hort (1881) and by D. Eberhard Nestle (18th edition of 1948) and by José María Bover, S.J. (1943) and by Augustinus Merk, S.J. (6th edition of 1948).

After "witness bearers" the curative Manuscripts No. 61 (of 15th or 16th century) and No. 629 (in Latin and Greek, of 14th to 15th century)

and Vg^{ca} add the words: "In heaven, the Father, the Word and the holy spirit; and these three are one. * And there are three witness bearers on earth." But these words are omitted by NBASymost MSS. Vgmany MSS. and the Latin New Testament according to the edition of St. Jerome, by Wordsworth and White, edition of 1911.